बौधायनश्रौतसूत्रम्

THE BAUDHĀYANA ŚRAUTASŪTRA

VOLUME - II

INDIRA GANDHI NATIONAL CENTRE FOR THE ARTS

The Baudhāyana Śrautasūtra together with an English translation is being presented here in four volumes. There will be other volumes also presenting Bhavasvāmin's bhāṣya and the word-index of the sūtra-text. The Baudhāyana Śrautasūtra belongs to the Kṛṣṇa Yajurveda Taittirīya recension. It represents the oral lectures delivered by the teacher Baudhāyana, hence is the oldest śrauta-text. The text is revised here in the light of the variant readings recorded by W. Caland in his first edition (Calcutta 1906), and is presented in a readable form. The *mantras* forming part of the *sūtras* have been fully rendered into English. The translation is supplied with notes giving reference to the *mantras* and explanations of the ritual. The work is expected to serve as an advancement of Taittirīya ritualistic studies.

बौधायनश्रौतसूत्रम्

THE BAUDHĀYANA ŚRAUTASŪTRA

कलामूलशास्त्र-ग्रन्थमाला

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बौधायनश्रौतसूत्रम्

THE BAUDHĀYANA ŚRAUTASŪTRA

CRITICALLY EDITED AND TRANSLATED
BY
C.G. KASHIKAR

VOLUME TWO

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CONTENTS

ABBREVIATIONS

App	Apparently
ĀpŚS	Āpastamba Śrautasūtra
ĀśvŚS	Āśvalāyana Śrautasūtra
AV	Atharvaveda Saṁhitā
BaudhŚS	Baudhāyana Śrautasūtra
BhārŚS	Bhāradvāja Śrautasūtra
DhS	Dharma Sūtra
GS	Gṛhya Sūtra
JAOS	Journal of American Oriental Society
JBr	Jaiminīya Brāhmaṇa
JBRAS	Journal of Bombay Royal Asiatic Society
KauṣBr	Kauṣītaki Brāhmaṇa
KāṭhŚS	Kāṭhaka Śrautasūtra
KātyŚS	Kātyāyana Śrautasūtra
KS	Kāṭhaka Saṁhitā
MānŚS	Mānava Śrautasūtra
MS	Maitrāyaṇī Saṁhitā
MSS	Manuscripts
RV	Ṛgveda Saṁhitā
ṢaḍBr	Ṣaḍviṁśa Brāhmaṇa
ŚāṅkhGS	Śāṅkhāyana Gṛhya Sūtra
ŚBr	Śatapatha Brāhmaṇa
ŚS	Śāṅkhāyana Sūtra
ŚuS	Śulba Sūtra
TĀ	Taittirīya Āraṅyaka
TāṇḍBr	Tāṇḍya Brāhmaṇa
TBr	Taittirīya Brāhmaṇa
TS	Taittirīya Saṁhitā
VādhŚS	Vādhūla Śrautasūtra
VS	Vājasaneyi Saṁhitā
VSK	Vājasaneyi Saṁhitā Kāṇva

TEXT
AND
TRANSLATION

अग्निष्टोमेन यक्ष्यमाणो भवति। स उपकल्पयते कृष्णाजिनं च कृष्णविषाणां च वासश्च मेखलां च सैषा पृथ्वी वेणीकार्या भवति त्रिवृदेकत:पाशा द्वाविंशतिं च दर्भपुञ्जीलानि नवनीतं चाञ्जनं च सतूलां च शरेषीकामौदुम्बरं च दण्डं चमसं च व्रतप्रदानं स्थालीं सशिक्यां समेक्षणाम्। एतानि त्रयोदश यजमान:। तावन्त्येव पत्नीमभितो भवन्ति कुम्बं च कुरीरं च वासश्च योक्त्रं चापरिमितानि च दर्भपुञ्जीलानि नवनीतं चाञ्जनं च सतूला च शरेषीकाऽमृन्मयश्च पात्र: शङ्कुश्च स्थाली सशिक्या समेक्षणा। जुष्टे देवयजने शाला कारिता भवति। पुरोहविषि देवयजने याजयेदित्येतेषां यज्जोषयते। प्राचीनवंशा दिक्ष्वतीकाशा दक्षिणतो वर्षीयसी। तस्यै चतस्रो द्वार: कुर्वन्ति प्राचीं दक्षिणां प्रतीचीमुदीचीम्। दक्षिणतो व्रतश्रपणागारं कुर्वन्ति पश्चात्पत्नीशालम्। अथ यदि दूरे तीर्थं भवत्युत्तरेण शालां द्वौ कटपरिवारौ कुर्वन्ति पूर्वं यजमानायापरं पत्न्यै। तयो: प्राची द्वारौ कुर्वन्ति। तदुदकुम्भौ निधापयति। अथामावास्येन वा हविषेष्ट्वा नक्षत्रे वाऽरण्योरग्नीन्समारोह्य शालामभिप्रैति। उत्तरेण शालां परीत्य पूर्वया द्वारा शालां प्रपाद्य गार्हपत्यस्यायतने मथित्वाग्नीन्विहृत्य मध्यमे वंशे राजानं प्रग्रथ्नन्ति। परिस्तृणन्ति। दक्षिणत उपविशतो ब्रह्मा च यजमानश्च। अथ गार्हपत्य आज्यं विलाप्योत्पूय स्रुचि चतुर्गृहीतं गृहीत्वा सप्तहोतारं मनसाऽनुद्रुत्याहवनीये जुहोत्यन्वारब्धे यजमाने स्वा-हेति। अपरं चतुर्गृहीतं गृहीत्वा यूपाहुतिं जुहोति यद्यत्र जुहोति। पूर्वाह्ण एवैतौ व्रतदुघयोर्वत्सौ बध्नन्ति। अथाभ्यां व्रतोपायनीयं पाचयति। तस्याशितौ भवत: सर्पिर्मिश्रस्य पयोमिश्रस्य। अथाध्वर्युस्तीर्थ्यान्सं-भारान्याचति।

CHAPTER - VI
AGNIṢṬOMA

VI.1

(The sacrificer) is going to perform the Agniṣṭoma sacrifice. He procures a skin of black antelope, a horn of a black antelope, a piece of cloth, a girdle—it is large, braided with three strands and with a noose at one end, twenty two bunches of darbha-blades, butter, collyrium, a blade of Śara-grass together with a panicle, a staff of *Ficus glomerata* and a goblet of *Ficus glomerata* for providing Vrata-milk, a vessel together with a sling and a stirring stick. These thirteen for the sacrificer. So many are by the side of the sacrificer's wife : a head-dress, a net of grass, a piece of cloth, a yoke-halter, a large number of bunches of darbha-blades, butter, collyrium, a blade of Śara-grass with a panicle; a pot made of a substance other than clay, and a vessel together with a sling and a stirring stick.

A shed is got constructed on an acquired sacrificial place selected out of those mentioned in the passage beginning with "one should cause a sacrifice to be performed in a sacrificial place which has *havis*[1] in the east." It should be having the central beam pointing towards the east, having openings towards the corners and higher towards the south. Four doors are provided for it—eastern, southern, western and northern. A chamber for boiling Vrata-milk is constructed towards the south, the chamber for the sacrificer's wife towards the west. If the water-place is at a distance, two mat-chambers are made towards the north—the eastern one for the sacrificer and the rear one for the sacrificer's wife. Doors facing the east are provided for them, two water-jars are caused to be deposited therein.

After having performed the New-moon sacrifice or having performed a sacrifice under (an auspicious) constellation and after having consigned the fires into the kindling woods, (the Adhvaryu) moves towards the (Prāgvaṁśa) shed. Having gone round along the north of the shed, having carried them (the kindling woods) into the shed through the eastern door, he churns out fire and spreads out the fires. (The load of) king (Soma) is tied to the central pole. Darbha-blades are strewn round (the fires). The Brahman and the sacrificer seat themselves towards the south. Having melted clarified butter over the Gārhapatya, having purified it, having taken four spoonfuls into the ladle, and having mentally gone along the Saptahotṛ formula, he makes an offering on the Āhavanīya with *svāhā* while the sacrificer has contacted (the Adhvaryu). Having taken up another four spoonfuls, he offers an oblation pertaining to the sacrificial post if he means to offer at this stage. The calves of the two Vrata-yielding (cows) are tied away in the afternoon

1. Sacred fire, water and sun, that is to say, from where one can gaze at the sacred fire, water and the rising sun. (cf. TS VI.2.6).

अथाहैहि यजमानेति । पूर्वया द्वारोपनिष्क्रम्य यत्रापस्त–द्यन्ति । अथास्य प्राङ्मुखस्य दक्षिणं गोदानमद्भिरुनत्ति ॥ १ ॥

आप उन्दन्तु जीवसे दीर्घायुत्वाय वर्चस इति । ऊर्ध्वाग्रं बर्हि-रनूच्छ्रयत्योषधे त्रायस्वैनमिति । स्वधितिं तिर्यञ्चं निदधाति स्वधिते मैनꣳ हिꣳसीरिति । प्रवपति देवश्रूरेतानि प्रवप इति । स्वस्त्युत्तराण्यशीयेत्युप्तान्तं प्रत्यभिमृशते । एतयैवावृतोत्तरं गोदानमद्भिरुनत्ति यजुषा वा तूष्णीं वा । नापिताय क्षुरं प्रयच्छन्नाह नापितोप्तकेशश्मश्रुं मे निकृत्तनखं प्रब्रूता-दिति । तं तथा प्राह । अथैनमद्भिरभिषिञ्चत्यापो अस्मान्मातरः शुन्धन्तु घृतेन नो घृतपुवः पुनन्त्विति । संप्रधाव्य रजः प्रप्लावयति विश्वमस्मत्प्रवहन्तु रिप्रमिति । उदेत्युदाभ्यः शुचिरा पूत एमीति । वसनस्यान्तेन प्रतिच्छाद्याप आचामति । अपो ऽश्नातीति ब्राह्मणम् । अथ प्रदक्षिणमहतं वासः परिधत्ते सोमस्य तनूरसि तनुवं मे पाहीति । अथास्यैतन्नवनीतं विचितमुदशराव उपशेते । तस्य पाणिभ्याꣳ संप्रम्लाय मुखमेव प्रथममभ्यङ्क्ते महीनां पयो ऽसि वर्चोधा असि वर्चो मयि धेहीति । अनुलोममा पादाभ्याम् । अन्यो ऽस्य पृष्ठमभ्यनक्ति । अथास्यैतदाञ्जनं पिष्टं दृषद्युपशेते सतूला च शरेषीका । तस्य प्राङ्मुखस्य प्रत्यङ्मुख उपविश्य सव्येन पाणिना दक्षिणमक्ष्यनक्ति वृत्रस्य कनीनिकासि चक्षुष्पा असि चक्षुर्मे पाहीति त्रिरनिधावम् । द्विरुत्तरम् । अप्यु पञ्च कृत्व आङ्क्ष इति ब्राह्मणम् । पञ्च कृत्व एव दक्षिणं पञ्च कृत्व उत्तरम् । अथैनमेकविꣳशत्या दर्भपुञ्जीलैः पवयति चित्पतिस्त्वा पुनातु वाक्पतिस्त्वा पुनातु देवस्त्वा सविता

itself. He causes the Vrata-food to be cooked for them (sacrificer and his wife). They partake of it mixed with ghee and milk. The Adhvaryu asks for the substances relating to the bathing. Then he says, "Come, O sacrificer." Having gone out through the eastern door, they go to that place where there is water. He then moistens with water the hair above the right ear of the sacrificer sitting facing the east.

VI.2

With the formula, "May the water moisten for life, long life and glory."[1] He holds erect a darbha-blade with its tip above with the formula, "O plant, do thou guard him."[1] He holds across the razor with the formula, "O razor, do thou not injure him."[1] He shaves (his hair) with the formula, "Obedient to gods, I shave these (hair)."[1] (The sacrificer) touches the shaved portion with the formula, "May I accomplish the succeeding (rites) in a safe manner."[1] With the same procedure (the Adhvaryu) moistens the hair above the northern ear with the formula or without reciting the formula. Handing over the razor to the barber, he says, "O, shaver, do thou report to me when the hair and beard (of the sacrificer) have been shaven and the nails have been pared." (The barber) reports accordingly. Then (the Adhvaryu) sprinkles water over him with the formula, "May the waters, the mothers, cleanse us, may those who purify the clarified butter purify us with clarified butter."[1] Having cleansed (the sacrificer) he washes away the dirt with the formula, "May (the waters) wash away all impurity from us."[1] (The sacrificer) comes out (of water) with the formula, "I come out of these, clean and purified."[1] After having covered himself with the end of the garment, he sips water, "He sips water," so says the Brāhmaṇa.[2] He wears a new piece of cloth by the right with the formula, "Thou art the body of Soma; do thou guard my body."[1] Fresh butter collected in a pot filled with water lies near him. Having grasped it by means of the palms, he first anoints his mouth with the formula, "Thou art the milk of big (cows), thou art the giver of glory; place glory in me."[1] (He anoints) (other parts of his body) down to the feet. Somebody anoints his back.

The collyrium crushed on the mortar lies near him; also a blade of Śara-grass having a panicle. Having sat down facing the west in front of the sacrificer facing the east, (the Adhvaryu) anoints his right eye with his left hand with the formula, "Thou art the pupil of Vṛtra; thou art the guardian of the eye, do thou guard my eye."[3] Three times without moving (the grass-blade) backwards. Twice the left eye.

1. cf.TS.I. 2.1.1
2. cf. TS VI.1.1.3
3. cf. TS I.2.1.2

पुनात्वच्छिद्रेण पवित्रेण वसोः सूर्यस्य रश्मिभिरिति । यजमानमतिवाचयति तस्य ते पवित्रपते पवित्रेण यस्मै कं पुने तच्छकेयमिति । अथैनꣳ सव्ये पाणावभिपात्य शालामानयत्या वो देवास ईमहे सत्यधर्माणो अध्वरे यद्वो देवास आगुरे यज्ञियासो हवामह इति । पूर्वया द्वारा शालां प्रपादयतीन्द्राग्नी द्यावापृथिवी आप ओषधीरिति । अथैनमग्रेणाहवनीयं पर्याणीय दक्षिणत उदङ्मुखमुपवेश्याहवनीयमीक्षयति त्वं दीक्षाणामधिपतिरसीति । इह मा सन्तं पाहीत्यात्मानम् ॥ २ ॥

यावदेवात्राध्वर्युश्चेष्टति तावदेष प्रतिप्रस्थाता पत्न्यै दक्षिणमुपपक्षमद्भिरुनत्ति तूष्णीम् । तूष्णीमूर्ध्वाग्रं बर्हिरनूच्छ्रयति । तूष्णीꣳ स्वधितिं तिर्यञ्चं निदधाति । तूष्णीं प्रवपति । तूष्णीमुप्तान्तं प्रत्यभिमृशते । एतयैवावृतोत्तरमुपपक्षमद्भिरुनत्ति तूष्णीमेव । नापिताय क्षुरं प्रयच्छन्नाह नापितोप्तोपपक्षां मे निकृत्तनखां प्रब्रूतादिति । तां तथा प्राह। अथैनामद्भिरभिषिञ्चति तूष्णीम् । तूष्णीꣳ संप्रधाव्य रजः प्रप्लावयति तूष्णीम् । अद्भिरुदेति तूष्णीम् । वसनस्यान्तेन प्रतिच्छाद्याप आचामति । तूष्णीं प्रदक्षिणमहतं वासः परिधत्ते । तूष्णीमभ्यङ्क्ते । तूष्णीमाङ्क्ते । अथैनामपरिमितैर्दर्भपुञ्जीलैः पवयति तूष्णींतूष्णीमेव । अथैनामानीयापरया द्वारा शालां प्रपाद्य प्राचीमुदानयन्वाचयति प्रैतु ब्रह्मणस्पत्नी वेदिं वर्णेन सीदतु । अथाहमनुकामिनी स्वे लोके विशा इहेति । अथ जघनेन गार्हपत्यमुपसीदति सुप्रजसस्त्वा वयꣳ सुपत्नीरुपसेदिम । अग्ने

"He anoints five times," so says the Brāhmaṇa.[4] Five times the right eye, five times the left one. He purifies him with twentyone clusters of darbha-blades with the formula, "May the lord of thought purify you; may the lord of speech purify you; may god Savitṛ purify you by means of the flawless purifier, by means of the rays of the bright sun."[3] He makes the sacrificer pronounce the formula, "O lord of the purifier, may I be able (to obtain) with thy purifier that for which I purify myself."[3] Having grasped him by the left hand, he brings him in the shed with the formula, "O gods who have true ordinances, we approach you at the sacrifice while, O gods, we, desirous of performing a sacrifice, call you for approval."[4] He makes him enter the shed through the eastern door with the formula, "Indra-Agni, Dyāvāpṛthivī, waters and plants."[3] Leading him along the Āhavanīya and having seated him towards the south facing the north, he makes him gaze at the Āhavanīya with the formula, "Thou art the lord of consecrations."[3] Towards himself with the formula, "Guard me being here."[3]

VI.3

While the Adhvaryu is functioning, the Pratiprasthātṛ moistens the right armpit of the sacrificer's wife without reciting any formula. He holds silently a darbha-blade with its tip upwards. He holds the razor across silently. He shaves silently. He touches the shaven region silently. With the same procedure he moistens the left armpit silently. Handing over the razor to the barber, he says, "O barber, report to me when the armpits (of the sacrificer's wife) have been shaven and nails have been pared." He reports accordingly. He sprinkles water over her silently. Having cleansed her, he washes away the dirt silently. She comes out of the water silently. Having covered herself with the border of the garment, she sips water. She wears a new garment by the right silently. She applies fresh butter silently; puts collyrium silently.

(The Adhvaryu) purifies her with a large number of clusters of darbha-blades each time silently. Having led her, and having made her enter the shed through the western door and leading her towards the east, he makes her recite while leading her towards the east, the verse "Let the Brahman's wife go forward; let her sit on the Mahāvedi with fair colour so that I, aspiring for the fulfilment of a desire, may sit here on my seat."[1] She sits down to the rear of the Gārhapatya with the verse, "With fair offspring, with a noble husband we have come to thee O Agni, to thee that deceivest the foes the undeceivable we that are not deceived."[2]

4. cf. TS VI.1.1.6

1. cf. TS III 5.6.1
2. cf. TS I.1.10.1

सपत्नदम्भनमदब्धासो अदाभ्यमिति । अथ पृष्ठ्याः स्तीर्त्वापः प्रणीयाग्नावैष्णवमेकादशकपालं दीक्षणीयामिष्टिं निर्वपति । तस्यै दशतयमुत्सीदति न यजमानं व्रतमुपनयति न पत्नीः संनह्यति न यजमानभागं करोति न ब्रह्मभागं न बर्हिषदं पुरोडाशं करोति नान्वाहार्यं याचति न फलीकरणहोमेन चरति न समिष्टयजुर्जुहोति न पूर्णपात्रे यजमानं वाचयति न विष्णुक्रमान्क्रमते । अथाध्वर्युः प्रदक्षिणमावृत्य प्रत्यङ्ङुद्रुत्य पत्नीः संयाज्य प्राडेत्य ध्रुवामाप्याय्याज्यस्थाल्यां प्रत्यवनीयाज्यस्थाल्याः स्रुवेणोपघातं दीक्षाहुतीर्जुहोति ॥ ३ ॥

आकूत्यै प्रयुजे ऽग्नये स्वाहा मेधायै मनसे ऽग्नये स्वाहा दीक्षायै तपसे ऽग्नये स्वाहा सरस्वत्यै पूष्णे ऽग्नये स्वाहेति । अथ स्रुचि चतुर्गृहीतं गृहीत्वा स्रुचा पञ्चमीं जुहोत्यापो देवीर्बृहतीर्विश्वशंभुवो द्यावापृथिवी उर्वन्तरिक्षं बृहस्पतिर्नो हविषा वृधातु स्वाहेति । अपरं चतुर्गृहीतं गृहीत्वाज्यस्य पूर्णाः स्रुचमौदग्रहणं जुहोति विश्वे देवस्य नेतुर्मर्तो वृणीत सख्यम् । विश्वे राय इषुध्यसि द्युम्नं वृणीत पुष्यसे स्वाहेति । अत्रैतत्पूर्णपात्रमन्तर्वेदि निनयति । अथाग्रेणाहवनीयं पर्याहृत्य यजमानाय प्रयच्छति कृष्णाजिनं च कृष्णविषाणां च वासश्च मेखलां चौदुम्बरं दण्डं पञ्चममुष्णीषः षष्ठम् । अथ प्रतिप्रस्थाता पत्न्यै प्रयच्छति कुम्बं च कुरीरं च वासश्च योक्त्रं च शङ्कुं च ॥ ४ ॥ प्रथमः ॥

अथ यजमानायतने कृष्णाजिनं प्राचीनग्रीवमुत्तरलोमोपस्तृणाति । तस्य शुक्लकृष्णे संमृशति शुक्ले ऽङ्गुष्ठो भवति कृष्णे ऽङ्गुलिर्ऋक्सामयोः शिल्पे स्थस्ते वामारभे ते मा पातमास्य यज्ञस्योदृच इति । अथ दक्षिणं

Having strewn the Pṛṣṭhyā line, and having carried forth (Praṇītā) water (the Adhvaryu) performs the Dīkṣaṇīyā Iṣṭi (for which) he pours out paddy for a cake on eleven potsherds for Agni-Viṣṇu. In this Iṣṭi he drops out ten rites: he does not administer the vow to the sacrificer, does not girdle the sacrificer's wife, does not provide the sacrificer's portion (of the cake), nor the Brahman's portion, does not put down the cake on the sacrificial grass, does not ask for the Anvāhārya cooked rice, does not offer the chaff of grains, does not offer the Samiṣṭayajus, does not cause the sacrificer to recite the mantra pertaining to (the pouring down of) the Praṇītā-goblet, (the sacrificer) does not stride the Viṣṇu-steps. The Adhvaryu, having turned by the right, moving to the west, having made the Patnīsaṁyāja offerings, having moved towards the east, having filled the Dhruvā-ladle, and having poured it back into the vessel of clarified butter, makes the Dīkṣāhuti-offerings each time taking a spoonful from the vessel of clarified butter with the formulas.

VI.4

"To the purpose, to the impulse to Agni svāhā; to wisdom, to thought, to Agni svāhā; to consecration, to penance to Agni svāhā; to Sarasvatī, to Pūṣan, to Agni svāhā."[1] Having taken four spoonfuls into the ladle, he makes the fifth offering by means of the ladle with the verse, "O you divine, vast, all-soothing waters, Dyāvā-pṛthivī and wide midregion, may Bṛhaspati rejoice in our oblation svāhā."[1] Having taken up another four spoonfuls, he offers the Pūrṇāhuti, the *audgrahaṇa*, with the verse, "Let every man choose the friendship of the god who leads. Everyman prays for wealth; let him choose glory that he may prosper, svāhā."[1] At this stage he pours the Pūrṇapātra within the altar.

After having brought (the things) along the front of the Āhavanīya, he hands over to the sacrificer the skin of black antelope, horn of black antelope, the garment, the girdle, the staff of Udumbara as the fifth and the turban as the sixth. The Pratiprasthātṛ gives to the sacrificer's wife, the net of grass, the head-dress, garment, girdle and a pin.

VI.5

(The Adhvaryu) spreads on the sacrificer's seat the skin of black antelope with its neck towards the east and hairy side upwards. (The sacrificer) touches together the white and black parts—the thumb on the white part and the finger on the black, with the formula, "You are the images of the Ṛk and the Sāman. I grasp you two. Do

1. cf. TS I 2.2.1

जान्वाच्याभिसर्पतीमां धियꣳ शिक्षमाणस्य देव क्रतुं दक्षं वरुण सꣳशिशाधि । ययाति विश्वा दुरिता तरेम सुतर्माणमधि नावꣳ रुहेमेति । अथोपस्थं कृत्वा प्रदक्षिणं मेखलां पर्यस्यत्यूर्गस्याङ्गिरस्यूर्णम्रदा ऊर्जं मे यच्छेति । पाहि मा मा मा हिꣳसीरिति निष्टर्क्यं ग्रन्थिं ग्रथ्नाति । एतस्मिन्काले प्रतिप्रस्थाता योक्त्रेण पत्नीꣳ संनह्यत्याशासाना सौमनसꣳ सं त्वा नह्यामीति द्वाभ्याम् । अथ यजमानं वाससा प्रोर्णोति विष्णोः शर्मासि शर्म यजमानस्य शर्म मे यच्छेति । वसनस्यातीकाशेषु वाचयति नक्षत्राणां मातीकाशात्पाहीति । प्रतिकृष्य वसनस्यान्तान्प्रदक्षिणमुष्णीषेण शिरो वेष्टयति श्रिया ते शिरो वेष्टयामि श्रियै यशसे ब्रह्मवर्चसायेति । एतस्मिन्काले प्रतिप्रस्थाता पत्न्यै कुम्बकुरीरमध्यूहति तूष्णीम् । अथास्यैषा कृष्णविषाणा त्रिवलिर्वा पञ्चवलिर्वा शाण्या रज्ज्वा परितृण्णा मण्डचरवद्विग्रथिता । तां यजमानाय प्रयच्छतीन्द्रस्य योनिरसीति । मा मा हिꣳसीरिति यजमानः प्रतिगृह्णाति । तां वसनस्यान्तमायां दशायां बद्ध्वा तयान्तर्वेदि लोष्टमुद्धन्ति कृष्यै त्वा सुसस्याया इति । सुपिप्पलाभ्यस्त्वौषधीभ्य इति दक्षिणं गोदानं कण्डूयते । एतस्मिन्काले प्रतिप्रस्थाता पत्न्यै शङ्कुमाबध्नात्येतेन कण्डूयस्वेति । अथास्मा ऊर्ध्वाग्रमौदुम्बरं दण्डं प्रयच्छति मुखेन संमितꣳ सूपस्था देवो वनस्पतिरिति । ऊर्ध्वो मा पाह्योदृच इति यजमानः प्रतिगृह्णाति । अथैनं यज्ञस्यान्वारम्भं वाचयति स्वाहा यज्ञं मनसा स्वाहा द्यावापृथिवीभ्याꣳ स्वाहोरोरन्तरिक्षात्स्वाहा यज्ञं वातादारभ इति । अत्र मुष्टी करोति वाचं यच्छति । अथाहादीक्षिष्टायं ब्राह्मणो ऽसावित्थंगोत्रो ऽमुष्य पुत्रो ऽमुष्य पौत्रो ऽमुष्य नप्ता

you protect me until the completion of the sacrifice."[1] Having bent the right knee, he moves upon it with the verse, "Do thou sharpen, O Varuṇa, this prayer of him who implores thee; sharpen his strength, his insight. May we mount that safe ship whereby we may pass over all our difficulties."[2] Having sat cross-legged, he moves around his cord towards the right with the formula, "Thou art the strength of Aṅgirases, soft as wool, grant me strength."[2] With the formula, "Do thou guard me, do not injure me," he ties a loose knot.

At this juncture the Pratiprasthātṛ ties the girdle round the waist of the sacrificer's wife with the two verses, "Beseeching favour, offspring, prosperity and (good) form, I, observing the vow in connection with Agni, gird myself for good action."[3] "I fasten thee with milk and clarified butter, I fasten thee (with) water and with plants; I fasten thee today with offspring; do thou who hast been consecrated, give us strength."[4] He covers the sacrificer with the garment with the formula, "Thou art the protection of Viṣṇu, the protection of the sacrificer; grant me protection."[5] With regard to the cavities of the garment he makes the sacrificer recite the formula, "Do thou guard me from the lustre of stars."[5] Folding the ends of the garment, he covers round his head with the turban with the formula, "I cover round thy head with glory for glory, honour and Brahman-splendour." At this juncture, the Pratiprasthātṛ sets the net of grass and head-work on the sacrificer's wife silently. This horn of black antelope intended for the sacrificer has three curves or five curves, is pierced with a string of *cannabis sativa* and tied round like a cord joining the angle to a pole.[6] He hands it over to the sacrificer with the formula, "Thou art the womb of Indra."[5] The sacrificer accepts it with the formula, "Do thou not injure me."[5] Having fastened it to the last fringe of the garment, he digs out a clod within the altar with the formula, "(I dig) thee for fruitful cultivation."[7] With the formula, "(I scratch) thee for plants bearing good fruit,"[7] he scratches the region of head above the right ear.

At this juncture, the Pratiprasthātṛ ties a pin for the sacrificer's wife saying "Do thou scratch with this." He hands over to him (the sacrificer) a staff of Udumbara with its tip upwards, as high as his mouth with the formula, "The divine tree is of good shoot."[7] The sacrificer receives it with the formula, "Being erect, do thou guard me until the completion (of the sacrifice)."[7] The Adhvaryu makes him recite

1. cf. TS I.2.2.1
2. cf TS I. 2,2.2
3. cf. TS I.I.10.1
4. cf. TS III.5.6.1
5. cf. TS I.2.2.2
6. cf. Bhavasvamin's bhāṣya : *lāṅgalapāśavad baddhā*
7. cf. TS I.2.2.3

तमिन्द्रायेन्द्राग्निभ्यां वसुभ्यो रुद्रेभ्य आदित्येभ्यो विश्वेभ्यो देवेभ्यो ब्राह्मणेभ्यश्च सोमपेभ्यः प्रब्रूम इति । त्रिरुपाꣳश्वाह । देवेभ्य एवैनं प्राह । त्रिरुच्चैरुपनिष्क्रम्य । उभयेभ्य एवैनं देवमनुष्येभ्यः प्राहेति ब्राह्मणम् । अथैनꣳ सꣳशास्ति ॥ ५ ॥

दीक्षितोऽसि दीक्षितवादं वद सत्यमेव वद मानृतं मा स्मयिष्ठा मा कण्डूयता मापावृथा यदि स्मयासा अपिगृह्य स्मयासै यदि कण्डूयासै कृष्णविषाणया कण्डूयासै यदि वाचं विसृजेर्वैष्णवीमृचमनुद्रवतान्मा त्वान्यत्र दीक्षितविमितात्सूर्यो ऽभ्युदियान्माभिनिम्रुक्ताद्यानि देवतानामानि यथाख्यातं तान्याचक्ष्वाथ यान्यदेवतानामानि यथाख्यातं तान्याचक्षाण उपरिष्टाद्विचक्षणं धेहि चनसितवतीं विचक्षणवतीं वाचं वद कृष्णाजिनान्मा व्यवच्छेत्था दण्डाच्चेति । स एवमेवैतत्सर्वं करोति । अथोपसमिन्धन-वेलायामुत्तरेणाहवनीयं तिष्ठन्संप्रैषमाहाग्नीज्ज्योतिष्मतः कुरुत दीक्षित वाचं यच्छ पत्नि वाचं यच्छेति । संप्रेष्य वाचंयमयोर्व्रते दोहयतः । अथाध्वर्युः पूर्वया द्वारोपनिष्क्रम्य दोहयित्वैतेनैव यथेतमेत्य गार्हपत्ये ऽग्निहोत्रविधिं चेष्टित्वा तप्त्वोदगुद्वास्य शीतीकृत्वातच्य वानातच्य वोत्तरे शालाखण्डे शिक्य आसजति । अथ प्रतिप्रस्थाता दक्षिणया द्वारोपनिष्क्रम्य दोहयित्वैतेनैव यथेतमेत्य व्रतश्रपणे तप्त्वोदगुद्वास्य शीतीकृत्वातच्य वानातच्य वा दक्षिणे शालाखण्डे शिक्य आसजति । अथोदितेषु नक्षत्रेषु यजमानः कृष्णाजिनमासज्य पूर्वया द्वारोपनिष्क्रम्याग्रेण शालां तिष्ठन्भूर्भुवः सुवर्व्रतं कृणुत व्रतं कृणुतेति त्रिर्वाचं विसृजते । अथातिथीनामुपस्था-

the grasping formula, "Svāhā from the spirit, svāhā from Dyāvāpṛthivī, svāhā from wide midregion, svāhā I grasp the sacrifice from the wind."[7] At this stage (the sacrificer) closes his fists; he restrains speech. Now the Adhvaryu announces, "Consecrated has been this brāhmaṇa N.N., belonging to the gotra N.N., son of N.N., grandson of N.N. great grandson of N.N. We announce him to Indra, Indra-Agni, Vasus, Rudras, Ādityas, Viśve Devas, and the brāhmaṇas who have drunk Soma." Thrice he utters in a low tone. Thus, he announces to the gods. Having gone out, thrice loudly. "He announces both to the gods and to men."[8] So says the Brāhmaṇa. Then he instructs him.

VI.6

"You are consecrated. Speak befitting the conscerated. Speak truth alone; not untruth. Do not smile. Do not scratch yourself. Do not expose yourself. If you have to smile, smile (with you mouth) covered. If you have to scratch yourself, scratch with the horn of black antelope. If you have to release speech, follow it with a verse addressed to Viṣṇu. Let the sun not rise nor set while you are away from the apartment meant for the consecrated. Those words which denote the names of divinites, mention them as they may be. Those words which do not denote names of divinities, mentioning them as they are, utter the word *vicakṣaṇa* subsequently. Utter speech (preceded and succeeded respectively) by *canasita* and *vicakṣaṇa*. Do not become separate from the skin of black antelope and from the staff." He abides by all this.

At the time of inflaming the fires, standing to the north of the Āhavanīya, (the Adhvaryu) gives out the call; "Render the fires flagrant; O consecrated, do you restrain speech; O sacrificer's wife, do you restrain speech." After the call, the Vrata-milks of the two who have restrained speech are caused to be milked. The Adhvaryu, having gone out by the eastern door, having caused the milk to be milked, having returned by the passage by which he had gone, having gone through the procedure in respect of the Gārhapatya as at the Agnihotra rite, having boiled the milk, having taken it down towards the north, having allowed it to cool down, having it coagulated or not coagulated, hangs it in a loop in the northern part of the shed. The Pratiprasthātṛ, having gone out by the southern door, having caused the milk to be milked, having returned by the same passage by which he had gone, having boiled it on the fire intended for boiling, having taken it down towards the north, having allowed it to cool down, having it coagulated or not coagulated, hangs it in a loop in the southern part of the shed.

8. cf. TS VI.1.4.3

मेति। चनसितवतीं विचक्षणवतीं वाचं वदति। स यद्यु हामेध्यमुपाधिगच्छति तज्जपत्यबद्धं मनो दरिद्रं चक्षुः सूर्यो ज्योतिषाꣳ श्रेष्ठो दीक्षे मा मा हासीरिति। अथ यद्येनमभिवर्षत्युन्दतीर्बलं धत्तौजो धत्त बलं धत्त मा मे दीक्षां मा तपो निर्वधिष्टेत्येवं तत्र जपति। तस्यैते यजुषी परिप्लवे आ सꣳस्थायै भवतः। अथास्मै निपतः काले यजमानायतने कृष्णाजिनं प्राचीनग्रीवमुत्तरलोमोपस्तृणाति। स यदि बहुतयमुपस्तीर्णं भवति कृष्णाजिनादेवानन्तर्हितः संविशति। अथ संवेशनयजुर्जपति ॥ ६ ॥

अग्ने त्वꣳ सु जागृहि वयꣳ सु मन्दिषीमहि। गोपाय नः स्वस्तये प्रबुधे नः पुनर्ददं इति। दक्षिणतः शय एतद्वै यजमानस्यायतनꣳ स्व एवायतने शये ऽग्निमभ्यावृत्य शये देवता एव यज्ञमभ्यावृत्य शय इति ब्राह्मणम्। अथैषा पत्नी जघनेन गार्हपत्यꣳ संविशति तूष्णीम्। अथाध्वर्युर्मध्यरात्र आद्रुत्य प्रबुद्धयजुर्वाचयति त्वमग्ने व्रतपा असि देव आ मर्त्येष्वा। त्वं यज्ञेष्वीड्य इति। अथाप आचामति दैवीं धियं मनामहे सुमृडीकामभिष्टये। वर्चोधां यज्ञवाहसꣳ सुपारा नो असद्वश इति। अथास्मै कꣳसे वा चमसे वा निःषिच्य व्रतं प्रयच्छति। तद्दक्षिणतः परिश्रित्य व्रतयति ये देवा मनोजाता मनोयुजः सुदक्षा दक्षपितारस्ते नः पान्तु ते नो ऽवन्तु तेभ्यो नमस्तेभ्यः स्वाहेति। यजुषा यावन्मात्रं व्रतयित्वा तूष्णीं भूयो व्रतयति। एतस्मिन्काले प्रतिप्रस्थाता पत्न्यै पात्रे निःषिच्य व्रतं प्रयच्छति। तत्सा परिश्रित्य व्रतयति तूष्णीं। निर्णिज्य पात्रे प्रयच्छतः। अथ तथैव पुरा नक्षत्राणामन्तर्धानात्संप्रेष्य वाचंयमयोर्व्रते दोहयतः।

After the stars have arisen, the sacrificer, having suspended the skin of black antelope and having gone out by the eastern door, and standing in front of the shed, utters *Om bhūr bhuvaḥ svaḥ* and thrice says, "Do you procure *Vrata*-milk," and thus releases speech. Then he meets the guests. He utters speech preceded and succeeded respectively by *canasita* and *vicakṣaṇa*. If he comes across any impure object, he murmurs the formula, "My mind is not firm and my sight wretched; the sun is the most excellent of all luminaries, O consecration, do not abandon me."[1] If it rains upon him he murmurs the formula," (O waters) wetting, give me strength, give me vigour, give strength, do not ruin my consecration and my penance." These two formulas are to be murmured by him at such mishaps until the conclusion (of the sacrifice). At the time of lying down one spreads for him the skin of black antelope with its neck towards the east and hairy side upwards on the sacrificer's place. Even if many things are spread out, he (the sacrificer) lies down unseparated from (that is, directly upon) the skin of black antelope. He murmurs the formula for lying down.

VI.7

"O Agni, do thou be well awake, may we well rejoice. Guard us for prosperity; give us back to awakening."[1] "He lies down towards the south. This is the sacrificer's place. He lies down in his own place. He lies down turning towards the fire. He lies down turning towards the gods and sacrifice." So says the Brāhmaṇa. The sacrificer's wife lies down silently to the rear of the Gārhapatya. The Adhvaryu, having approached at midnight, makes the sacrificer recite the yajus pertaining to awakening, "O god Agni, thou art guardian of ordinance among the mortals; thou art worthy of being honoured in sacrifice."[1] The sacrificer sips water with the verse, "We meditate, for our help, upon the divine thought which is merciful, giving splendour and carrying the sacrifice. May it lead us safely according to our will."[1] (The Adhvaryu) gives him *vrata*-milk pouring it into a bronze-vessel or a goblet. Being curtained off, he consumes it towards the south with the formula, "May the gods who are born of mind, employing the mind, the wise, sons of the wise, guard us, protect us. Obeisance to them; svāhā to them."[1] Having consumed a little with the formula, he consumes more silently. At this time the Pratiprasthātṛ, pouring *vrata*-milk in a pot gives it over to the sacrificer's wife. Being curtained off she consumes it silently. They give over the pots having cleansed them. Similarly, prior to the disappearance of stars, (the Adhvaryu and Pratiprasthātṛ) giving calls, cause the *vrata*-milk to be milked.

1. cf. TS III.1.1.2

1. TS I. 2.3.1

अथोदित आदित्ये यजमानः कृष्णाजिनमासज्य पूर्वया द्वारोपनिष्क्रम्याग्रेण शालां तिष्ठन्भूर्भुवः सुवर्व्रतं कृणुत व्रतं कृणुतेति त्रिर्वाचं विसृजते। समानो वाचो विसर्गः समानꣳ संवेशनयजुः समानं प्रबुद्धयजुः समानमपामाचमनꣳ समानं व्रतनम्। अथ सनीहारान्प्रहिणोति। स यं मन्यते न मा प्रत्याख्यास्यतीति तं प्रथममभि प्रहिणोति विश्वे देवा अभि मामाववृत्रन्पूषा सन्या सोमो राधसा देवः सविता वसोर्वसुदावेति। आहरन्तं दृष्ट्वा जपति नानाहरन्तꣳ रास्वेयत्सोमा भूयो भर मा पृणन्पूर्त्या वि राधि माहमायुषेति। स यथारूपं प्रतिगृह्णाति॥ ७॥

चन्द्रमसीति हिरण्यम्। वस्त्रमसीति वासः। उस्रासीति गाम्। हयोऽसीत्यश्वम्। छागोऽसीति छागम्। मेषोऽसीति मेषम्। अथ यद्ब्राह्मणेनानादिष्टं भवति प्राजापत्यमसि मम भोगाय भवेत्येव तत्प्रतिगृह्णाति। ताः समुदायुत्य रक्षन्ति। तासां या नश्यति वा म्रियते वा वायवे त्वेति तामनुदिशति। याप्सु वा पाशे वा वरुणाय त्वेति ताम्। या सं वा शीर्यते गर्तं वा पतति निर्ऋत्यै त्वेति ताम्। यामहिर्वा व्याघ्रो वा हन्ति रुद्राय त्वेति ताम्। तासां तिस्रः पराच्यः। अथ येयं नष्टा यदि विन्देयुः कथꣳ स्यादिति। एतदनुदिष्टैव स्यादित्येतदेकम्। कमस्या अतः श्रेयाꣳसं प्रतिग्रहीतारं लभेत। दक्षिणाभिरेवैनाꣳ सह दद्यादित्येकम्। वायव्ययैवैनया यजेतेत्येतदपरम्॥ ८॥ द्वितीयः॥

अथातः प्रयाणस्यैव मीमाꣳसा। दीक्षितं वायोगक्षेमो विन्दत्यन्यत्र वा देवयजनाद्दीक्षते सꣳसृजन्ति व्रते। संबध्नन्ति व्रतदुघयोर्वत्सौ। आदधति यदाधेयं भवति नीडे गार्हपत्यं प्रउग आहवनीयम्। अपि वारण्योरग्नीन्समारोह्य बृहस्पतिवत्यर्चा प्रयाति भद्रादभि श्रेयः प्रेहि बृहस्पतिः पुरएता ते अस्त्विति। अथ यद्येनं यान्तं व्रतनवेलोपा-

At sunrise the sacrificer, suspending the skin of black antelope, having gone out by the eastern door, standing in front of the shed, utters *bhūr bhuvaḥ suvaḥ* and thrice says, "Do you procure *vrata*-milk" and thus releases speech. The mantra for release of speech is similar, the formula for lying down is similar, the formula for getting up is similar, the formula for sipping water is similar, and the formula for consuming milk is similar. He then sends away the bringers of wealth. He first sends one to such a person about whom he thinks that he would not reject me, with the verse "All gods have turned towards me, Pūṣan with wealth, Soma, with bounty, god Savitṛ granting treasure."[1] Seeing one bringing wealth, not one who is not bringing, he murmurs "Give Soma this much, bring still more providing me with abundance; may I not be deprived of long life." He receives as the case may be.

VI.8

Gold with "Thou art brilliant (be for my use),"[1] piece of cloth with "Thou art piece of cloth;"[1] a cow with "Thou art a cow;"[1] a horse with "Thou art a horse;"[1] a goat with "Thou art a goat,"[1] a sheep with "Thou art a sheep;"[1] that which is not mentioned in the Brāhmaṇa, he receives with the formula, "Thou belongest to Prajāpati; do thou be for my use." Bringing together, they guard them. Out of them, which is lost or dies, he points "To Vāyu thee."[1] That which (dies) in water or while being in bond, (he points) "To Varuṇa thee."[1] That which perishes or falls in a pit (he points) "To Nirṛti thee."[1] That whom a serpent or tiger kills (he points out) "To Rudra thee."[1] Three out of these are gone for ever. If they regain one which was lost, what should be done ? It should remain as assigned. This is one view. What better receiver one can avail of? One should give it away together with the Dakṣiṇās. This is one view. One should offer her in a sacrifice to Vāyu. This is another view.

VI.9

Now the discussion about departure. If the initiated meets with absence of means of livelihood, or if he is initiated at a place other than the sacrificial place, the *Vrata*-milks (of the sacrificer and his wife) are hung together. The calves of the cows yielding *Vrata*-milk are fastened together. Whatever is to be loaded, is placed (in the bullock-cart), the Gārhapatya in the seat (of the cart), the Āhavanīya on the yoke, or having consigned the fires into the kindling woods, he moves with the verse addressed to Bṛhaspati: "Do thou go to better from the good, may Bṛhaspati be thy

1. TS I 2.3.2

1. TS. III.1.1.3

धिगच्छत्युत्तरतो ऽरणी निधाय दक्षिणतः परिश्रित्य व्रतयति । तूष्णीं तृणोदकायावस्यति । अथ यद्यपर्याणा अप उपाधिगच्छति तज्जपति देवीरापो अपां नपाद्य ऊर्मिर्हविष्य इन्द्रियावान्मदिन्तमस्तं वो मावक्रमिषमच्छिन्नं तन्तुं पृथिव्या अनु गेषमिति । सं वा गाहते सं वा तरति । सेतुमेव कृत्वात्येतीति ब्राह्मणम् । अथ यत्र वत्स्यन्भवति तदवस्यत्यथेमव स्य वर आ पृथिव्या इति । अथादित्यमुद्यन्तमुपतिष्ठत आरे शत्रून्कृणुहि सर्ववीर इति । अथ यत्र यक्ष्यमाणो भवति तदवस्यत्येदमगन्म देवयजनं पृथिव्या इत्यान्तादनुवाकस्य ॥ ९ ॥

अथातः क्रयस्यैवोपवसथः पर्याप्लवते । स उपकल्पयते चन्द्रं च छागां च कृष्णबलक्ष्यावूर्णास्तुके उष्णीषं द्वे वाससी द्वे कृष्णाजिने सोमक्रयणीꣳ सैषारुणा पिङ्गलैकहायनी भवति सोमवाहनावनड्वाहौ सोमवाहनमनः प्रक्षालितमुद्धृतफलकꣳ रोहितं चर्मानडुहं द्वयमिध्माबर्हिः कार्ष्मर्यमयान्परिधीनाश्ववालं प्रस्तरमैक्षवी विधृती स्थालीं पद्धरणीमꣳशुग्रहणꣳ हिरण्यमौदुम्बरीꣳ राजासन्दीं तस्यै नाभिदघ्नाः पादा भवन्त्यरत्निमात्राणि शीर्षाण्यनूच्यानि । सा मौञ्जीभी रज्जुभिर्व्यूता भवत्येकसराभिः । मनाग्वर्षीयसीमिव सम्राडासन्दीं यदि प्रवर्ग्यवान्सोमो भवति । अथाध्वर्युरपररात्र आद्रुत्य सꣳशास्ति त्रिस्तनव्रतं दोहयतेति । प्रातरुदित आदित्ये विसृष्टायां वाच्यग्रेण शालां तिष्ठन्देवयजनमध्यवस्यति यदि पुरस्तादनध्यवसितं भवति । अथाहैहि यजमानेति । पूर्वया द्वारा शालां प्रपाद्य पृष्ठ्याꣳ स्तीर्त्वापः प्रणीयादित्यं चरुं प्रायणीयामिष्टिं

forerunner."[1] If the hour of consuming *Vrata*-milk comes while he is passing, having deposited the two kindling woods towards the north, and having put an enclosure towards the south, he consumes the *Vrata*-milk. He makes a halt silently for (providing the oxen with) grass and water. If he meets with uncrossable waters, he murmurs the formula, "O divine waters, son of the waters, may I not travel upon the stream of yours which is worthy of oblation, mighty and most exhilarating. May I go along an unbroken thread of earth."[1] He either enters into the waters or crosses them (in a boat). "Having made a bridge, he passes beyond."[2] So the Brāhmaṇa says. He halts at the spot where he wants to camp with the formula, "Set one free on the chosen spot of the earth."[1] He prays to the rising sun, with the formula, "Do thou who art the bravest of all, drive away the enemies."[1] He settles down where he is going to perform the sacrifice with the formula, "We have come to the sacrificial place on earth which formerly all gods enjoyed," upto the end of the Anuvāka ("going through the rites with the Ṛk., the Sāman and the Yajus, may we rejoice with abundunce of wealth and with food.")[3]

VI.10

Now the day preceding the Soma-purchasing day comes up. He (the sacrificer) procures a piece of gold, a female goat, two tufts of wool, one black and the other white, a turban, two pieces of cloth, two skins of black antelope, a Soma-purchasing cow—she is ruddy, reddish brown and one year old, two oxen carrying the Soma, a Soma-carrying cart—washed up and with the plank lifted up, skin of a red ox, two sets of sacrificial grass and faggot, enclosing sticks of Kārṣmarya (*Gmelina arboria*), the Prastara of *Saccharum spontaneum*, two blades of sugarcane, an earthen vessel for holding earth below the foot of the cow, a piece of gold for holding Soma-shoots, a stool of Udumbara-wood (*Ficus glomerata*) for king Soma, its feet are as high as the navel—it has perpendicular heads as high as *aratni*; it is woven with one-stranded threads of *muñja* grass, a little higher Samrāḍāsandī if the Soma-sacrifice is characterised by the Pravargya rite. The Adhvaryu, having approached in the latter part of night, gives out the call, "Do you cause to be milked the *Vrata*-milk from three udders of the cow."

In the morning, after the sun has risen, after he has released speech, (the sacrificer) standing in front of the (Prāgvaṁśa) shed, enters the sacrificial place if he has not already entered. (The Adhvaryu) says, "Come O sacrificer." Having

1. TS I 2.3.3
2. TS VI 1.4.9
3. TS I 2.3.4

निर्वपति । हविष्कृता वाचं विसृज्य गार्हपत्य आज्यं विलाप्योत्पूयाहवनीये स्रुवाहुतिं जुहोति कविर्यज्ञस्य वितनोति पन्थां नाकस्य पृष्ठे अधि रोचने दिवः । येन हव्यं वहसि यासि दूत इतः प्रचेता अमुतः सनीयान्स्वाहेति। अथोपनिष्क्रम्य संप्रैषमाह सोमविक्रयिन्सोमꣳ शोधयोपरवाणां काले रोहिते चर्मण्यानडुहे ऽपामन्ते ब्राह्मणो दक्षिणत आस्तां ता गावो दूरं मा गुर्यासु सोमक्रयणी च सोमवाहनौ चानड्वाहौ सोमवाहनमनः प्रक्षालयतोद्धृतफलकमिति । यथासंप्रैषं ते कुर्वन्ति । अथैतेनैव यथेतमेत्य। अथैतं चरुꣳ श्रपयित्वाभिघार्योदञ्चमुद्वास्य षड्ढोत्रा प्रायणीयमासादयति । समानं कर्मा प्रयाजेभ्यः । पञ्च प्रयाजानिष्ट्वोदङ्ङत्याक्रम्य सꣳस्रावेण पञ्च कृत्वो ध्रुवामभिघार्य चरुमभिघारयत्युपभृतमन्ततः । अथ चतुर आज्यस्य गृह्णान आह ॥ १० ॥

पथ्यायै स्वस्तय इत्युपाꣳश्वनुब्रूहीत्युच्चैः । अत्याक्रम्याश्राव्याह पथ्याꣳ स्वस्तिमित्युपाꣳशु यजेत्युच्चैः । वषट्कृते पूर्वार्धे जुहोति । अथ चतुर एवाज्यस्य गृह्णान आहाग्नय इति उपाꣳश्वनुब्रूहीत्युच्चैः । अत्याक्रम्याश्राव्याहाग्निमिति उपाꣳशु यजेति उच्चैर्वषट्कृते दक्षिणार्धे जुहोति । अथ चतुर एवाज्यस्य गृह्णान आह सोमायेत्युपाꣳश्वनुब्रूही–त्युच्चैः । अत्याक्रम्याश्राव्याह सोममित्युपाꣳशु यजेत्युच्चैः । वषट्कृते ऽपरार्धे जुहोति । अथ चतुर एवाज्यस्य गृह्णान आह सवित्र इत्युपाꣳश्वनुब्रूही–त्युच्चैः । अत्याक्रम्याश्राव्याह सवितारमित्युपाꣳशु यजेत्युच्चैः । वषट्कृत उत्तरार्धे जुहोति । अथोपस्तीर्य पूर्वार्धाच्चरोरवद्यन्नाहादित्या इत्युपाꣳश्वनुब्रूहीत्युच्चैः । पूर्वार्धादवदायापरार्धादवद्यत्यभिघारयति

made him enter the shed by the eastern door, having strewn the Pṛṣṭhyā line, having carried forth (Praṇītā) water, he pours out paddy for rice cooked for Aditi (for) the Prāyaṇīyā Iṣṭi. Having released speech with the call to the preparer of the oblation-material, having melted clarified butter over the Gārhapatya and having purified it, he offers a spoonful on the Āhavanīya with the verse, "The sage stretches the path of the sacrifice on the back of the vault above the light of the heaven along which thou carriest the oblation. Thou goest as messenger hence wisely, thence with more gain, svāhā."[1] Having gone out he gives out the call, "O Soma-seller, do thou sift the Soma; let a brāhmaṇa sit down towards the south with a water-jar placed near, at the spot for the (prospective) Uparava holes on the skin of a red bull; let the cattle not go away among whom are included the cow for purchase of Soma and two oxen carrying Soma; do you cleanse the Soma-carrying cart with its plank lifted up." They act as per the call. Having returned by the same route by which he had gone, having cooked the rice, having poured clarified butter over it and having taken the pot down towards the north, he places the Prāyaṇīya cooked rice (within the Vedi) with the Ṣaḍḍhotṛ formula.[2] The procedure upto the Prayāja-offerings is similar. Having made five Prayāja-offerings, having crossed towards the north, having dropped the remnants five times into the Dhruvā, he pours clarified butter over the cooked rice, lastly into the Upabhṛt. While taking four spoonfuls of clarified butter, he says (to the Hotṛ).

VI.11

(Loudly) "Do you recite the puronuvākyā (to himself) for Pathyā Svasti." Having crossed and having made to announce, he says (loudly), "Do you recite the yājyā (to himself) for Pathyā Svasti." At the Vaṣaṭ-utterance he makes the offering in the eastern half (of the fire). While taking four spoonfuls of clarified butter he says (loudly), "Do you recite the puronuvākyā (to himself) for Agni." Having crossed and having caused to announce, he says (loudly), "Do you recite the yājyā (to himself) for Agni." At the Vaṣaṭ-utterance he makes the offering in the southern half. While taking four spoonfuls of clarified butter, he says (loudly), "Do you recite the puronuvākyā (to himself) for Soma." Having crossed and having caused to announce, he says (loudly), "Do you recite the yājyā (to himself) for Soma." At the Vaṣaṭ-utterance he makes the offering in the rear half. While taking four spoonfuls of clarified butter he says (loudly), "Do you recite the puronuvākyā (to himself) for Savitṛ." Having crossed and having caused to announce, he says (loudly) "Do you recite the yājyā (to himself) for Savitr. "At the Vaṣaṭ-utterance he makes the offering

1. TS III.5.5.3
2. TĀ III.4

प्रत्यनक्ति। अत्याक्रम्याश्राव्याहादितिमित्युपांꣳशु यजेत्युच्चैः। वषट्कृते मध्ये जुहोति। अथ वै भवत्यदितिमिष्ट्वा मारुतीमृचमन्वाह मरुतो यद्ध वो दिव इति। अथोपस्तीर्योत्तरार्धाच्चरोरवद्यन्नाहाग्नये स्विष्टकृते ऽनुब्रूहीति। अथ वै भवत्यष्टावत्तः स्विष्टकृद्द्वादशावत्तेडा । द्विरभिघारयति न प्रत्यनक्ति । अथैतन्मेक्षणमधोऽधः स्रुचावाग्नीध्रायोत्प्रयच्छन्नाहा-तिवालयतादेव मानुप्रहार्षीरिति । अत्याक्रम्याश्राव्याहाग्निꣳ स्विष्टकृतं यजेति । वषट्कृत उत्तरार्धपूर्वार्धेऽतिहाय पूर्वा आहुतीर्जुहोति । अत्रैतन्मेक्षणमाहवनीये ऽतिवाल्याद्भिरभ्युक्ष्योत्तरतः सादयति । अथोदङ्ङत्याक्रम्य यथायतनꣳ स्रुचौ सादयित्वा प्राशित्रमवदायेडाम-वद्यति । उपहूतायामिडायामग्नीध आदधाति षडवत्तम् । प्राश्नन्ति । मार्जयन्ते ॥ ११ ॥

अथ परिकर्मिणः सꣳशास्त्यनुच्छिष्टीकुर्वन्त एतं चरुं व्युद्धृत्य प्राश्नीताथैतां चरुस्थालीꣳ सक्षामकाषामेतन्मेक्षणमेतं वेदमेतद्बर्हिश्चतुष्टय-मुदयनीयाय निधत्तादिति। शंय्वन्तः प्रायणीयः संतिष्ठते। अत्रैतत्पूर्णपात्र-मन्तर्वेदि निनयति। अथैतद्ध्रुवाज्यमाप्याय्य स्रुचि चतुर्गृहीतं गृहीत्वा सूत्रेण हिरण्यं निष्टर्क्यं बद्ध्वा दर्भनाड्यां प्रग्रथ्य स्रुच्यवदधातीयं ते शुक्र

in the northern half. Having spread clarified butter (into the ladle), while taking portions of cooked rice from the eastern half, he says (loudly), "Do you recite the puronuvākyā (to himself) for Aditi." Having taken portions from the eastern half, he takes from the rear half. He pours clarified butter over the portion (taken up); smears the portion from which he took the oblation. Having crossed and having caused to announce, he says (loudly), "Do you recite the yājyā (to himself) for Aditi." At the Vaṣaṭ-utterance he makes the offering in the middle.

It is indeed said, "Having made an offering to Aditi, (the Adhvaryu) recites a verse addressed to the Maruts[1]—O Maruts, desirous of happiness, we invoke you (to come) from the heaven. Do you come to us."[2] Having spread clarified butter into the ladle, while taking portion from the northern half of the cooked rice, (the Adhvaryu) says (to the Hotṛ), "Do you recite the puronuvākyā for Sviṣṭakṛt Agni." It is indeed said, "The Sviṣṭakṛt oblation comprises eight portions, the Iḍā comprises twelve portions." (The Adhvaryu pours clarified butter twice, he does not besmear the cut up part of the oblation. Giving the corn-stirring stick to him from below the two ladles, he says to the Āgnīdhra, "Do thou move (the stick) beyond, do not throw (on the fire)." Having crossed and having caused to announce, he says (to the Hotṛ), "Do you recite the yājyā for Sviṣṭakṛt Agni." At the Vaṣaṭ-utterance he makes the offering in the eastern half of the northern half (of the fire) beyond the earlier offerings. At this stage (the Āgnīdhra) having moved over the Āhavanīya and having sprinkled it with water, places the corn-stirring stick towards the north. (The Adhvaryu), having crossed towards the north, having deposited the ladles at their places, and having cut up the Prāśitra-portion, takes up the Iḍā. After the Iḍā has been invoked, he gives to the Āgnīdhra (his portion) in six cuttings. (The relevant priests) consume (the Iḍā) and sprinkle water upon themselves.

VI.12

(The Adhvaryu) instructs his assistant: "Do you consume this rice, having scooped it out without having any remnant, then preserve for the Udayanīya sacrifce these four things (namely), this vessel of rice together with the scrapings, this corn-stirring stick, the Veda and this sacrificial grass." The Prāyaṇīya sacrifice comes to a conclusion at the end of the Śaṁyuvāka. (The sacrificer) pours down within the altar the Praṇītā-goblet. (The Adhvaryu) having swollen the clarified butter in the Dhruvā, having taken up four spoonfuls into the ladle, having tied a piece of gold with a loose knot of a thread, having strung it into darbha-blade, puts it down into the ladle with the formula, "O brilliant one, this is thy body. This is thy

1. cf TS VI. 1.5.3
2. TS I.5.11.4

तनूरिदं वर्चस्तया संभव भ्राजं गच्छेति । अत्रैतां दर्भनाडीः स्रुग्दण्ड उपसंगृह्याहवनीये जुहोत्यन्वारब्धे यजमाने जूरसि धृता मनसा जुष्टा विष्णवे तस्यास्ते सत्यसवसः प्रसवे वाचो यन्त्रमशीय स्वाहेति । अपरं चतुर्गृहीतं गृहीत्वाथ याचति स्फ्यमुदपात्रं बर्हिर्हिरण्यमिति । एतत्समादायाहैहि यजमानेति । अन्वग्यजमानो ऽनूची पत्नी स्थालीं पद्धरणीमादाय पूर्वया द्वारोपनिष्क्रम्याग्रेण शालां तिष्ठन्यजमान-माज्यमवेक्षयति शुक्रमस्यमृतमसि वैश्वदेवꣳ हविरिति । अथैनꣳ हिरण्यमन्तर्धायादित्यमुदीक्षयति सूर्यस्य चक्षुरारुहमग्नेरक्ष्णः कनीनिकां यदेतशेभिरीयसे भ्राजमानो विपश्चितेति । अथैताꣳ सोमक्रयणीमग्रेण शालामुदीचीमतिवित्सयन्ति । तामनुमन्त्रयते चिदसि मनासीत्यान्तादनु-वाकस्य । अथाह दक्षिणस्येर्मस्य सप्तमं पदं जोषयध्वमिति । तस्यै षट्पदान्यनुनिक्रामति ॥ १२ ॥

वस्व्यसि रुद्रास्यदितिरस्यादित्यासि शुक्रासि चन्द्रासीति । सप्तमं पदमभिगृह्णाति बृहस्पतिस्त्वा सुम्ने रण्वतु रुद्रो वसुभिराचिकेत्विति । अथैतस्मिन्पदे हिरण्यं निधाय संपरिस्तीर्याभिजुहोति पृथिव्यास्त्वा मूर्धन्नाजिघर्मि देवयजन इडायाः पदे घृतवति स्वाहेति । अपोद्धृत्य हिरण्यꣳ स्फ्येन वा कृष्णविषाणया वा पदं परिलिखति परिलिखितꣳ

splendour. Be united with it. Attain brilliance."[1] Having suspended the darbha-blade on the handle of the ladle, he makes an offering on the Āhavanīya, while the sacrificer has contacted him, with the formula, "Thou art urging, grasped by mind, dear to Viṣṇu. May I attain the support of speech in that impulse of thine whose impulse is true, svāhā."[1]

Having taken up another four spoonfuls, (the Adhvaryu) asks for the wooden sword, a pot filled with water, sacrificial grass and a piece of gold. Having taken up these, he says, "Come, O sacrificer." The sacrificer follows him, and the sacrificer's wife having taken up the vessel containing the soil, follows him. Having gone out by the eastern door, (the Adhvaryu) standing in front of the (Prāgvaṁśa) shed, makes the sacrificer gaze at the clarified butter with the formula, "Thou art bright, thou art nector the offering to all gods."[1] Having held the piece of gold in between he causes the sacrificer to gaze at the sun with the formula, "I have mounted the eye of sun the pupil of the eye of Agni, when thou shining goest with thy steeds along with the wise."[1] The Soma-purchasing cow is driven in front of the shed towards the north. (The sacrificer) follows her with the formula, "Thou art thought, thou art mind," thus, upto the end of the Anuvāka (thou art meditation; thou art *dakṣiṇā* thou art holy; thou art supreme, thou art two-headed Aditi. Be thou going forward and backward for us. May Mitra fasten thee by foot. May Pūṣan guard the ways for Indra the overseer. May the mother give thee consent, thy father, thy brother who has sprung of the same womb, and thy companion in the herd. O goddess, do thou approach god Soma for the sake of Indra. May Rudra bring thee back along the path of Mitra. May the friend of Soma bring well being. Do thou come back together with wealth)."[2] Then (the Adhvaryu) says, "Do you take note of the seventh foot-print of the right forefoot (of the cow)." (The Adhvaryu) passes along her six foot-steps.

VI.13

With the formula, "Thou art Vasvī, thou art Rudrā; thou art Aditi; thou art Ādityā; thou art Śukrā; thou art Candrā."[1] He takes hold of (the soil of) the seventh foot-print with the formula, "May Bṛhaspati make thee rejoice in happiness; may Rudra perceive thee along with Vasus."[1] Having deposited a piece of gold on this (seventh) foot-print, and having strewn it around, he makes an offering on it with the formula, "I pour thee on the head of the earth, on the sacrificial place, on the abode of Iḍā which is full of clarified butter, svāhā."[1] Having taken away the piece of gold, he draws a line around (the foot-print) with the wooden sword or with the

1. TS I.2.4.1
2. TS I.2.4.2

1. TS I.2.5.1

रक्षः परिलिखिता अरातय इदमहꣳ रक्षसो ग्रीवा अपिकृन्तामि यो ऽस्मान्द्वेष्टि यं च वयं द्विष्म इदमस्य ग्रीवा अपिकृन्तामीति । अथैनत्स्फ्येनोपसंग्राहं यावत्मूतं पद्धरण्याꣳ संवपत्यस्मे रायो ऽस्मे राय इति त्रिः । त्वे राय इति यजमानाय प्रयच्छति । तोते राय इति यजमानः पत्न्यै । अथ पत्नीꣳ सोमक्रयण्या समीक्षयति सं देवि देव्योर्वश्या पश्यस्वेति । अथ पत्नी यजमानमीक्षते त्वष्टीमती ते सपेय सुरेता रेतो दधाना वीरं विदेय तव संदृशीति । अथ यजमानः सोमक्रयणीमीक्षते माहꣳ रायस्पोषेण वि योषमिति । अथैनद्धिरण्यमद्भिः प्रक्षाल्य मध्यमायामङ्गुलौ बध्नीते । अथैनं पदाशयमद्भिरुपसृजति । उत्सृजन्ति सोमक्रयणीम् । नयन्ति पत्नीम् । नि पदं दधति ॥ १३ ॥ तृतीयः ॥

अथात्रैव तिष्ठन्याचति चन्द्रं च छागां च कृष्णबलक्ष्यावूर्णास्तुके उष्णीषं द्वे वाससी द्वे कृष्णाजिने सोमक्रयणीमिति । अथ पृच्छति सोमविक्रयिञ्छुद्धस्ते सोमा३ इति । शुद्ध इतीतरः प्रत्याह । सुविचितꣳ राजानं पुरस्ताद्भागाभिरुपतिष्ठत एष ते गायत्रो भाग इति मे सोमाय ब्रूतादेष ते त्रैष्टुभो भाग इति मे सोमाय ब्रूतादेष ते जागतो भाग इति मे सोमाय ब्रूताच्छन्दोमानाꣳ साम्राज्यं गच्छेति मे सोमाय ब्रूतादिति । अथैतद्रोहितं चर्मानडुहमुत्तरलोमास्तीर्य । अथैतद्द्विगुणं वासः प्राचीनदशमुत्तरार्धे चर्मण उपस्तृणाति । अथ हिरण्यवता पाणिना राजानमभिमृशत्यꣳशुना ते अꣳशुः पृच्यतां परुषा परुर्गन्धस्ते काममवतु मदाय रसो अच्युतो ऽमात्यो ऽसि शुक्रस्ते ग्रह इति । अथैनमतिच्छन्दसर्चा मिमीते । एकयैकयोत्सर्गं मिमीते । अयातयाम्नियायातयाम्नियैवैनं मिमीते । सर्वास्वङ्गुष्ठमुपनिगृह्णात्यभि त्यं देवꣳ सवितारमूण्योः कविक्रतुमर्चामि सत्यसवसꣳ रत्नधामभि प्रियं

horn of black antelope with the formula, "The Rakṣas is encircled; the evil spirits are encircled. Here do I cut out the neck of the Rakṣas. I cut out the neck of one who hates us and whom we hate."[1] Collecting it by means of the wooden sword he pours into the vessel for holding the soil of foot-print as much soil as is mixed with clarified butter with the formula, "Wealth be with us"[2] recited thrice. He hands it over to the sacrificer with the formula, "Wealth be with thee."[2] The sacrificer to his wife with the formula, "Wealth be thine."[2]

The Adhvaryu makes the Soma-purchasing cow gaze at the sacrificer's wife with the formula, "O goddess, gaze together with goddess Urvaśī."[2] The wife gazes at the sacrificer with the formula, "Let me attend on thee with Tvaṣṭṛ's aid; rich in seed and bearing seed, may I get a heroic son in thy presence."[2] The sacrificer gazes at the Soma-purchasing cow with the formula, "May I not be separated from the fullness of wealth."[2] Having washed the piece of gold with water, he fixes it on the middle finger. He pours water on the cavity of the foot-print. The Soma-purchasing cow is released. The sacrificer's wife should be led back. The soil of foot-print is preserved.

VI.14

Standing here only, he asks for the piece of gold, the she-goat, two tufts of wool—a black and a white one, the turban, the two pieces of cloth, two skins of black antelope and the Soma-purchasing cow. He enquires, "O Soma-seller, is thy Soma sifted?" "Sifted," says the other one. The sacrificer prays to the well-sifted Soma with the *purastādbhāga* formulas, "Do thou speak unto Soma, 'This is thy Gāyatra part.' Do thou speak unto Soma "This is thy Triṣṭubh part.' Do thou speak unto Soma for me: 'This is thy Jāgata part.' Do thou speak unto Soma for me; 'Do thou become the lord of Chandomas."[1] Having spread the red hide of a bull with hairy side upwards, (the Adhvaryu) spreads the folded piece of cloth with its fringes towards the north on the northern half of the skin. He touches King Soma with the hand equipped with gold with the formula, "Let thy shoot be mixed with shoot, joint with joint; may thy fragrance evoke the desire; may the firm juice cause excitement. Thou art a house-holder; thy libation is bright."[2]

He measures it (the Soma) with the Atichandas verse . He measures with one finger at a time leaving (a finger each time). He measures him with a fresh finger each time. In respect of all (fingers) he applies the thumb. (The verse in the Atichandas metre is) "I send my prayer to god Savitṛ within the two bowls, the wise,

2. TS I.2.5.2

1. TS III.1.2.1
2. TS I.2.6.1

मतिम् । ऊर्ध्वा यस्याममतिर्भा अदिद्युतत्सवीमनि हिरण्यपाणिरमिमीत सुक्रतुः कृपा सुवरिति । पञ्च कृत्वो यजुषा पञ्च कृत्वस्तूष्णीम् । दश कृत्वो मिमानोऽर्धवेलाः राज्ञो मिमीते । अथातिशिष्टः राजानं प्रजाभ्यस्त्वेत्युप-समूहति । समुच्चित्य वसनस्यान्तान्प्रदक्षिणमुष्णीषेणोपनह्यति प्राणाय त्वेति । व्यानाय त्वेत्यनुशृन्थति । अथोपरिष्टादङ्गुल्यावकाशं कृत्वा यजमानमवेक्षयति प्रजास्त्वमनु प्राणिहि प्रजास्त्वामनु प्राणन्त्विति । अथैनं चर्मणि निदधाति। तं ततः कौत्स आदत्ते । अद्भिरभ्युक्ष्य चर्मोदू-हति । अथोपोत्थाय पृच्छति सोमविक्रयिन्क्रय्यस्ते सोमा३ इति । क्रय्य इतीतरः प्रत्याह । मूजवता३ इति। मूजवतो हीतीतरः प्रत्याह । अथैनं गवा पणते गवा ते क्रीणानीति । क्रीतः सोम इत्याह सोमविक्रयी वयाःसि व्याचक्ष्वेति । एषा ते सोमक्रयणी चन्द्रं ते छागा ते वस्त्रं त इति । अथैनः हिरण्येन पणते ॥ १४ ॥

सोमं ते क्रीणाम्यूर्जस्वन्तं पयस्वन्तं वीर्यवन्तमभिमातिषाहः शुक्रं ते शुक्रेण क्रीणामि चन्द्रं चन्द्रेणामृतममृतेन संयत्ते गोरित्युक्त्वास्मे चन्द्राणीति यजमानाय प्रयच्छति । अथैनं प्रतीचीनग्रीवयाजया पणते तपसस्तनूरसि प्रजापतेर्वर्णस्तस्यास्ते सहस्रपोषं पुष्यन्त्याश्चरमेण पशुना क्रीणामीति । अस्मे ते बन्धुरिति यजमानमीक्षते । मयि ते रायः श्रयन्तामित्यात्मानम् । अथैनां प्रदक्षिणमावर्त्याद्भिरभ्युक्ष्योदीचीमुत्सृजति। सैषा कौत्सस्य भवति । अथ कौत्साद्राजानमादत्ते मित्रो न एहि सुमित्रधा इति । तं यजमानस्योरौ दक्षिण आसादयतीन्द्रस्योरुमाविश दक्षिणमुशन्नुशन्तः स्योनः स्योनमिति । अथैनं प्रत्यपोर्णुते यजमानः । अद्भिरभ्युक्ष्य कौत्साय वा परिकर्मिणे वोष्णीषं प्रयच्छति । अथ यजमानः शुक्लयोर्णास्तु-कयाध्यस्यत्यस्मे ज्योतिरिति । अथैतां कृष्णामुपग्रश्नातीदमहः सर्पाणां दन्दशूकानां ग्रीवा उपग्रश्नामीति । तया सोमविक्रयिणं विध्यति सोमविक्रयिणि तम इति । अथ सोमक्रयणाननुदिशति स्वान भ्राजाङ्घारे बम्भारे हस्त सुहस्त कृशानवेते वः सोमक्रयणास्तान् रक्षध्वं मा वो

having true impulse the bestower of treasures, at whose impulse the resplendent light shines high. The golden-handed wise has measured the heaven with his form."[2] Five times with the formula, five times silently. Measuring ten times, he measures half the quantity of king Soma. He collects the remaining quantity of king Soma with the formula, "For progeny thee."[2] Having folded together the ends of the piece of cloth, he binds it with the turban by the right with the formula, "For Prāṇa thee."[2] Having caused a cavity above by means of a finger, he makes the sacrificer gaze (at it) with the formula, "Do thou breathe after the offspring; may the offspring breathe after thee."[2] He deposits it (the Soma) on the skin. One belonging to Kutsa gotra takes charge of it. The Adhvaryu lifts up the skin after having sprinkled it with water. Having stood up, he enquires, "O Soma-seller, is thy Soma to be purchased (by us)?" "It is for purchase," says the other. "Is it from the Mūjavat mountain?" "Indeed from the Mūjavat," says the other. Then he barters for a cow, "I purchase it for a cow." "The Soma has been purchased. Speak out the valuables." "This Soma-purchasing cow is thine. Gold is thine; the female goat is thine; piece of cloth is thine." Then he barters for gold.

VI.15

"I purchase thy Soma which is full of vigour, full of sap, full of strength and overcoming the enemy. I purchase thy bright (Soma) for bright (gold). The glittering for glittering; the immortal for immortal, to match thy cow." Having said this he gives (the gold) to the sacrificer saying, "Gold be with us."[1] Then he barters this (Soma) for the female goat with its neck towards the west with the formula, "Thou art the form of heat, the colour of Prajāpati, with thee who hast a thousandfold prosperity, with the least animal. I purchase (Soma)." He gazes at the sacrificer with the formula, "Thy kith and kin be with us."[1] At himself with the formula, "May thy wealth be with me."[1] Having turned the cow by the right and having sprinkled her with water, he leaves her towards the north. She belongs to the Kautsa. He takes up king Soma from the Kautsa with the formula, "Come to me as a friend, giving good friends."[1] He deposits him (Soma) on the right lap of the sacrificer with the formula, "Do thou enter upon the right lap of Indra, longing for one who longs you and favourable to one who is favourable to you."[1] The sacrificer uncovers it. Having sprinkled with water, the Adhvaryu gives away the turban either to the Kausta or a servant. He strikes at the sacrificer with the white tuft of wool with the formula, "Light be with us."[1] He ties up together the tuft of black wool with the formula, "Herewith do I tie up the necks of biting serpents."[2] With it he hits the Soma-seller saying "Darkness be with the Soma-seller."[1] He points at the articles for

1. TS I.2.7.1
2. TS VI.1.10.4

दभन्निति । अथैनमादायोपोत्तिष्ठत्युदायुषा स्वायुषोदोषधीनाꣳ रसेनोत्पर्जन्यस्य शुष्मेणोदस्थाममृताꣳ अन्विति । दक्षिणत एतत्सोमवाहनमनः प्रागीषं योग्यकृतमुपस्थितं भवति । तदभिप्रैत्युर्वन्तरिक्षमन्विहीति । तस्य नीडे कृष्णाजिनमास्तृणात्यदित्याः सदो ऽसीति । अदित्याः सद आसीदेति कृष्णाजिने राजानम् । अथैनमुपतिष्ठते ऽस्तभ्नाद् द्यामृषभो अन्तरिक्षममिमीत वरिमाणं पृथिव्या आसीदद्विश्वा भुवनानि सम्राड्विश्वेत्तानि वरुणस्य व्रतानीति । अथैनं वाससा परितनोति वनेषु व्यन्तरिक्षं ततान वाजमर्वत्सु पयो अघ्नियासु हृत्सु क्रतुं वरुणो विक्ष्वग्निं दिवि सूर्यमदधात्सोममद्राविति । अथोदु त्यं जातवेदसमिति सौर्यर्चा कृष्णाजिनं पुरस्तात्प्रत्यानह्यति । अथ सोमवाहनावानीयमानौ प्रतिमन्त्रयत उस्रावेतं धूर्षाहावनश्रू अवीरहणौ ब्रह्मचोदनाविति । तयोर्दक्षिणं पूर्वं युनक्ति वरुणस्य स्कम्भनमसीति । वरुणस्य स्कम्भसर्जनमसीति शम्यामवगूहति । प्रत्यस्तो वरुणस्य पाश इति योक्त्रम् । एतयैवावृतोत्तरमनड्वाहं युनक्ति । अथ दक्षिणामीषामन्वारभ्य संप्रैषमाह ॥ १५ ॥

सोमाय क्रीताय प्रोह्यमाणायानुब्रूहि सुब्रह्मण्य सुब्रह्मण्यामाह्वय मा तु त्वमाह्वा यजमान आह्वास्यतीति । यदा यजमानस्त्रिरुपाꣳश्वाह्वयते ऽथैष सुब्रह्मण्यो ऽन्तरेणेषे तिष्ठन्पलाशशाखां धारयन्सुब्रह्मण्यामाह्वयति सुब्रह्मण्योꣳ सुब्रह्मण्योमिति त्रिः । त्रिरुक्तायां प्रच्यावयन्ति प्रच्यवस्व भुवस्पते विश्वान्यभि धामानि मा त्वा परिपरी विदन्मा वा परिपन्थिनो विदन्मा त्वा वृका अघायवो मा गन्धर्वो विश्वावसुरादघच्छ्येनो भूत्वा परापत यजमानस्य नो गृहे देवैः सꣳस्कृतमिति । प्रदक्षिणꣳ राजानं

which Soma was purchased with the formula, "O Svāna, Bhrāja, Aṅghāri, Bambhāri, Hasta, Suhasta and Kṛśānu, these are the articles for which Soma has been bought. Guard them; let them not fail you."[3]

Taking him (Soma, the Adhvaryu) stands up with the formula, "I have arisen following the immortals with life, good life, with the sap of plants, with the force of rains."[4] The Soma-carrying cart with its pole pointing towards the east and provided with a yoke, stands towards the south. He approaches it with the formula, "Go along the wide midregion."[4] He spreads skin of black antelope in his seat with the formula, "Thou art the seat of Aditi."[4] (He deposits) king Soma on the skin of black antelope with the formula, "Do thou sit on the seat of Aditi."[4] He prays to him with the verse, "The bull has supported the heaven and the midregion, has measured the width of the earth. He, the overruler, governed all worlds. All these are Varuṇa's ordinances."[4] He enfolds him with a piece of cloth with the verse, "Varuṇa has expanded the midregion over the woods, swiftness in horses, milk in cows, will in hearts, the fire among the settlers, the sun in the heaven and Soma on the mountain."[4] With the verse addressed to Sūrya, "The beams hold up god Jātavedas the sun, so that all might see,"[4] he unfolds the skin of black antelope from the front. He recites with reference to the Soma-carrying bulls being brought, the formula, "Come hither O bulls, you who bear the yoke, not shedding tears, not killing our heroic progeny, and inciting the priests."[4] He first yokes the southern side bull with the formula, "Thou art the support of Varuṇa."[4] He fixes the yoke-pin with the formula, "Thou art the prop of the support of Varuṇa."[4] The yokehalter with the formula, "Varuṇa's noose is tied."[4] With this very procedure he yokes the northern side bull. Touching the southern pole he gives out the call.

VI.16

"Do you (O Hotṛ) recite verses for the Soma which has been purchased being carried forth. O Subrahmaṇya, do thou invoke Subrahmaṇyā. Do thou, however, not invoke (until) the sacrificer invokes." When the sacrificer invokes three times in a low voice, then the Subrahmaṇya, standing between the two poles and holding a twig of *Butea frondosa* invokes Subrahmaṇyā by saying *subrahmaṇyom subrahmaṇyom* three times. After (the first verse) has been recited thrice by (the Hotṛ) they cause the cart to move with the formula, "O lord of the earth, do thou move forward towards all abodes. Let no opponent find thee; let no robber find thee; let not the wicked wolves find thee; let not Viśvāvasu Gandharva injure thee. Do thou become an eagle and fly away towards the house of the sacrificer which has been

3. TS I.2.7.2
4. TS I.2.8.1

परिवहन्ति । अथैतावञ्जसोपसंक्रामतो ऽध्वर्युश्च यजमानश्च यजमानस्य स्वस्त्ययन्यस्यपि पन्थामगस्महि स्वस्तिगामनेहसं येन विश्वाः परि द्विषो वृणक्ति विन्दते वस्विति । अथाग्रेण शालां तिष्ठन्नोह्यमानꣳ राजानं प्रतिमन्त्रयते नमो मित्रस्य वरुणस्य चक्षसे महो देवाय तदृतꣳ सपर्यत दूरेदृशे देवजाताय केतवे दिवस्पुत्राय सूर्याय शꣳसतेति । अथैतत्सोमवाहनमनो ऽग्रेण शालामुदगीषमुपस्थापयन्ति । तदुपस्तभ्नोति वरुणस्य स्कम्भनमसीति । वरुणस्य स्कम्भसर्जनमसीति शम्यामुद्वृहति। उन्मुक्तो वरुणस्य पाश इति योक्त्रम् । अथ वै भवति विमुक्तो ऽन्यो ऽनड्वान्भवत्यविमुक्तो ऽन्यो ऽथातिथ्यं गृह्णाति यज्ञस्य संतत्यै पत्न्यन्वारभत इति ब्राह्मणम् । अथाहैहि यजमानेति । पूर्वया द्वारा शालां प्रपाद्य पृष्ठ्याꣳ स्तीर्त्वापः प्रणीयातिथ्यं निर्वपत्यन्वारब्धायां पत्न्याम् । अथ देवस्य त्वा सवितुः प्रसव इति प्रतिपदं कृत्वा ॥ १६ ॥

अग्नेरातिथ्यमसि विष्णवे त्वा जुष्टं निर्वपामीति । एतामेव प्रतिपदं कृत्वा सोमस्यातिथ्यमसि विष्णवे त्वा जुष्टं निर्वपामीति । एतामेव प्रतिपदं कृत्वातिथेरातिथ्यमसि विष्णवे त्वा जुष्टं निर्वपामीति । एतामेव प्रतिपदं कृत्वाग्नये त्वा रायस्पोषदाव्ने विष्णवे त्वा जुष्टं निर्वपामीति । एतामेव प्रतिपदं कृत्वा श्येनाय त्वा सोमभृते विष्णवे त्वा जुष्टं निर्वपामीति । पञ्च कृत्वो यजुषा । हविष्कृता वाचं विसृज्यैतयैवावृतोत्तरमनड्वाहं वि-मुञ्चति । अथैते ब्राह्मणाश्चत्वार आसन्दीमाददते । अथ यजमानो नीडाद्राजानमादत्ते या ते धामानि हविषा यजन्ति ता ते विश्वा परिभूरस्तु

accomplished by gods. Thou art the producer of happiness for the sacrificer."[1] King Soma is turned around by the right. The Adhvaryu and the sacrificer step up straight on (towards the Prāgvaṁśa shed) with the formula, "We have stridden the path which leads to happiness and which is secure by which one keeps off all his enemies and obtains wealth."[1]

Standing in front of the (Prāgvaṁśa) shed, the Adhvaryu recites with reference to king Soma being carried the verse, "Homage to the brightness of Mitra and Varuṇa. Do you pay homage to the god. Do you praise Sūrya the far-seeing, god-born light, son of heaven."[1] The Soma-carrying cart is made to stand in front of the (Prāgvaṁśa) shed with its poles pointing towards the north. (The Adhvaryu) supports it with the formula, "Thou art the support of Varuṇa."[1] He lifts up the yoke with the formula, "Thou art the prop of Varuṇa's support."[1] The yoke-halter with the formula, "Varuṇa's noose is loosened."[1] It is indeed said, "While one ox is removed, the other not removed, the Adhvaryu pours out oblation-material for the Ātithyeṣṭi for the continuity of the sacrifice. The sacrificer's wife holds contact (at the pouring)." So says the Brāhmaṇa[2] (The Adhvaryu) says, "Come O sacrificer." Having caused the sacrificer to enter (the shed) by the eastern door, having strewn the Pṛṣthyā line and having carried forth Praṇītā waters, he pours out (paddy) for the Ātithyeṣṭi while the sacrificer's wife has maintained contact. Having made a beginning with the formula, "In the impulse of god Savitṛ.

VI.17

(The Adhvaryu pours out paddy) with the formula, "Thou art the guest-offering of Agni; I pour out the dear oblation for Viṣṇu thee."[1] Having made a similar beginning (he pours with the formula), "Thou art the guest-offering for Soma; I pour out the dear oblation for Viṣṇu thee."[1] Having made a similar beginning, (he pours out with the formula) "Thou art the guest-offering for the guest; I pour out the dear oblation for Viṣṇu thee."[1] Having made a similar beginning (he pours out with the formula) "For Agni the giver of wealth thee; I pour out dear oblation for Viṣṇu thee."[1] Having made a similar beginning (he pours out with the formula), "For Soma-carrying eagle thee; I pour the dear oblation for Viṣṇu thee."[1] Five times (he pours out) to the accompaniment of the (relevant) yajus. Having released speech with the call to the preparer of the oblation-material, he removes the other ox with a similar procedure. Four brāhmaṇas

1. TS I.2.9.1
2. TS VI.2.1.1

1. TS I.2.10.1

यज्ञमिति । पूर्व एवासन्द्या प्रतिपद्यन्ते । अन्वग्राज्ञा यजमानो ऽन्वक्छूद्र उदपात्रेण । पूर्वया द्वारा शालां प्रपादयति गयस्फानः प्रतरणः सुवीरो ऽवीरहा प्रचरा सोम दुर्यानिति । अथैतामासन्दीमग्रेणाहवनीयं पर्याहृत्य दक्षिणतो निदधति । तस्यां कृष्णाजिनमास्तृणात्यदित्याः सदोऽसीति । अदित्याः सद आसीदेति कृष्णाजिने राजानम् । अथैनमुपतिष्ठते वरुणो ऽसि धृतव्रतो वारुणमसीति । समुच्चित्य कृष्णाजिनस्यान्तान्स्पन्द्यया विग्रथ्य वꣳशे प्रग्रथ्नाति शंयोर्देवानाꣳ सख्यादिति । अथापरावासन्दीपा- दावन्तरेण ब्राह्मणो ऽभिषिञ्चति शूद्रः प्रक्षालयति मा देवानामपसꣳश्छित्स्म- हीति । अथैनं वारुण्यर्चा परिचरति तत्त्वा यामि ब्रह्मणा वन्दमान इति । अथैनꣳ सꣳशास्ति मा राजानं चाहवनीयं चान्तरेण कश्चन संचारीन्मैनꣳ सायुधो मा सदण्डो मा सच्छत्रो मा सोष्णीषो मा साधस्पाद्यो ऽनुप्रपादी- दिति । अथास्मै मधुपर्कं च गां च प्राहुः । तामध्वर्युर्विशास्ति ॥ १७ ॥ चतुर्थः ॥

श्रपयन्त्येतमातिथ्यं वैष्णवं नवकपालम् । तेन सह मदन्तीरधिश्र- यति । शिल्पवदेतदिध्माबर्हिरातिथ्यस्य भवति । कार्ष्मर्यमयैः परिधि- भिराश्ववालेन प्रस्तरेणैक्षवीभ्यां विधृतीभ्यां तेन शिल्पवत् । त्वचं पुरोडाशस्य ग्राहयित्वा श्रपयित्वाभिवास्य प्राडेत्याप्येभ्यो निनीय स्तम्बयजुर्हरति । इदमेव प्रसिद्धं पौरोडाशिकं त्रिर्यजुषा तूष्णीं चतुर्थम् ।

take up the stool. The sacrificer takes up Soma from the seat with the verse, "Thy splendours which they worship with oblations may all these surround the sacrificer."[1] (The brāhmaṇas) first enter (the shed) together with the stool. Following them the sacrificer together with the Soma. Following him the Śūdra together with a pot full of water. (The sacrificer) carries the Soma into the shed by the eastern door with the verse, "Increasing the family-wealth, impeller, rich in heroes, not killing our heroes, O Soma, enter the dwellings."[1] Having brought around the stool along the front of the Āhavanīya, they keep it towards the south with the formula, "Thou art the seat of Aditi."[1] (The Adhvaryu) spreads on it the skin of black antelope with the formula, "Do thou sit on the seat of Aditi."[1] King Soma on the skin of black antelope.

(The sacrificer) prays to him with the formula, "Thou art Varuṇa, the possessor of ordinances. Thou belongest to Varuṇa."[2] Having collected together the ends of the skin of black antelope and having fastened them with a cord, the Adhvaryu ties it to the heaven with the formula, "From the beneficent friendship with gods." In between the two rear legs of the stool a brāhmaṇa sprinkles water (over the Soma) and the Śūdra cleanses with the formula, "May we not be deprived of friendship with gods"[2] (recited by the Adhvaryu). He then worships him with the verse addressed to Varuṇa, "Praying to thee with the divine song, I come to thee. The sacrificer rules that (favour of thine) through oblations. Without getting angry, O Varuṇa, do thou know of this (divine song). Praised widely, do thou not steal away our life."[3] Then he gives instructions with regard to him (Soma): "Let nobody pass between king Soma and Āhavanīya, whoever enters (the shed), let him not enter with any instrument, staff, umbrella, turban or footwear." Madhuparka worship and a cow are offered to him (Soma). The Adhvaryu gives suitable instructions in respect of her.

VI.18

The cake on nine potsherds for Viṣṇu pertaining to the Ātithya-oblation is baked. Along with it one boils water. The sacrificial grass and faggot for the Ātithyeṣṭi is specific. It is said to be specific for the reason of the enclosing sticks of *Gmelina arborea,* the Prastra of *Saccharum spontaneum* and the two separating blades of sugarcane. Having allowed the cake to catch skin, having put on fire, having covered (with embers and ashes), having gone forward, and having poured down the wash-water for the Āpyas, the Adhvaryu carries Stambayajus. (The rite) is

2. TS I.2.10.2
3. TS II. 1.11.6

पूर्वं परिग्राहं परिगृह्णाति । करणं जपति । उद्घ्नन्ति । उद्धतादाग्नीध्र-स्त्रिर्हरति । यदाग्नीध्रस्त्रिर्हरत्यथोत्तरं परिग्राहं परिगृह्य योयुपित्वा तिर्यञ्चꣳ स्फ्यꣳ स्तब्ध्वा संप्रैषमाह प्रोक्षणीरासादयेध्माबर्हिरुपसादय स्रुवं च स्रुचश्च संमृड्ढ्याज्येनोदेहीति । आहृतासु प्रोक्षणीषूदस्य स्फ्यं मार्जयित्वेध्मा-बर्हिरुपसाद्य प्रदक्षिणमावृत्य प्रत्यङ्ङुद्द्रुत्य स्रुवं च स्रुचश्च संमार्ष्टि । आज्येनोदेति । आज्यं च प्रोक्षणीश्चोत्पूय प्रसिद्धं चतुर्गृहीतानि वा पञ्चगृहीतानि वाज्यानि गृहीत्वा प्रोक्षणीभिरुपोत्तिष्ठति । इध्मं प्रोक्षति । वेदिं प्रोक्षति । बर्हिः प्रोक्षति । बर्हिरासन्नं प्रोक्ष्योपनिनीय पुरस्तादाश्ववालं प्रस्तरं गृह्णाति । पञ्चविधं बर्हिं स्तीर्त्वा प्रस्तरपाणिः प्राङभिसृप्य कार्ष्मर्यमयान्परिधीन्परिदधाति । ऊर्ध्वे समिधावादधाति । ऐक्षवी विधृती तिरश्ची सादयति । विधृत्योराश्ववालं प्रस्तरम् । प्रस्तरे जुहूम् । बर्हिषीतरे । एता असदन्निति समभिमृश्य प्रदक्षिणमावृत्य प्रत्यङ्ङुद्द्रुत्याथैतं पुरोडाशमुपस्तीर्णाभिघारितमुद्वास्य चतुर्होत्रातिथ्यमासादयति । अत्र संभारान्व्याचष्टे । अथ निर्मन्थ्यस्यावृता निर्मन्थ्येन चरति । प्रहृत्याभिहुत्याथेध्मात्समिधमाददान आहाग्नये समिध्यमानायानुब्रूहीति । अभ्यादधातीध्मम् । न समिधं परिशिनष्टि । वेदेनोपवाजयति । अनूक्तासु सामिधेनीषु स्रुवेणाघारमाघारयति । संमृष्टे स्रुग्भ्यामुत्तरम् । अथासꣳस्पर्शयन्स्रुचावुदङ्ङत्याक्रम्य जुह्वा ध्रुवाꣳ समज्य सादयित्वा स्रुचौ प्रवरं प्रवृणीते । प्रसिद्धꣳ होतारं वृणीते । सीदति होता । प्रसवमाकाङ्क्षति । प्रसूतः स्रुचावादायात्याक्रम्याश्राव्याह समिधो

prescribed in the Paurodāśika Brāhmaṇa.[1] (The Adhvaryu carries the Stambayajus) three times with the formula and the fourth time silently. He does the first tracing of the altar. He murmurs the Karaṇa-formula. He digs out the altar. From the dug out region the Āgnīdhra carries (grass with earth) three times. When the Āgnīdhra carries thrice, the Adhvaryu, having done the second tracing, having levelled and having struck the wooden sword across, gives out the call, "Do thou put down the Prokṣaṇī ladle, put down in sacrificial grass and faggot, do thou cleanse the spoons and ladles and come up with the clarified butter." After the Prokṣaṇī-waters have been brought, having thrown the wooden sword, having sprinkled (upon himself), having put down the sacrificial grass and faggot, having turned by the right and having moved to the rear, he cleanses the spoon and ladles. He comes up with the clarified butter. Having purified the clarified butter and the Prokṣaṇi-waters, having taken up clarified butter in four spoonfuls or five spoonfuls, he stands up taking up Prokṣaṇī-waters. He sprinkles the faggot; sprinkles the altar; sprinkles the sacrificial grass. Having sprinkled the sacrificial grass held (within the altar) and having poured down water (on the knot of the grass), he takes from the front side the Prastara of *saccharum spontaneum*). Having spread the sacrificial grass in five rows, having moved eastwards with the Prastara in his hand, he lays down the enclosing sticks of *Gmelina arborea.* He keeps erect two fire-sticks. He places across two separating blades of sugarcane the Prastara of *Saccharum spontaneum* upon the separating blades. The Juhū ladle on the Prastara. The other two ladles upon the sacrificial grass. Having touched them all together with the formula, "These have sat down in the world of good action, protect them, O Viṣṇu, protect the sacrifice; protect the lord of sacrifice, protect me the leader of sacrifice,"[2] having turned by the right and moving to the rear, having taken down the cake by first spreading and then pouring clarified butter, the Adhvaryu deposits the Ātithya oblation reciting the Caturhotṛ formula. Here he pronounces the Sambhārayajus formula.[3]

He goes through the churning with the procedure for churning.[4] Having put (the churned out fire into the Āhavanīya) and having made an offering, while taking a fire-stick from the faggot he says (to the Hotṛ), "Do you recite verses for the fire being enkindled." He puts the faggot (one by one); he does not keep back a fire-stick. He fans (the fire) by means of the Veda. After the Sāmidhenī verses have been recited (by the Hotṛ) one by one, he pours the Āghāra-line by means of the spoon. After (the Āhavanīya) has been cleansed (by means of the wooden sword) thrice,

1. First Praśna of the Prājāpatyakāṇḍa according to the Kāṇḍānukrama of TS II.6.4; BaudhŚS I.11.
2. TS I.1.11.2
3. TĀ III.8
4. cf. BaudhŚS IV.5

यजेति । वषट्कृते जुहोति । यज यजेति । चतुर्थं यक्ष्यन्नत्रैतदौपभृतमाज्यꣳ सर्वश एव जुह्वाꣳ समानयते । पञ्च प्रयाजानिष्ट्वोदङ्ङत्याक्रम्य संꣳस्रावेण ध्रुवामभिघार्य पुरोडाशमभिघारयति नोपभृतम् । अथाग्नये सोमायेत्याज्यभा-गाभ्यां चरति । उपाꣳशु हविषा चरति विष्णवे ऽनुब्रूहि विष्णुं यजेति । अथ स्विष्टकृता चरति । इडान्त आतिथ्यः संतिष्ठते । अत्रैतत्पूर्णपात्रमन्तर्वेदि निनयति । अत्रैतद्ध्रुवाज्यमाप्याय्य कꣳसं वा चमसं वा याचति । तमन्तर्वेदि निधाय तस्मिन्नेतत्तानूनप्त्रं निगृह्णाति ॥ १८ ॥

आपतये त्वा गृह्णामि परिपतये त्वा गृह्णामि तनूनप्त्रे त्वा गृह्णामि शाक्वराय त्वा गृह्णामि शक्मन्नोजिष्ठाय त्वा गृह्णामीति । स यावन्त ऋत्विजस्त एनत्समवमृशन्त्यनाधृष्टमस्यनाधृष्यं देवानामोजो ऽभिशस्तिपा अनभिशस्तेन्यमिति । यजमानमतिवाचयत्यनु मे दीक्षां दीक्षापतिर्मन्यतामनु तपस्तपस्पतिरञ्जसा सत्यमुपगेषꣳ सुविते मा धा इति । स यावन्त ऋत्विजस्तेषूपहवमिष्ट्वा यजमान एव त्रिरवजिघ्रति प्रजापतौ त्वा मनसि जुहोमीति । अथैनदद्भिरभ्युन्नीयोत्तरतः सिञ्चति । अथाहाग्नीन्मदन्त्यापा३ इति । मदन्ति देवीरमृता ऋतावृध इति । ताभिराद्रवेति । अथ मदन्तीरुप-स्पृश्योपोत्थाय विस्रस्य हिरण्यमवधाय राजानमाप्याययन्त्यꣳशुरꣳशुस्ते देव सोमाप्यायतामिन्द्रायैकधनविद आ तुभ्यमिन्द्रः प्यायतामा त्वमिन्द्राय

he pours down the posterior Āghāra by means of two ladles. Without letting the two ladles touch each other, having crossed towards the north, having anointed the Dhruvā with the Juhū, having put down the two ladles, he chooses the Pravara. He chooses the Hotṛ as prescribed.[5] The Hotṛ sits down. The Adhvaryu awaits the impulse (by the Hotṛ). Being impelled, having taken up the two ladles, having crossed and having caused to announce, he says (to the Hotṛ), "Do you recite the yājyā for Samidhs." At the Vaṣaṭ-utterance he makes the offering. (He gives two subsequent calls as) "Do you recite the yājyā," "Do you recite the yājyā." When going to give the fourth yājyā-call, he brings the entire quantity of clarified butter from the Upabhṛt ladle into the Juhū. Having offerred five Prayājas, having crossed towards the north, having put a drop into the Dhruvā, he pours clarified butter over the cake, not into the Upabhṛt. He offers the two Ājyabhāgas respectively to Agni and Soma. He offers the principal oblation in a low voice: "Do you recite the puronuvākyā for Viṣṇu: Do you recite the yājyā for Viṣṇu." He offers the Sviṣṭakṛt-oblation. The Ātithya sacrifice is concluded with the Iḍā. He pours down the Praṇītā goblet within the altar. Having swollen the clarified water into the Dhruvā, he asks for a bronze-vessel or a wooden goblet. Having kept it within the altar, he takes up this Tānūnaptra (clarified butter from the Dhruvā):

VI.19

(With the formula), "I take thee for one who rushes on; I take thee for one who rushes around; I take thee for Tanūnaptṛ; I take thee for the mighty; I take thee for the mightiest strength."[1] As many priests as there are, they touch it together with the formula, "Thou art unapproached, the unapproachable, the unconquerable vigour of gods, protecting from the imprecations, impervious to imprecations."[1] He makes the sacrificer recite the formula, "May the guardian of consecration approve of my consecration; may the Lord of consecration approve of my consecration; the lord of penance my penance. May I quickly attain the truth; keep me in welfare."[1] As many priests as there are, having sought their consent, the sacrificer himself licks it thrice with the formula, "I offer thee unto Prajāpatī, unto the intellect."[2] Having mixed it with water, he scatters it towards the north.

He enquires: "O Agnīdh, are the waters boiling ?" (He replies), "The divine, immortal, rejoicing in the divine law; they are boiling." "Come up with them," (says the Adhvaryu). Having touched the hot water, having stood, having untied (the bundle of Soma), having placed a piece of gold into it; the priests swell king Soma

5. cf. BaudhŚS I.15

1. TS I.2.10.2
2. TS III.1.2.2

प्यायस्वेति । यजमानमतिवाचयत्याप्यायय सखीन्त्सन्या मेधया स्वस्ति ते देव सोम सुत्यामशीयेति । अथाप उपस्पृश्य यथायतनमुपविशन्ति । अथाध्वर्युर्वाजवतीभ्याꣳ स्रुचौ व्यूहति । विधृतीभ्यां प्रस्तरꣳ समुल्लुप्याप्रतिशृणꣳस्त्रेधानक्ति । न प्रस्तरायाश्रावयति । न बर्हिरनुप्रहरति । तं दक्षिणार्धे वेद्यै निधाय तस्मिन्दक्षिणोत्तरिणो निह्नुवत एष्टा रायः प्रेषे भगायर्तमृतवादिभ्यो नमो दिवे नमः पृथिव्या इति । परिधिषु शकलानुपसंगृह्णाति । प्रस्तरे बर्हिर्यावन्मात्रꣳ स्पन्द्यया विग्रथ्याहवनीये ऽतिवाल्याद्भिरभ्युक्ष्योत्तरतः सादयति । अथ यजमानमवान्तरदीक्षामुपनयत्यग्ने व्रतपते त्वं व्रतानां व्रतपतिरसि या मम तनूरेषा सा त्वयि या तव तनूरियꣳ सा मयि सह नौ व्रतपते व्रतिनोर्व्रतानीति । अथैनꣳ सꣳशास्ति संतरां मेखलाꣳ समायच्छस्व संतरां मुष्टी कुरुष्व तप्तव्रत एधि मदन्तीभिर्मार्जयस्वोत्पूर्वं व्रतनꣳ सृज या ते अग्ने रुद्रिया तनूस्तया नः पाहि तस्यास्ते स्वाहेति । एतेनातो ऽधि व्रतयेति । स एवमेवैतत्सर्वं करोति । ॥ १९ ॥

अथ प्रवर्ग्यस्यावृता प्रवर्ग्येण चरति । अथ स्फ्यमाददान आहाग्नीन्मदन्तीरधिश्रय हविरधिश्रयैह्युपसीदेति । एतास्वेव मदन्तीषु भूयसीरप आनयति । आज्यमधिश्रयति । तद्धविः । अथैतस्यैव बर्हिष स्तीर्णस्य पर्यवलोपꣳ स्तम्बयजुर्हरति । इदमेव प्रसिद्धं पौरोडाशिकं त्रिर्यजुषा तूष्णीं चतुर्थम् । पूर्वं परिग्राहं परिगृह्णाति । करणं जपति ।

with the formula, "O god Soma, may every shoot of thee swell for Indra who gains the invaluable wealth. May Indra swell for thee; do thou swell for Indra,"[3] He makes the sacrificer recite the formula, "Cause thy friends to swell with gift and wisdom. O god Soma; may I attain the pressing happily."[3] Having touched water, they take their seats.

The Adhvaryu separates the two ladles with the two Vājavatī verses.[4] Having seized the Prastara together with the two separating blades, he besmears it at three places without bruising it. He does not cause to announce in connection with the Prastara.[4] He does not throw the Barhis into the fire. Having kept it (the Prastara) into the southern half of the altar, the priests (respectively) pay homage with their palms, the right one being upwards, with the formula, "Riches are exceedingly desired for food, for prosperity. Be right to the speakers of right; obeisance to the heaven; obeisance to the earth."[3] He keeps pieces of wood upon the enclosing sticks. Having tied a few blades of sacrificial grass upon the Prastara with a cord, having moved it over the Āhavanīya and having sprinkled it with water, he keeps it towards the north. He then initiates the sacrificer into intermediate consecration with the formula, "O Agni, the lord of vows, thou art the lord of vows, let this body of mine be in thee, let this body of thine be in me. O lord of vows, let the vows of us who are the holders of vows be together."[3] He then gives instructions to him (the sacrificer), "Do you tighten the girdle round the waist, close the fists tightly; take hot milk; sprinkle yourself with hot water; give up the earlier formula used for taking Vrata milk. Hereafter consume milk with the formula, "O Agni do thou guard us with thy Rudra form. For that form of thine, svāhā." He (the sacrificer) abides by all this.

VI.20

(The Adhvaryu) performs the Pravargya rite with the procedure for Pravargya. Taking up the wooden sword, he says (to the Āgnīdhra); "O Agnīdh, do thou boil the water; put the oblation on fire, come and be by my side." (The Āgnīdhra) adds water to that very hot water, puts clarified butter on fire. It is the oblation. He carries the Stambayajus taken out of the same spread out sacrificial grass. The rite is well established in the Paurodāśika Brāhmaṇa.[1] (He carries stambayajus) thrice with the relevant yajus and the fourth time silently. He does the first tracing (of the altar). He murmurs the Karaṇa-formula. The Āgnīdhra carries (grass and earth)

3. TS. I.2.11.1
4. cf. BaudhŚS I.19

1. cf. BaudhŚS VI.18

उद्धन्ति । उद्धतादाग्नीध्रस्त्रिर्हरति । यदाग्नीध्रस्त्रिर्हरत्यथोत्तरं परिग्राहं परिगृह्य योयुपित्वा तिर्यञ्चꣳ स्फ्यꣳ स्तब्ध्वा संप्रैषमाह मदन्तीरासादयेध्मा-बर्हिरुपसादय स्रुवं च स्रुचौ च संमृड्ढि हविषोदेहीति । आहृतासु मदन्तीषूदस्य स्फ्यं मार्जयित्वेध्माबर्हिरुपसाद्य प्रदक्षिणमावृत्य प्रत्यङ्ङुद्रुत्य स्रुवं च स्रुचौ च संमार्ष्टि । हविषोदेति । हविश्च मदन्तीश्चोत्पूयाष्टौ कृत्वो जुह्वां गृह्णीते । चतुरुपभृति । आज्यस्थाल्यां तृतीयामुत्प्रदाय मदन्तीभिरुपोत्तिष्ठति । इध्मं प्रोक्षति । वेदिं प्रोक्षति । बर्हिः प्रोक्षति । बर्हिरासन्नं प्रोक्ष्योपनिनीय पुरस्तादाश्ववालं प्रस्तरं गृह्णाति । एकविधं बर्हि स्तीर्त्वा प्रस्तरपाणिः प्राङभिसृप्य कार्ष्मर्यमयान्परिधीन्परिदधाति । ऊर्ध्वे समिधावादधाति । ऐक्षवी विधृती तिरश्ची सादयति । विधृत्योराश्ववालं प्रस्तरम् । प्रस्तरे जुहूम् । बर्हिषीतरे । एते असदतामिति समभिमृश्य प्रदक्षिणमावृत्य प्रत्यङ्ङुद्रुत्य जघनेन गार्हपत्यमुपविश्य देवपत्नीर्व्याचष्टे। अथैतेनैव यथेतमेत्याथेध्मात्समिधमाददान आहाग्नये समिध्यमाना-यानुब्रूहीति । अभ्यादधातीध्मꣳ सकृद्वा त्रिर्वा । न समिधं परिशिनष्टि । वेदेनोपवाजयति । अनूक्तासु सामिधेनीषु स्रुवेणाघारमाघारयति । संमृष्टे न स्रुग्भ्यामुत्तरम् । अथ प्रवरं प्रवृणीते । अथाश्रावयत्यो श्रावयास्तु श्रौषट् सीद होतरित्येतावान्प्रवरः । सीदति होता । प्रसवमाकाङ्क्षति । प्रसूतः स्रुचावाददान आह ॥ २० ॥

अग्नय इति । उपाꣳश्वनुब्रूहीत्युच्चैः । अत्याक्रम्याश्राव्याहाग्निमिति । उपाꣳशु यजेत्युच्चैः । वषट्कृते पूर्वार्धे ऽर्धवेलां जुहोति । अथात्रैव

three times from the dug out region. When the Āgnīdhra carries three times, then (the Adhvaryu), having done the second tracing, having levelled, having held the wooden sword across, gives out the call, "Keep down the hot water, put down the sacrificial grass and faggot, cleanse the spoon and the two ladles and come up with the oblation." After the hot water has been brought in, having thrown the wooden sword, having sprinkled (upon himself), having put down the sacrificial grass and faggot, having turned by the right and having moved towards the west, he cleanses the spoons and ladles. Comes up with the oblation. Having purified the oblation and hot water, he takes up clarified butter into the Juhū eight times; four times into the Upabhṛt. Having poured back into the vessel for clarified butter (first having drawn from the same) and having deemed it as the third (ladle), he stands up with hot water. He sprinkles the faggot; sprinkles the altar; sprinkles the sacrificial grass. Having sprinkled the sacrificial grass (held within the altar) and having poured (water over its knot), he takes up the Prastara of *Saccharum spontaneum* from the front. Having spread the grass in a single row, taking the Prastara in his hand, having moved eastwards, he lays down the enclosing sticks of *Gmelina arborea.* He keeps erect two fire-sticks. He places across two separating blades of sugarcane. The Prastara of *Saccharum spontaneum* upon the separating blades. The Juhū on the Prastara. The other two ladles on the sacrificial grass. Having touched them together with the verse, "These (two) have sat down ..."[2], having turned by the right, having moved towards the west and having sat down to the rear of the Gārhapatya, he recites the Devapatnī formulas.[3]

Having come back by the way by which he had gone, taking a fire-stick from the faggot, he says (to the Hotṛ), "Do you recite verses for the fire being enkindled." He puts the faggot once or in three parts. He does not keep back a fire-stick. He fans (the fire) by means of the Veda. After the Sāmidhenī verses have been recited one by one, he pours an Āghāra-line by means of the spoon. After (the Āhavanīya) has been cleansed, he does not pour the second line by means of the two ladles. Then he chooses the Pravara. He causes to announce, "Do thou announce," "Let it be heard," "Seat yourself O Hotṛ." This much is the Pravara. The Hotṛ sits down. (The Adhvaryu) awaits the impulse (by the Hotṛ). Impelled, taking the ladles, he says (to the Hotṛ):

VI.21

(loudly) "Do you recite the puronuvākyā (in a low tone) for Agni." Having crossed and having caused to announce he says, (loudly) "Do you recite the yājyā

2. TS I.1.11.2 in a modified form
3. TĀ III.9

तिष्ठन्नाह सोमायेत्युपाꣳश्वनुब्रूहीत्युच्चैः । आश्राव्याह सोममित्युपाꣳशु यजेत्युच्चैः । वषट्कृते मध्ये जुहोति । अथ समानयमान आह विष्णव इत्युपाꣳश्वनुब्रूहीत्युच्चैः । आश्राव्याह विष्णुमित्युपाꣳशु यजेत्युच्चैः । वषट्कृते पश्चात्सर्वं जुहोति । अथोदङ्ङत्याक्रम्य यथायतनꣳ स्रुचौ सादयित्वाथाहाग्नीन्मदन्त्यापा३ इति । मदन्ति देवीरमृता ऋतावृध इति । ताभिराद्रवेति । अथ मदन्तीरुपस्पृश्योपोत्थाय विस्रस्य हिरण्यमवधाय राजानमाप्याययन्त्यꣳशुरꣳशुस्ते देव सोमाप्यायतामिन्द्रायैकधनविद आ तुभ्यमिन्द्रः प्यायतामा त्वमिन्द्राय प्यायस्वेति । यजमानमतिवाचयति । आप्यायय सखीन्त्सन्या मेधया स्वस्ति ते देव सोम सुत्यामशीयेति । अथाप उपस्पृश्य यथायतनमुपविशन्ति । अथाध्वर्युर्वाजवतीभ्याꣳ स्रुचौ व्यूहति। विधृतीभ्यां प्रस्तरꣳ समुल्लुप्याप्रतिशृणꣳस्त्रेधानक्ति । न प्रस्तरायाश्रावयति। न बर्हिरनुप्रहरति । तं दक्षिणार्धे वेद्यै निधाय तस्मिन्दक्षिणोत्तरिणो निह्नुवत एष्टा रायः प्रेषे भगायर्तमृतवादिभ्यो नमो दिवे नमः पृथिव्या इति । सव्ये पाणौ प्रस्तरꣳ समावृत्याज्यस्थाल्याः स्रुवेणोपहत्य प्रथमामुपसदं जुहोति या ते अग्ने ऽयाशया तनूर्वर्षिष्ठा गह्वरेष्ठोग्रं वचो अपावधीं त्वेषं वचो अपावधीꣳ स्वाहेति । परिधिषु शकलानुपसंगृह्णाति प्रस्तरे बर्हिर्यावन्मात्रꣳ स्पन्द्यया विग्रथ्याहवनीये ऽतिवाल्याद्भिरभ्युक्ष्योत्तरतः सादयति ।अथोपनिष्क्रम्य संप्रैषमाह सुब्रह्मण्य सुब्रह्मण्यामाह्वय त्रिस्तनव्रतं प्रयच्छतेति । आह्वयति सुब्रह्मण्यः सुब्रह्मण्याम् । त्रिस्तनव्रतं प्रयच्छति । अथापराह्ण आपराह्णिकीभ्यां

(in a low tone) for Agni." At the Vaṣaṭ-utterance he offers half the quantity in the eastern half. Standing here only he says (loudly) "Do you recite the puronuvākyā (in a low tone) for Soma." Having caused to announce he says (loudly), "Do you recite the yājyā (in a low tone) for Soma." At the Vaṣaṭ-utterance he makes the offering in the middle. While taking clarified butter from the Upabhṛt into the (Juhū) he says (loudly) "Do you recite the puronuvākyā (in a low tone) for Viṣṇu." Having caused to announce he says (loudly) "Do you recite the yājyā (in a low tone) for Viṣṇu." At theVaṣaṭ-utterance he offers the entire quantity into three parts. Having crossed towards the north and having deposited the ladles in their places, he says, "O Agnīdh, are the waters boiling?" (The latter says), "The divine, immortal, rejoicing in the divine law, they are boiling," "Do thou come up with them." Having touched the hot water, having stood, having untied (the bunch of Soma), having placed a piece of gold into it, the priests swell king Soma with the formula, "O god Soma, may every shoot of thee swell for Indra who gains the invaluable wealth. May Indra swell for thee; do thou swell for Indra."[1] He makes the sacrificer recite the formula, "Cause thy friends to swell with gift and wisdom. O god Soma, may I attain the pressing happily."[1] Having touched water, they take their seats.

The Adhvaryu separates the two ladles with the two Vājavatī verses.[2] Having seized the Prastara together with the two separating blades, he besmears it at three places without bruising it. He does not cause to announce in connection with the Prastara.[2] He does not throw the Barhis into the fire. Having kept it into the southern half of the altar the priests pay homage with their palms, the right one being upwards, with the formula, "The riches are exceedingly desired for food, for prosperity. Be right to the speakers of right. Obeisance to the heaven, obeisance to the earth."[1] Having placed the Prastara into the left hand, having struck clarified butter from the vessel of clarified butter by means of the spoon, he offers the first Upasad with the formula, "That form of thine, O Agni, which rests in iron, the highest that dwells in the depth—by that speech I have driven away harsh speech; I have driven away angry speech, svāhā."[3] He keeps piece of wood upon the enclosing sticks. Having tied a few blades of sacrifical grass upon the Prastara with a cord, having moved it over the Āhavanīya and having sprinkled it with water, he keeps it towards the north. Having gone out, he gives the call, "O Subrahmaṇya, do thou invoke Subrahmaṇyā; give (to the sacrificer) Vrata-milk derived from three udders of the cow." The Subrahmaṇya invokes Subrahmaṇyā. One gives (to the

1. TS. I.2.11.1
2. cf. BaudhŚS I.19
3. TS I.2.11.2

प्रवर्ग्योपसद्भ्यां प्रचरति । तयोः समानी चर्यैतावदेव नाना । सव्योत्तरिणो निह्नुवते । अथोपनिष्क्रम्य संप्रैषमाह सुब्रह्मण्य सुब्रह्मण्यामाह्वय त्रिस्तनव्रतं दोहयतेति । आह्वयति सुब्रह्मण्यः सुब्रह्मण्याम् । त्रिस्तनव्रतं दोहयति । तदर्धरात्रे प्रयच्छति ॥ २१ ॥ पञ्चमः ॥

अथाध्वर्युरपररात्र आद्रुत्य सꣳशास्ति द्विस्तनव्रतं दोहयतेति । प्रातरुदित आदित्ये विसृष्टायां वाचि मध्यमाभ्यां प्रवर्ग्योपसद्भ्यां प्रचरति। रजाशयामत्र जुहोति । अथोपनिष्क्रम्य संप्रैषमाह सुब्रह्मण्य सुब्रह्मण्यामाह्वय द्विस्तनव्रतं प्रयच्छतेति । आह्वयति सुब्रह्मण्यः सुब्रह्मण्याम् । द्विस्तनव्रतं प्रयच्छति । स आहवनीयादेवाग्रे षट् प्राचः प्रक्रमान्प्रकामति । तच्छङ्कुं निहन्ति । स शालामुखीयः शङ्कुः । शालामुखीयाच्छङ्कोः षट्त्रिꣳशत्प्राचः प्रक्रमान्प्रक्रामति । तच्छङ्कुं निहन्ति । स यूपावटीयः शङ्कुः । शालामुखीयाच्छङ्कोः पञ्चदश दक्षिणा प्रक्रमान्प्रक्रामति पञ्चदशोदीचः । तच्छङ्कू निहन्ति । ते श्रोणी । यूपावटीयाच्छङ्कोर्द्वादश दक्षिणा प्रक्रमान्प्रक्रामति द्वादशोदीचः । तच्छङ्कू निहन्ति । तावꣳसौ । अथैनामक्ष्णया मानेन प्रमाय समन्तꣳ स्पन्द्यया परितनोति । पृष्ठ्यामातनोति । यूपावटीयाच्छङ्कोरनुस्पन्द्यं द्वादश प्रत्यञ्चि क्षुद्रपदानि प्रक्रामति । तच्छङ्कुं निहन्ति । स मध्यम औत्तरवेदिकः शङ्कुः । मध्यमादौत्तरवेदिकाच्छङ्कोः पञ्च दक्षिणा क्षुद्रपदानि प्रक्रामति पञ्चोदञ्चि । तच्छङ्कू निहन्ति । ते श्रोणी । यूपावटीयाच्छङ्कोश्चत्वारि दक्षिणा क्षुद्रपदानि प्रक्रामति चत्वार्युदञ्चि । तच्छङ्कू निहन्ति । तावꣳसौ। अथैनामक्ष्णया मानेन प्रमाय समन्तꣳ स्पन्द्यया परितनोति । पृष्ठ्यामात- नोति । मध्यमादौत्तरवेदिकाच्छङ्कोरनुस्पन्द्यꣳ षट् प्रतीचः प्रक्रमान्प्रक्रामति

sacrificer) Vrata-milk derived from three udders of the cow. In the afternoon the Adhvaryu performs the afternoon Pravargya and Upasad. Their procedure is similar; this much is different: (the priests) pay homage by means of the palms with the left one upwards. Having gone out (the Adhvaryu) gives out the call, "O Subrahmaṇya, do thou invoke Subrahmaṇyā; do you cause the Vrata-milk to be milked from three udders." The Subrahmaṇya invokes Subrahmaṇyā. One causes the Vrata-milk to be milked from three udders. He gives it (to the sacrificer) at midnight.

VI.22

Having come up in the latter part of night, the Adhvaryu gives out the call, "Do you cause the Vrata-milk to be milked from two udders (of the cow)." In the morning after the sun has risen, and speech has been released, the Adhvaryu goes through the rites of middle Pravargya and Upasad. Here he makes the *rajāśayā* offering.[1] Having gone out, he gives out the call, "O Subrahmaṇya, do thou invoke Subrahmaṇyā, do you give (to the sacrificer) Vrata-milk obtained from two udders (of the cow)." Subrahmaṇya invokes Subrahmaṇyā. One gives (to the sacrificer) Vrata-milk obtained from two udders.

(The Adhvaryu) first strides six steps from the Āhavanīya towards the east. There he fixes a pin. That is the Śālāmukhīya[2] pin. From the Śālāmukhīya pin he strides thirty six steps towards the east. There he fixes a pin. That is the Yūpāvaṭīya pin.[3] From the Śālāmukhīya pin he strides fifteen steps towards the south; fifteen towards the north, there he fixes pins. These two are the buttocks. From the Yūpāvaṭīya pin he strides twelve steps towards the south; twelve towards the north. He fixes pins there. They are the shoulders. Having measured it (the Mahāvedi) by a diagonal measure, he stretches a cord around on all sides. He stretches the Pṛṣṭhyā line. From the Yūpāvaṭīya pin he strides twelve feet towards the west along the Pṛṣṭhyā. He fixes a pin there. That is the central pin pertaining to the Uttaravedi. From the central pin he strides five feet towards the south; five towards the north. He fixes pins there. They are the buttocks. From the Yūpāvaṭīya pin he strides four feet towards the south, four towards the north. He fixes two pins there. They are the shoulders. Having measured it (the Mahāvedi) by a diagonal measure, he stretches out a cord round it on all sides. He stretches the Pṛṣṭhyā line. From the central pin

1. The Upasad-offering with the formula, *yā te agne rajāśayā*....TS I.2.11.2.
2. The Āhavanīya fire in the Prāgvaṁśa shed takes the name Śālāmukhīya after that Āhavanīya fire is carried forth on the Uttaravedi in the Mahāvedi.
3. Yūpāvaṭīya pin denotes the spot where a hole is dug out for erecting the sacrificial post.

दक्षिणा सप्तमम् । तत्स्फ्यं निदधाति । स उपरवाणां कालः । अथ महावेद्या उत्तरादꣳसीयाच्छङ्कोर्वेद्यन्तेन द्वादश प्रतीचः प्रक्रमान्प्रक्रामत्युदञ्चं त्रयोदशम् । तदाग्नीध्र उपसीदति । स उत्करस्य कालः । अथोपरवाणां कालात्स्तम्बयजुर्हरति ॥ २२ ॥

इदमेव प्रसिद्धं पौरोडाशिकम् । त्रिर्यजुषा तूष्णीं चतुर्थम् । पूर्वं परिग्राहं परिगृह्णाति । करणं जपतीमां नराः कृणुत वेदिमेत्य वसुमतीꣳ रुद्रवतीमादित्यवतीं विश्वदेव्यावतीं वर्ष्मन्दिवो नाभा पृथिव्या यथायं यजमानो न रिष्येदिति । उद्धन्ति । उद्धतादाग्नीध्रस्त्रिर्हरति । यदाग्नीध्रस्त्रिर्हरत्यथाग्रेण शालां तिष्ठन्संप्रैषमाह वेदिकारा वेदिं कल्पयत प्रस्थलानि भिन्दत प्रति निम्नान्पूरयत किꣳशारूणि निरस्यत प्राचीमुदीचीं प्रणवां निस्तिष्ठतेति । यथासंप्रैषं ते कुर्वन्ति । अथ महावेद्या उत्तरादꣳसीयाच्छङ्कोर्वेद्यन्तेन त्रीन्प्रतीचः प्रक्रमान्प्रक्रामत्युदञ्चं चतुर्थम् । तच्चात्वालस्यावृता चात्वालं परिलिखति । उत्तरवेदेरावृतोत्तरवेदिं निवपति । उत्तरनाभिमुत्साद्याथैनां प्रतिच्छाद्यापराह्णिकीभ्यां प्रवर्ग्योपसद्भ्यां प्रचरति । अथोपनिष्क्रम्य संप्रैषमाह सुब्रह्मण्य सुब्रह्मण्यामाह्वय द्विस्तनव्रतं दोहयतेति । आह्वयति सुब्रह्मण्यः सुब्रह्मण्याम् । द्विस्तनव्रतं दोहयति । तदर्धरात्रे प्रयच्छति ॥ २३ ॥ षष्ठः ॥

अथाध्वर्युरपररात्र आद्रुत्य सꣳशास्त्येकस्तनव्रतं दोहयतेति । प्रातरुदित आदित्ये विसृष्टायां वाच्युत्तमाभ्यां प्रवर्ग्योपसद्भ्यां प्रचरति । हराशयामत्र जुहोति । अथोपनिष्क्रम्य संप्रैषमाह सुब्रह्मण्य सुब्रह्मण्यामाह्वयार्धस्तनव्रतं

pertaining to the Uttaravedi he strides six steps towards the west along the cord. A seventh step towards the south. He places the wooden sword there. That is the spot for the Uparava holes. From the pin on the northern shoulder of the Mahāvedī he strides twelve steps towards the west along the border of the Mahāvedi; a thirteenth step towards the north. The Āgnīdhra sits there. That is the spot for the rubbish-heap. He carries Stambayajus from the spot for the Uparava holes.

VI.23

The rite is prescribed in the Pauroḍāśika Brāhmaṇa.[1] (He carries Stambayajus) three times with the relevant formula and the fourth time silently. He does the first tracing of the altar. He murmurs the Karaṇa-formula: "O men, do you come and prepare this altar occupied by the Vasus, Rudras, Ādityas and Viśve Devas at the height of the heaven, on the navel of the earth so that this sacrificer may not be injured."[2] He digs up. The Āgnīdhra carries three times (grass and earth) from the dug up spot. When the Āgnīdhra carries three times, the Adhvaryu standing in front of the shed gives out the call, "O workers of the altar, do you prepare the altar, break up the heights, fill in the depths, remove the beards of corn, render it slopy towards the north-east." They do according to the call.

From the pin at the northern shoulder of the Mahāvedi, he strides three steps towards the west along the border and a fourth towards the north. Here he draws around the Cātvāla following the procedure of the Cātvāla.[3] He raises the Uttaravedi following the procedure for the Uttaravedi.[3] Having carved out the Uttaranābhi and having covered it,[3] he goes through the rites of the afternoon Pravargya and Upasad. Having gone out he gives out the call, "O Subrahmaṇya, do thou invoke Subrahmaṇyā; do you cause the Vrata-milk to be obtained from two udders." The Subrahmaṇya invokes Subrahmaṇyā. One causes the Vrata-milk to be milked from two uddrs. He gives it (to the sacrificer) at midnight.

VI.24

The Adhvaryu, having approached in the latter part of night, gives the instruction, "Do you cause the Vrata-milk to be milked from one udder (of the cow)." In the morning, after the sun has risen and speech has been released, he goes through the last Pravargya and Upasad. Here he makes the *harāśayā* offering.[1]

1. cf. Footnote to BaudhŚS VI.18
2. cf. TBr. III.7.7.13
3. cf. BaudhŚS IV.2

1. The Upasad-offering with the formula, *yā te agne harāśayā....* TS I.2.11.2.

प्रयच्छतेति । आह्वयति सुब्रह्मण्यः सुब्रह्मण्याम् । अर्धस्तनव्रतं प्रयच्छति । अथ तदानीमेवापराह्णिकी प्रवर्ग्योपसदौ समस्योपनिष्क्रम्य संप्रैषमाह सुब्रह्मण्य सुब्रह्मण्यामाह्वय प्रतिप्रस्थातः प्रवर्ग्यस्यावृता प्रवर्ग्यꣳ संसादयोद्वासनायेति । त्रेधैतत्पदं कुर्वन्ति । गार्हपत्ये तृतीयमुपयमनीषु तृतीयं नि तृतीयं दधति । अथ प्रवर्ग्यस्यावृता प्रवर्ग्यमुद्वासयति । अग्नेरावृताग्निं प्रणयति । अग्निवत्युत्तरं परिग्राहं परिगृह्य योयुपित्वा तिर्यञ्चꣳ स्फ्यꣳ स्तब्ध्वा संप्रैषमाह प्रोक्षणीरासादयेध्माबर्हिरुपसादयेत्येतावान्संप्रैषः । अत्रैवैतद्बर्हिरनुस्पन्द्यꣳ स्तृणाति सकृदेव । एतदेवेध्माबर्हिरग्नीषोमीयाय पशवे परिशयीतेत्येक आहुः । अथास्यैते अनसी प्रक्षालिते प्रपन्ने योग्यकृते अभितः शालां तिष्ठतः । तयोर्दक्षिणं वर्षीय उत्तरꣳ ह्रसीयः । उद्धृतफलकं दक्षिणमनुद्धृतफलकमुत्तरम् । तयोर्यदक्षे बद्धं तदवस्यति । अथैने अन्तर्वेद्यभ्यववर्तयन्ति । अथाग्रेण शालामरत्निमात्रमभित स्पन्द्याꣳ स्थापयित्वा । अथैने प्रोक्षति वैष्णवी विष्णवे शुन्धेथामिति । अथाहैहि यजमानेति । पूर्वया द्वारा शालां प्रपाद्य गार्हपत्य आज्यं विलाप्योत्पूय स्रुचि चतुर्गृहीतं गृहीत्वा शालामुखीये सावित्रं जुहोत्यन्वारब्धे यजमाने युञ्जते मन उत युञ्जते धियो विप्रा विप्रस्य बृहतो विपश्चितः । वि होत्रा दधे वयुनाविदेक इन्मही देवस्य सवितुः परिष्टुतिः स्वाहेति । अपरं चतुर्गृहीतं गृहीत्वाथ याचत्याज्यस्थालीꣳ सस्रुवाꣳ स्फ्यमुदपात्रं बर्हिर्हिरण्यमिति । एतत्समादायाहैहि यजमानेति । अन्वग्यजमानो ऽनूची पत्नी पदतृतीयमादाय पूर्वया द्वारोपनिष्क्रम्य दक्षिणस्य हविर्धानस्य पश्चादक्षमुपसृप्य दक्षिणस्यां वर्तन्याꣳस्फ्येनोद्धृत्यावोक्ष्य हिरण्यं निधाय संपरिस्तीर्याभिजुहोतीदं विष्णुर्विचक्रमे त्रेधा

Having gone out, he gives the call, "O Subrahmaṇya, do thou invoke Subrahmaṇyā; do you give (to the sacrificer) half of the Vrata-milk obtained from one udder." The Subrahmaṇya invokes Subrahmaṇyā. One gives half of the Vrata-milk obtained from one udder. At that very time, having hastened with the afternoon Pravargya and Upasad and having gone out, he gives out the call, "O Subrahmaṇya, do thou invoke Subrahmaṇyā; O Pratiprasthātṛ, do you collect the Pravargya-implements for disposal, following the procedure for the Pravargya." (The soil of) the foot-print (of the cow) is divided into three parts: one part into the Gārhapatya fire-place, one in the soil in the supporting ladle, one is preserved. He disposes of the Pravargya-implements following the procedure laid down in the Pravargya-rite.[2]

He carries forth the fire following the procedure of carrying forth of fire.[3] After having done the second tracing (of the altar) when it is equipped with fire, having levelled, having held the wooden sword across, (the Adhvaryu) gives the call, "Do you keep the Prokṣaṇī-water, put down the sacrificial grass and faggot." This much is the call. Here he spreads the sacrificial grass along the cord only once. This sacrificial grass and faggot lies for the Agnī-ṣomīya animal. So say some teachers. The two carts, washed out, brought in and provided with a yoke, stand on the two sides of the shed. The southern one of the two is higher and the northern-one is shorter. The southern one with its plank lifted; the northern one with its plank not lifted up. He loosens (the cord) which is tied to their axles. They are brought in within the altar. Having stayed them on both sides of the cord one *aratni* away from the shed, he sprinkles them with the formula, "You two belonging to Viṣṇu, be purified for Viṣṇu." Then he says, "Come, O sacrificer." Having caused him to enter the shed by the eastern door, having melted clarified butter over the Gārhapatya, having purified it, and having taken four spoonfuls into the ladle, he makes an offering to Savitṛ on the Śālāmukhīya, while the sacrificer has contacted him, with the verse, "The priests of the mighty wise priest yoke their mind, yoke their thoughts. He alone who knows the path ordains their priestly functions. The praise of god Savitṛ is great,[4] svāhā."

Having taken up another four spoonfuls, he asks for the vessel for clarified butter together with the spoon, wooden sword, pot filled with water, sacrificial grass and a piece of gold. Having taken this, he says, "Come O sacrificer." The sacrificer following him, the sacrificer's wife following him taking up a third part of soil of the footprint. Having gone out by the eastern door, having approached the spot to the rear of the axle of the southern Havirdhāna cart, having dug up by means of the wooden sword on the southern track, having sprinkled water with downward palm;

2. cf. BaudhŚS IX. 13 ff
3. cf. BaudhŚS IV.3
4. TS I.2.13.1

निदधे पदम् । समूढमस्य पाꣳसुरे स्वाहेति । अथैतेषां पदपाꣳसूनामर्धान्पत्न्यञ्जलावावपति । अथैनान्सꣳस्रावेणाभिघारयति । सा प्राचोत्तानेन पाणिना दक्षिणमक्षधुरमुपानक्त्या नो वीरो जायतां कर्मण्यो यꣳ सर्वे अनुजीवाम यो बहूनामसद्वशीति । अपरं चतुर्गृहीतं गृहीत्वोत्तरस्य हविर्धानस्य पश्चादक्षमुपसृप्योत्तरस्यां वर्तन्याꣳ स्फ्येनोद्धत्यावोक्ष्य हिरण्यं निधाय संपरिस्तीर्याभिजुहोतीरावती धेनुमती हि भूतꣳ सूयवसिनी मनवे यशस्ये । व्यस्कभ्नाद्रोदसी विष्णुरेते दाधार पृथिवीमभितो मयूखैः स्वाहेति । अत्रैतान्पदपाꣳसून्सर्वश एव पत्न्यञ्जलावावपति । अथैनान्सꣳस्रावेणाभिघारयति । सा प्राचोत्तानेनैव पाणिनोत्तरमक्षधुरमुपानक्ति । समान उपाञ्जनः । अथैतानि शस्त्राणि प्रतिप्रस्थात्र उत्प्रयच्छति । नयन्ति पत्नीꣳ ह्वयन्ति होतारम् । अथैने संपरिगृह्य संप्रैषमाह ॥ २४ ॥

हविर्धानाभ्यां प्रवर्त्यमानाभ्यामनुब्रूहीति । त्रिरुक्तायां प्रवर्तयन्ति प्राची प्रेतमध्वरं कल्पयन्ती ऊर्ध्वं यज्ञं नयतं मा जीह्वरतमिति । अथ यद्यक्ष उत्सर्जति सुवाग्देव दुर्याꣳ आवदेत्येव तत्र जपति । अथैतावञ्जसोपसंक्रामतो ऽध्वर्युश्च प्रतिप्रस्थाता च । उत्तरेण हविर्धाने परीत्य पूर्वावुपातीत्य मध्यमादौत्तरवेदिकाच्छङ्कोरनुस्पन्द्यं त्रीन्प्रतीचः प्रक्रमान्प्रक्रामतः । तदेनयोर्नभ्यस्थयोश्चुबुके रमयतो ऽत्र रमेथां वर्ष्मन्पृथिव्या इति । अथ दिवो वा विष्णवुत वा पृथिव्या इत्याशीर्पदयर्चाध्वर्युर्दक्षिणस्य हविर्धानस्य

having placed a piece of gold, and having strewn grass around it; the Adhvaryu makes an offering with the verse, "Viṣṇu has traversed this, he has set his foot at three places; all is gathered in its dust, svāhā."[4] He pours half of the dust of the footprint in the folded palms of the sacrificer's wife. He pours over it drops of clarified butter in the ladle. She anoints the southern end of the axle by means of the palm turned upwards and pointing towards the east with the formula, "May a heroic active son be born to us on whom we all shall depend, who shall control many."[5] Having taken up another four spoonfuls, having moved towards the west of the axle of the northern Havirdhāna-cart, having struck with the wooden sword on the northern track, having sprinkled water, having placed a piece of gold and having strewn it around; he makes an offering with the verse, "O heaven and earth, do you become possessors of food, cattle and good grains, and glorious for the sacrificer. Viṣṇu fixed you separately and held you on both sides by means of his rays, svāhā."[6] At this stage he pours down the entire soil of the foot-print within the joined palms of the sacrificer's wife. He spreads drops of clarified butter over it. She besmears the northern axle-end by means of the palm turned upwards and pointing towards the east. The formula for besmearing is the same.[7] He hands over all the implements to the Pratiprasthātṛ. The sacrificer's wife is led (towards her apartment). The Hotṛ is called. Touching the two (Havirdhāna-carts) together, he gives out the call.

VI.25

"Do you recite the verses for the two Havirdhāna-carts being moved." When the (first) verse has been recited thrice, they move (the carts) with the Adhvaryu reciting the verse, "Do you (O carts), move towards the east, furnishing the sacrifice. Do you lead the sacrifice upwards (towards the gods). Do not stumble."[1] If the axle creaks, he should murmur the formula, "Speak O god, good speech about the residence."[2] The Adhvaryu and Pratiprasthātṛ go forward straight. Having gone round along the north[3] and having traversed towards the east (of the respective carts), they step three steps towards the west (from the spots) along the cord touching the middle pin pertaining to the Uttaravedi. At these points they station those planks of the wheels of the two carts out of which the navels of the carts

5. TS I.2.13.5
6. TS I.2.13.2
7. See *supra*

1. TS I.2.13.2
2. TS I.2.13.1
3. Respectively of the two carts

दक्षिणतो मेथीं निहन्ति । अथैनाꣳ स्पन्द्यया सूपनिबद्धामुपनिबध्नाति विष्णोर्नु कं वीर्याणि प्रवोचमिति । एवमेव प्रतिप्रस्थातोत्तरस्य हविर्धानस्योत्तरतो मेथीं निहन्ति । अथैनाꣳ स्पन्द्यया सूपनिबद्धामुपनि-बध्नाति। एतेनैव मन्त्रेण । अथाध्वर्युर्दक्षिणस्य हविर्धानस्य चुबुकात्प्राञ्चमरत्निं मीत्वा लोके न्यस्य गर्तं खानयति । अथ दक्षिणाद्युगान्तात्प्राञ्चं बाहुं मीत्वा लोके न्यस्य गर्तं खानयति । तावुभावुत्तरेणान्यं गर्तं खानयति । एवमेव प्रतिप्रस्थातोत्तरतस्त्रीन्गर्तान्खानयति । एवमपरतः । तेषु प्राचीनकर्णा स्थूणा उच्छ्रयन्ति । तासूदञ्चौ वꣳशौ प्रोहन्ति । अध्यस्यन्ति पुरस्ताद्रराटीं विष्णो रराटमसीति । विष्णोः पृष्ठमसीति मध्यमं छदिरधिनिदधाति । विष्णो श्न्यप्त्रे स्थ इति ये अभितो भवतः । दक्षिणतश्चोत्तरतश्च परिश्रयन्ति। प्राचीं च प्रतीचीं च द्वारौ कुर्वन्ति । अथ दक्षिणे द्वार्बाहौ कुशहस्तमुपनिगृह्य दर्भणं प्रवयति दर्भणे स्पन्द्यां विष्णोः स्यूरसीति । विष्णोर्ध्रुवमसीति ग्रन्थिं करोति । तं तदानीमेव विस्रस्याहाकुर्वन्तो ग्रन्थीन्हस्तकौशलैर्निस्तिष्ठतेति। एवमेवोत्तरं द्वार्बाहुम् । एवमपरे द्वार्बाहू निस्तिष्ठति । अथैनदभिमृशति वैष्णवमसि विष्णवे त्वेति । अथाध्वर्युः प्रदक्षिणमावृत्य प्रत्यङ्ङुद्रुत्य शालामुखीयाच्छङ्कोरनुस्पन्द्यꣳ षट् प्राचः प्रक्रमान्प्रक्रामति दक्षिणा सप्तमम् । तदभ्रिं निदधाति । स औदुम्बर्यै कालः । औदुम्बर्यै कालादभ्रि-मादत्ते ॥ २५ ॥

have been prepared, with the formula, "Do you stand here on the height of the earth."[1] The Adhvaryu fixes a pin towards the south of the southern Havirdhāna cart with the verse known as *āśīrpadā*, "Do you, O Viṣṇu, fill in my hands with many kinds of wealth from the heaven or from the earth, from the Maharloka or the midregion. Grant me wealth from the right hand and the left one."[1] He ties it well with a cord (to the cart) with the verse, "I shall proclaim the heroic deeds of Viṣṇu who measured out the earthly regions, who supported the upper abode, traversing the space of three steps, the wide-going."[1] Similarly the Pratiprasthātṛ fixes a pin, towards the north of the northern cart. He ties it well with a cord (to the cart) with the same verse.

The Adhvaryu, having measured one *aratni* from the (resting) plank of southern Havirdhāna-cart and having placed a clod,[4] causes a hole to be dug. Then having measured one arm towards the east from the southern yoke-end and having placed a clod,[4] he causes a hole to be dug. He causes another hole to be dug between these two. Similarly the Pratiprasthātṛ causes three holes to be dug towards the north. Similarly towards the west. In these (holes) poles with their forked tops pointing towards the east are raised. On those (posts) two bamboos pointing towards the north are fixed. Towards the east they put up a frontlet with the formula, "Thou art the forehead of Viṣṇu."[5] With the formula, "Thou art the back of Viṣṇu,"[5] the Adhvaryu places over the middle roof. With the formula, "You are the mouth-corners of Viṣṇu"[5] (he places) those which are on both sides. They enclose (the structure) towards the south and north. Two doors are made—one towards the east and the other towards the west. Having fixed a handful of Kuśa-grass on the southern post of the (eastern) door, he insinuates a poker, and a thread into the poker with the formula, "Thou art the thread of Visnu."[5] He ties a knot with the formula, "Thou art a fixed point of Viṣṇu."[5] Having loosened it the Adhvaryu says, "Do you decorate (the door-post) with hand-skill without tying any knots." In the same way northern door-post. In the same way he decorates the posts of the rear door. He then touches (the structure) with the formula, "Thou beliongst to Viṣṇu; for Viṣṇu thee."[5] The Adhvaryu, having turned by the right and hastening to the west, steps six eastward steps along the cord from the pin related to the Śālāmukhīya fire-place, and the seventh step towards the south. He keeps the hoe there. That is the spot for the post of Udumbara (*Ficus glomerata*). From the spot for the Udumbara post, he takes up the hoe.

4. The text has *loke nyasya*. The word *loke* needs to be emended as *lokam*. Bhavasvāmin explains *loṣṭam pātayitvā*.
5. TS I.2.13.3

देवस्य त्वा सवितुः प्रसवे ऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्यामाददं इति । आदायाभिमन्त्रयते ऽभ्रिरसि नारिरसीति । तयौदुम्बर्या अवटं परिलिखति परिलिखितꣳ रक्षः परिलिखिता अरातय इदमहꣳ रक्षसो ग्रीवा अपिकृन्तामि यो ऽस्मान्द्वेष्टि यं च वयं द्विष्म इदमस्य ग्रीवा अपिकृन्तामीति । अथोद्गातारमाहोद्गातरेहीममौदुम्बर्या अवटं खन प्राक् पुरीषमुद्वपतादिति । तꣳ स खनति वा खानयति वा । सो ऽत एव सदो विमिमीते । यथा त्रीणि छदीꣳषि तिर्यञ्च्येवं प्राक्शः । यथा त्रीणि छदीꣳष्यन्वञ्च्येवमुदक्शः । अपि वा यथा द्वौ भागावुदक् स्पन्द्यायै स्यातामेको दक्षिणत इति । तस्य त्रीञ्छ्रेणिगर्तान्खानयति । सोऽत एव प्राङ् द्रुत्वा दक्षिणस्य हविर्धानस्य पुरो ऽक्षमुपरवान्विमिमीते प्रादेशमुखान्प्रादेशान्तस्पादान् । अथोन्नेतारमाहोन्नेतरेहीमानुपरवान्खन प्रादेशमुखान्प्रादेशान्तस्पादान्बाहुमात्रानवाचो ऽसंभिन्दन्नुपरिष्टादधस्तात्संतृण्णानिति । तान्स खनति वा खानयति वा । अथैषां पुरीषं दक्षिणस्य हविर्धानस्याग्रेणोपस्तम्भनं निवपति । तं चतुरश्रं खरं करोति । अथैनꣳ सिकताभिराभ्राशिनं करोति। अथोपरवाणां कालादभ्रिमादत्ते देवस्य त्वा सवितुः प्रसवे ऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्यामाददं इति । आदायाभिमन्त्रयते ऽभ्रिरसि नारिरसीति । तया यूपावटं परिलिखति यथान्तर्वेद्यर्धꣳ स्याद्बहिर्वेद्यर्धं परिलिखितꣳ रक्षः परिलिखिता अरातय इदमहꣳ रक्षसो ग्रीवा अपिकृन्तामि यो ऽस्मान्द्वेष्टि यं च वयं द्विष्म इदमस्य ग्रीवा अपिकृन्तामीति । अथाग्नीध्रमाहाग्नीदेहीमं यूपावटं खनोपरसंमितं प्राक् पुरीषमुद्वपताच्चतुरङ्गुलेनोपरमतिखनतादिति । तꣳ स खनति वा खानयति वा । यावदेवात्राध्वर्युश्चेष्टति तावदेष प्रतिप्रस्थातौदुम्बरीꣳ स्थूणां यजमानेन संमायाधस्तात्परिवासयत्यच्छिन्नो रायः सुवीर इति । अथाध्वर्युः प्रदक्षिणमावृत्य प्रत्यङ्ङुद्रुत्य

VI.26

(With the formula) "I take up (thee) under the impulse of god Savitṛ with the arms of Aśvins with the hands of Pūṣan." Having taken it up, he recites over it the formula, "Thou art the hoe; thou art not an enemy."[1] By means of it he draws around a line for the hole with the formula, "The Rakṣas is marked around, the evil spirits are marked around; here do I cut off the neck of the Rakṣas who hates us and whom we hate; here do I cut off the neck of the Rakṣas."[1] He then says to the Udgātṛ, "Do you come O Udgātṛ; do you dig out the hole for the Udumbara-post; take out the soil towards the east." He himself digs or makes one dig. At this point (the Adhvaryu) measures the Sadas hall. Towards the east (it should be so extensive that there would be) three roofs crosswise. So extensive towards the north that lengthwise there would be three roofs. Alternately there would be two parts towards the north, one towards the south. For it he gets holes dug out in three rows.

At this point, having moved towards the east, he measures Uparava-holes in front of the axle of the southern Havirdhāna-cart with openings of one span and with a distance of one span. He says to the Unnetṛ, "Come O Unnetṛ, do thou dig out these Uparavas having openings of one span each, having distance inbetween of one span each, one hand deep, not joined on the surface but hollowed out below. He digs them or gets dug. He pours down their soil in front of the support of the southern Havirdhāna-cart. He makes a four-cornered mound out of it. He renders it bright by means of sand. From the spot of the Uparavas he takes up the hoe with the formula, "I take (thee) under the impulse of god Savitṛ, with the arms of Aśvins, with the hands of Pūṣan." Having taken it up, he recited over the formula, "Thou art a hoe; thou art not an enemy."[1] With it he marks around the hole for the sacrificial post in such a way that it would be half within the Vedi and half outside the Vedi, with the formula, "The Rakṣas is marked around; evil spirits are marked around. Here do I cut off the neck of the Rakṣas who hates us and whom we hate. Here do I cut off the neck of the Rakṣas."[1] He says to the Āgnīdhra, "O Agnīdh, do thou come, do thou dig up this hole for the sacrificial post as deep as the bottom of the post; do thou pour out the soil towards the east; do thou dig out as deep as the bottom and four aṅgulas above." He digs out the hole or gets it dug out.

While the Adhvaryu acts here, the Pratiprasthātṛ, having measured the Udumbara post equal to (the height of) the sacrificer, cuts it at the lower part with the formula, "May the wealth consisting of brave sons be uninterrupted."[2] The Adhvaryu, having turned by the right and having hastened to the west, asks for Prokṣaṇī water mixed with barly-grains, a handful of sacrificial grass, vessel of

1. TS I.3.41
2. TS I.3.9.2

याचति यवमतीः प्रोक्षणीर्बर्हिर्हस्तमाज्यस्थालीः सस्रुवां मैत्रावरुणदण्डः हिरण्यमुदपात्रमिति । एतत्समादायाहैहि यजमानेति । औदुम्बर्येषा स्थूणा प्रक्षालिता प्रपन्ना प्रागवटादुपशेते । तां परस्तादर्वाचीं प्रोक्षति ॥ २६ ॥

दिवे त्वान्तरिक्षाय त्वा पृथिव्यै त्वेति । अवटे ऽपो ऽवनयति शुन्धतां लोकः पितृषदन इति । यवान्प्रस्कन्दयति यवो ऽसि यवयास्मद्द्वेषो यवयारातीरिति । बर्हिर्हस्तं व्यतिषज्यावस्तृणाति पितृणाः सदनमसीति। अथैनद्धिरण्यमन्तर्धाय स्रुवाहुत्याभिजुहोति पितृभ्यः स्वाहेति । अथैनामुच्छ्रयत्युद्दिवः स्तभानान्तरिक्षं पृण पृथिवीं दृःहेति । अथैनां प्राचीनकर्णां मिनोति द्युतानस्त्वा मारुतो मिनोतु मित्रावरुणयोर्ध्रुवेण धर्मणेति । अथैनां प्रदक्षिणं पुरीषेण पर्यूहति ब्रह्मवनिं त्वा क्षत्रवनिः सुप्रजावनिः रायस्पोषवनिं पर्यूहामीति । मैत्रावरुणदण्डेन सःहन्ति ब्रह्म दृःह क्षत्रं दृःह प्रजां दृःह रायस्पोषं दृःहेति । अन्यूनमनतिरिक्तं परिन्यस्योदपात्रमुपनिनीय । अथास्यै विशाखे हिरण्यं निधाय स्रुवाहुत्याभिजुहोति घृतेन द्यावापृथिवी आपृणेथाः स्वाहेति । आन्तमन्ववस्रावयति । आन्तमेव यजमानं तेजसानक्तीति ब्राह्मणम् । अथैनामुद्गातृभ्यः प्राहुः । तस्यां तच्चेष्टन्ति यत्ते विदुः । एतस्या उच्छ्रयणमनु प्राचीनकर्णा स्थूणा उच्छ्रयन्ति । तासूदीचो वःशान्प्रोहन्ति । अध्यस्यन्ति मध्यमं छदिरिन्द्रस्य सदो ऽसीति । विश्वजनस्य छायेति ये अभितो भव- तः । नवच्छदि तेजस्कामस्य मिनुयादिति । त्रीणित्रीण्येव सर्वाणि भवन्ति । दक्षिणान्युत्तराणि करोति । स दक्षिणानि दक्षिणान्येवोत्तराणि करोति । अन्तर्वर्तान्करोति व्यावृत्त्या इति । सन्धिषु तृणवर्तान्प्रत्यस्यति।

clarified butter together with the spoon, the staff for the Maitrāvaruṇa, a piece of gold and a pot full of water. Having taken this up, he says, "Come O sacrificer." This Udumbara-post, cleansed, and got ready, lies down to the east of the hole. He sprinkles water over it from the top downwards.

VI.27

(With the formula) "For heaven thee, for midregion thee, for earth thee."[1] He pours water into the hole with the formula, "May the region for seating the Pitṛs be purified."[1] He scatters barley-grains (into the hole) with the formula, "Thou art a barley-grain; do thou drive away the enemy from us; do thou drive away the evil spirits."[1] He spreads the handful of sacrificial grass, held crosswise, with the formula, "Thou art the seat of Pitṛs."[1] He offers a spoonful through a piece of gold with the formula, "Svāhā to Pitṛs." He erects it with the formula, "Supporting the heaven, do thou fill in the midregion; strengthen the earth."[1] He fixes it with its wood-knot turned towards the east with the formula, "May Dyutāna, the son of Maruts, fix thee with the firm law of Mitra and Varuṇa."[2] He surrounds it with the soil by the right with the formula, "I pile around thee, the winner of Brahmanhood, the winner of Kṣatriyahood, the winner of good progeny, and the winner of abundance of wealth."[2] He praises it with the staff of the Maitrāvaruṇa with the formula. "Do thou strengthen the Brahman, do thou strengthen Kṣatra, do thou strengthen progeny, do thou strengthen the abundance of wealth."[2] Having put around (the soil) not more not less, having poured a potful of water, and having placed a piece of gold within its two prongs, he offers a spoonful with the formula, "Be you, O heaven and earth, filled with clarified butter, svāhā."[2] "He causes it to flow up to the bottom. He thereby besmears the sacrificer with splendour." So says the Brāhmaṇa.[3] (The erection of) the Udumbara-post is announced to the Upagātṛs. They act with regard to it what they know.

Following the erection of this (post), the post (of the hall) are erected with their wood-knots turned towards the east. Bamboos are placed upon them with their tops pointing towards the north. The middle roof is set up with the formula, "Thou art the seat of Indra."[2] The two (roofs) which are on both sides with the formula, "Thou art the shade of Viśvajana."[2] "One should set up (the Sadas) with nine roofs."[3] The roofs on all sides are three each. "He makes the southern ones resting upon (the middle ones)."[3] He makes all the southern roofs resting upon

1. TS. I.3.6.1
2. TS. I.3.1.2
3. cf. TS. VI.2.10.5

ते ऽन्तर्वर्ता: । अथैनत्परिश्रयन्ति परि त्वा गिर्वणो गिर इमा भवन्तु विश्वतो वृद्धायुमनु वृद्धयो जुष्टा भवन्तु जुष्टय इति । दक्षिणतश्चोत्तरतश्च परिश्रयन्ति। प्राचीं च प्रतीचीं च द्वारौ कुर्वन्ति । अथ दक्षिणे द्वार्बाहौ कुशहस्तमुपनिगृह्य दर्भणं प्रवयति दर्भणे स्पन्द्यामिन्द्रस्य स्यूरसीति । इन्द्रस्य ध्रुवमसीति ग्रन्थिं करोति । तं तदानीमेव विस्रस्याहाकुर्वन्तो ग्रन्थीन्हस्त-कौशलैर्निस्तिष्ठतेति । एवमेवोत्तरं द्वार्बाहुम् । एवमपरे द्वार्बाहू निस्तिष्ठति। अथैनदभिमृशत्यैन्द्रमसीन्द्राय त्वेति । अथ महावेद्या उत्तरादꣳसीया-च्छङ्कोर्वेद्यन्तेनाष्टादश प्रतीच: प्रक्रमान्प्रक्रामति । तदाग्नीध्रागारं विमिमीते यथान्तर्वेद्यर्धꣳ स्याद्बहिर्वेद्यर्धम् । अथैनत्समुच्छ्रित्य परिश्रयन्ति । तस्य दक्षिणां द्वारं कुर्वन्ति । आग्नीध्रागारस्य पार्श्वमानी पञ्चारत्नि: । एतेन मार्जालीयो व्याख्यात: । तस्योदीचीं द्वारं कुर्वन्ति ॥ २७ ॥ सप्तम: ॥

अथात्रैव तिष्ठन्याचत्यभ्रिं यवमती: प्रोक्षणीर्बर्हिर्हस्तमाज्यस्थालीꣳ सस्रुवामधिषवणं चर्माधिषवणे फलके षट् छङ्कून्ग्रावाणꣳ हिरण्यमुदपात्रमिति । एतत्समादायाहैहि यजमानेति । पूर्वया द्वारा हविर्धानं प्रपाद्य दक्षिणस्य हविर्धानस्य नीड एतच्चर्मोत्सादयति । पुरो ऽक्षमितराणि सꣳसादयन्ति । अथोपरवाणां कालादभ्रिमादत्ते देवस्य त्वा सवितु: प्रसवे ऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्यामाददे इति । आदायाभिमन्त्रयते ऽभ्रिरसि नारिरसीति । तयोपरवान्परिलिखति पूर्वयोर्दक्षिणमेवाग्रे परिलिखितꣳ रक्ष: परिलिखिता अरातय इदमहꣳ रक्षसो ग्रीवा अपिकृन्तामि यो ऽस्मान्द्वेष्टि यं च वयं द्विष्म इदमस्य ग्रीवा

(the middle ones). "He provides fillings of gaps with grass for discrimination."[4] On the joints he puts fillings of grass. They are called the *antarvartas.* This (hall) is enclosed with the verse, "May these songs, O rich in praise, encompass thee; may the favours be favourable to thee."[2] They enclose it towards the south and north. They provide doors towards the east and the west. After having fixed a handful of Kuśa-grass on the southern post of the (eastern) door, he insinuates a poker, and a thread into the poker with the formula, "Thou art the thread of Viṣṇu.[5] He ties a knot with the formula, "Thou art a fixed point of Viṣṇu."[5] Having loosened it, the Adhvaryu says, "Do you decorate (the door - post) with the handskill without tying any knots." In the same way the northern posts. In the same way he decorates the posts of the western door. He then touches (the structure) with the formula, "Thou belongst to Indra, for Indra thee."

He strides eighteen steps towards the west along the border of the Mahāvedi from pin for the northern shoulder of Mahāvedi. There he prepares Āgnīdhra's chamber in such a way that it would be half within the Vedi and half without. Having piled it up, they enclose it; a door is left to it towards the south. Each side of, the Āgnīdhra's chamber is five *aratnis.* The Mārjālīya (mound) is explained hereby. A door is left to it towards the north.

VI.28

Standing here only, (the Adhvaryu) asks for the hoe, Prokṣaṇī-water mixed with barley-grains, a handful sacrificial grass, the vessel for clarified butter together with the spoon, the skin for pressing (Soma), two planks for pressing, six pins, a stone, a piece of gold, and a pot full of water. Having taken this up, he says, "Come O sacrificer." Having made him enter the Havirdhāna shed by the eastern door, he spreads the skin in the seat of the southern Havirdhāna cart. All other implements are placed in front of the axle. Then from the place assigned to the Uparavas he takes the hoe with the formula, "I take (thee) under the impulse of god Savitṛ, with the arms of Aśvins, with the hands of Pūṣan." Having taken it up, he recites over it the formula, "Thou art a hoe, thou art not an enemy."[1] With it he marks around the Uparavas—first the southern one of the two eastern ones with the formula, "The Rakṣas is marked around; the evil spirits are marked around. Here do I cut off the neck of the Rakṣas who hates us and whom we hate; here do I cut off the neck of the Rakṣas."[1] In this way all (Uparavas) one by one. He digs with the formula. "I dig

4. cf. TS. VI.2,10,7
5. TS. I.2.13.3
6. TS. I.3.1.2

1. TS. I.3.1.1

अपिकृन्तामीति सर्वानेवानुपूर्वम् । खनति रक्षोहणो वलगहनो वैष्णवान्खनामीति सर्वानेवानुपूर्वम् । अथैभ्यः पाꣳसूनुद्वपतीदमहं तं वलगमुद्वपामि यं नः समानो यमसमानो निचखानेदमेनमधरं करोमि यो नः समानो यो ऽसमानो ऽरातीयति गायत्रेण छन्दसेति । अवबाढो वलग इति यजमानस्याधस्पदं पाꣳसूनुद्वपति पूर्वयोर्दक्षिणात् । त्रैष्टुभेन छन्दसेत्यपरयोर्दक्षिणात् । जागतेन छन्दसेत्यपरयोरुत्तरात् । आनुष्टुभेन छन्दसेति पूर्वयोरुत्तरात् । अत्रैतान्पदपाꣳसूनसञ्चरे परावपति । अत्र यं यजमानो द्वेष्टि तं मनसा ध्यायति । अथाप उपस्पृश्याथैनानवमृशतो ऽध्वर्युश्च यजमानश्च पूर्वयोर्दक्षिणमेवाध्वर्युरवमृशत्युत्तरं यजमानः । अथ यजमानः पृच्छत्यध्वर्यो किमत्रेति । भद्रमिति । तन्नौ सहेति । अथाध्वर्युः पृच्छति यजमान किमत्रेति । भद्रमिति । तन्नौ सहेति । यमेवाध्वर्युः प्रजहाति तं यजमानो ऽवमृशति । दक्षिणयोरपरमेवाध्वर्युरवमृशति पूर्वं यजमानः । अध्वर्युरत्र पृच्छति । अथ यजमानः । अपरयोरुत्तरमेवाध्वर्युरवमृशति दक्षिणं यजमानः । यजमानो ऽत्र पृच्छति । अथाध्वर्युः । उत्तरयोः पूर्वमेवाध्वर्युरवमृशत्यपरं यजमानः । अध्वर्युरत्र पृच्छति । अथ यजमानः । यजमानः प्रथमः । पृच्छति यजमान उत्तमः । अथैनानभिमृशति विराडसि सपत्नहा सम्राडसि भ्रातृव्यहा स्वराडस्यभिमातिहा विश्वाराडसि विश्वासां नाष्ट्राणाꣳ हन्तेति सर्वानेवानुपूर्वम् । अथैनानद्भिः प्रोक्षति रक्षोहणो वलगहनः प्रोक्षामि वैष्णवानिति सर्वानेवानुपूर्वम् । अथैष्वपो ऽवनयति रक्षोहणो वलगहनो ऽवनयामि वैष्णवानिति सर्वेष्वेवानुपूर्वम्। अथैषु यवान्प्रस्कन्दयति यवो ऽसि यवयास्मद्द्वेषो यवयारातीरिति

(the Uparavas) dispelling the Rakṣas, dispelling the magical substance, and belonging to Viṣṇu."[2] In this way all (Uparavas) one by one. He takes out the soil from them with the formula, "Here do I cast out the magical substance which an equal or an unequal has buried against us. With the Gāyatrī metre I here put him down who, equal or unequal, is hostile to us."[2] With the formula, "The magical substance is driven away, he puts the soil of the southern one out of the two eastern ones under the feet of the sacrificer. With the formula (modified as) "With the Triṣṭubh metre" (he takes out the soil) from the southern one of the rear two. With the formula (modified as) "With the Jagatī metre" (he takes out the soil) from the northern one of the rear two. With the formula (modified as) "With Anuṣṭubh metre (he takes out soil) from the northern one of the eastern two. He discards the soil under the sacrificer's feet on a nontraversable spot. Here the sacrificer meditates upon him whom he hates.

Having touched water, the Adhvaryu and the sacrificer touch each other's hands from below—the Adhvaryu in the southern one of the eastern two, the sacrificer in the northern one. The sacrificer asks, "O Adhvaryu, what is here?" "Auspicious," "(Let it be) for us together." Now the Adhvaryu asks, "O sacrificer, what is here?" "Auspicious." "(Let it be) for us together." The sacrificer puts his hand into that one which the Adhvaryu leaves. The Adhvaryu puts his hand into that one which the Adhvaryu leaves. The Advaryu puts his hand into the rear one of the two southern ones; the sacrificer the front one. Here the Adhvaryu asks first, then the sacrificer. The Adhvaryu puts his hand into the northern one of the rear two, the sacrificer the southern one. Here the sacrficer asks first, then the Adhvaryu. The Adhvaryu puts his hand into the eastern one of the two northern ones; the sacrificer the rear one. Here the Adhvaryu asks first, then the sacrificer. The sacrificer asks first; the sacrificer asks the last. Then the Adhvaryu touches all of them (the Uparavas) one by one with the formulas, "Thou art Virāṭ, killer of enemies," "Thou art Samrāṭ, killer of enemies," "Thou art Svarāṭ, killer of evils;" "Thou art Viśvārāṭ, killer of all destroyers."[2] He sprinkles them with water with the formula, "I sprinkle all (the Uparavas) smiting the Rakṣas, smiting the magical substance and belonging to Viṣṇu"[3] one by one. He pours water into all one by one with the formula, "I pour water (into the Uparavas smiting the Rakṣas, omitting the magical substance and belonging to Viṣṇu."[3] He scatters barley-grains into all one by one with the formula, "Thou art barley-grain; drive away our haters, drive away evil spirits."[3] "he spreads sacrificial grass into all of them one by one with the formula. "I spread down sacrifical grass (into the Uparavas) smiting the Rakṣas, smiting the magical substance and belonging to Viṣṇu."[3] Having held a piece of gold in between, he

2. TS. I.3.2.1
3. TS. I.3.2.2

सर्वेष्वेवानुपूर्वम्। अथैनान्बर्हिषावस्तृणाति रक्षोहणो वलगहनो ऽवस्तृणामि वैष्णवानिति सर्वानिवानुपूर्वम् । अथैनान्हिरण्यमन्तर्धाय स्रुवाहुत्याभिजुहोति रक्षोहणो वलगहनो ऽभिजुहोमि वैष्णवान्स्वाहेति सर्वानिवानुपूर्वम्। अथास्यैते फलके दीर्घसोमे संतृण्णे भवतो ऽसंतृण्णे एकाहे । ते सꣳस्पृष्टे उपदधाति रक्षोहणौ वलगहनावुपदधामि वैष्णवी इति। अथैने शङ्कुभिः परिणिहन्ति द्वाभ्यां पुरस्ताद्द्वाभ्यां पश्चाद्द्वाभ्यामभितो ऽनवसर्पणाय । अथैने प्रदक्षिणं पुरीषेण पर्यूहति रक्षोहणौ वलगहनौ पर्यूहामि वैष्णवी इति । अथैने बर्हिषा परिस्तृणाति रक्षोहणौ वलगहनौ परिस्तृणामि वैष्णवी इति । अथैने अभिमृशति रक्षोहणौ वलगहनौ वैष्णवी इति । अथैतच्चर्म फलकयोः प्राचीनग्रीवमुत्तरलोमोपस्तृणाति यज्ञ प्रतितिष्ठेति वा तूष्णीं वा। तिरश्चर्मन्फलके ग्राव्णोद्वादयति ॥ २८ ॥

बृहन्नसि बृहद्ग्रावा बृहतीमिन्द्राय वाचं वदेति। नीड एतच्चर्मोत्सादयति। ग्रावसु ग्रावाणमप्यर्जति। अथ दक्षिणस्य हविर्धानस्याग्रेणोपस्तम्भनं बर्हिर्मुष्टिमुपनिबध्नाति स्तोत्रेभ्यः । अथ याचति स्फ्यमुदपात्रं चात्वालात्पुरीषꣳ सिकता इति। एतत्समादायाहैहि यजमानेति। आग्नीध्रं द्रुत्वा स्फ्येनोद्धत्यावोक्ष्य चात्वालात्पुरीषꣳ सिकता इति निवपति विभूरसि प्रवाहणो रौद्रेणानीकेन पाहि माग्ने पिपृहि मा मा मा हिꣳसीरिति । तं परिमण्डलं धिष्णियं करोति । अथैनꣳ सिकताभिराभ्राशिनं करोति । अथान्तःसदसं धिष्णियान्निवपति होतुः प्रथमं वह्निरसि हव्यवाहन इति। श्वात्रो ऽसि प्रचेता इति दक्षिणतो मैत्रावरुणस्य । तुथोऽसि विश्ववेदा

wwoffers a spoonful of clarified butter into all of them one by one with the formula, "I make an offering (into the Uparavas) smiting the Rakṣas, smiting the magical substance and belonging to Viṣṇu, svāhā."[3]

Now his two boards are fastened together by a perforation in a Soma-sacrifice going on for a long time, and not fastened in a one-day sacrifice. He arrarges them touching each other with the formula, "I arrange (the boards) smiting the Rakṣas, smiting the magical substance and belonging to Viṣṇu."[3] He fixes them round by means of pins—two in front and two in the rear for the purpose of non-stirring on both sides. Then he covers them around with soil by the right with the formula, "I cover around (the boards) smiting the Rakṣas, smiting the magical substance and belonging to Viṣṇu."[3] He strews them around with sacrificial grass with the formula, "I strew around (the boards) smiting the Rakṣas, smiting the magical substance and belonging to Viṣṇu."[3] He touches them with the formula, "(The two boards) smiting Rakṣas, smiting the magical substance and belonging to Viṣṇu."[3] He spreads the skin over the boards with the neck towards the east and hairy side upwards with the verse, "O sacrifice, do thou, very gracious, be firm in thy favour. May the riches enter thee on all sides. Giving long life to the sacrificer, do thou anoint the worshipper with ambrosia."[4] Or silently. He makes the two boards sound by means of a stone across the skin.

VI.29

(With the formula) "Thou art big, a big stone; do thou make a big sound for Indra."[1] He transposes the skin to the seat (of the southern Havirdhāna cart). He inserts the stone among stones. In front of the support of the southern Havirdhāna cart he fastens a handful of sacrificial grass for the purpose of the Stotras. Then he asks for the wooden sword, a pot full of water, soil from Cātvāla and sand. Having taken this up, he says, "Come O sacrificer." Having hastened to the Āgnīdhra chamber, having dug up with the wooden sword and having sprinkled water, he pours the soil from the Cātvāla and sand with the formula, "Thou art the expanding, the carrier; O Agni, guard me, with thy dreadful countenance; content me; do not injure me."[2] He makes it a round mound. He makes it shining with sand.

Then he prepares mounds within the Sadas—first the Hotṛ's with the formula, "Thou art the bearer, the carrier of oblation;"[2] Maitrāvaruṇa's towards the south with the formula, "Thou art savoury the wise,"[2] the Brāhmaṇācchaṁsin's towards the north with the formula, "Thou art Tutha, the all-knower,"[2] the Potṛ's towards

4. TBr. II.5.8.12

1. TS. I.3.2.2
2. TS. I.3.3.1

इत्युत्तरतो ब्राह्मणाच्छꣳसिनः । उशिगसि कविरित्युत्तरतः पोतुः । अङ्घारिरसि बम्भारिरित्युत्तरतो नेष्टुः । अवस्युरसि दुवस्वानित्युत्तरतो ऽच्छावाकस्य । अथ दक्षिणे वेद्यन्ते मार्जालीयं धिष्णियं निवपति शुन्ध्यूरसि मार्जालीय इति । सर्वेष्वेव रौद्रमनुवर्तयति । आग्नीध्रे ऽन्ततो निवपत्युदक्सꣳस्थताया इति । अष्टौ न्यवाप्सीदिति । अथाष्टावनुदिशति। सम्राडसि कृशानुरित्याहवनीयमुपतिष्ठते । परिषद्यो ऽसि पवमान इत्यास्तावम् । प्रतक्कासि नभस्वानिति चात्वालम् । असंमृष्टो ऽसि हव्यसूद इति पशुश्रपणम् । अथ सदसो द्वारि तिष्ठन्नौदुम्बरीमुपतिष्ठत ऋतधामासि सुवर्ज्योतिरिति । ब्रह्मज्योतिरसि सुवर्धामेति ब्रह्मसदनम् । अथात्रैव तिष्ठन्गार्हपत्यमुपतिष्ठते ऽजो ऽस्येकपादिति । अहिरसि बुध्निय इति यं प्रहास्यन्तो भवन्ति ॥ २९ ॥

अथात्रैव तिष्ठन्संप्रैषमाह स्तृणीत बर्हिः प्र व्रतं यच्छत समपिव्रतान्ह्वयध्वमास्तावं बहुलꣳ स्तृणीत सदोहविर्धाने बहुले स्तृणीतोन्नेतर्ग्राव्णो वायव्यानि द्रोणकलशे दशापवित्रे समवधाय पत्नीशाले सꣳसादयाग्नीदाज्यमधिश्रय प्रतिप्रस्थातः स्रुचः संमृड्ढ्याज्येनोदेहि पृषदाज्याय दध्याहरेति । यथासंप्रैषं ते कुर्वन्ति । अथ दक्षिणे वेद्यन्ते बर्हिर्मुष्टिꣳ स्तृणाति देवबर्हिरूर्णाम्रदसं त्वा स्तृणामि स्वासस्थं देवेभ्य

the north with the formula, "Thou art Uśij, the wise,"[2] the Neṣṭr's towards the north with the formula, "Thou art Aṅghāri, Bambhāri,"[2] the Acchāvāka's towards the north with the formula, "Thou art the seeker of help, the worshipper;"[2] towards the southern end of the Mahāvedi he prepares the Mārjālīya mound with the formula, "Thou art a purifier, the Mārjālīya."[2] To all these formulas he joins the Raudra portion (*raudreṇānīkena* "with thy dreadful countenance ..."). Finally he prepares a mound in the Āgnīdhra's chamber for the conclusion towards the north. He prepared eight (mounds). Then (the sacrificer) points to eight (spots). He prays to the Āhavanīya with the formula, "Thou art the overlord, Kṛśānu."[2] To the Āstāva[3] with the formula, "Thou art the purifying round which men sit;[2] to the Cātvāla with the formula, "Thou art the impetuous, the cloudy;[2] to the fire for cooking the flesh of the animal with the formula, "Thou art the untouched the preparer of the oblation."[2]

Standing at the door of the Sadas, he prays to the Udumbara-post with the formula, "Thou art having the cosmic order for thy abode, light of the sun,"[2] to the seat of Brahman with the formula, "Thou art having Brahman for thy brilliance, the abode of sun."[2] Standing here only, he prays to the Gārhapatya with the formula, "Thou art the one-footed goat."[2] To the fire which is going to be left over,[4] he prays with the formula, "Thou art Ahi Budhniya."[5]

VI.30

Standing here only, (the Adhvaryu) gives out the call, "Spread the sacrificial grass, give Vrata-milk (to the sacrificer), call out the relatives, spread thickly sacrificial grass on the Āstava, spread thickly sacrificial grass in the Havirdhāna shed and the Sadas; O Unnetṛ, do thou keep in the chamber of the sacrificer's wife the pressing stone, the Vāyavya cups and the Droṇakalaśa with the fringe and woollen filter placed in it; O Āgnīdhra, do thou melt the clarified butter over the fire; O Pratiprasthātṛ, do thou cleanse the ladles, come up with the clarified butter and fetch curds for the Pṛṣadājya." They act according to the call. The Adhvaryu spreads a bundle of sacrificial grass at the southern end of the Mahāvedi with the formula,

3. The place to the north of the Havirdhāna shed where the Sāman-chanters sit while chanting the Bahiṣpavamāna stotra.
4. After the prayer to the Brahmasadana, the Bhār ŚS XII.15.8 adds a prayer to the Sadas with a formula (*purīsyo'si viśvavyacāḥ*) borrowed from MS I.2.12 cf MānŚS II 2.4.8 Āp ŚS XI.15.1, also prescribes a prayer to the Sadas for which it employs a different formula *purīsyo'si viśvabharāḥ* (borrowed from LāṭŚS according to W. Caland, *Śrautasūtra des Āpastamba* II. p.223).
5. The old Gārhapatya fire which will be known as Prājahita.

इति । तां बहुलां पुरस्तात्प्रत्यञ्च स्तृणन्तो यन्ति । अथान्तःशालं पृषदाज्यवन्त्याज्यानि गृहीत्वा परिकर्मिभ्य उत्प्रदाय ब्रह्मणे राजानमुत्प्रयच्छति । तं ब्रह्मादायोत्तरतस्तिष्ठति । उत्तरतस्तिष्ठन्नग्निमन्वानयत्युदग्रे तिष्ठानु मामुदेहि विश्वैर्देवैर्यज्ञियैः संविदानः । सुवर्गे लोके यजमानꣳ हि धेहि मास्यै हास्था आहुत्यै यामुपेम इति । अथाभ्यादधातीध्मं प्रणयनीयम् । उपोपयमनीः कल्पयन्ति चात्वालात् । समन्वारब्धेष्वपिव्रतेषु संप्रच्छन्नेषु गार्हपत्य आज्यं विलाप्योत्पूय स्रुचि चतुर्गृहीतं गृहीत्वा शालामुखीये वैसर्जनानि जुहोति त्वꣳ सोम तनूकृद्भ्यो द्वेषोभ्यो ऽन्यकृतेभ्य उरु यन्तासि वरूथꣳ स्वाहेति । स्रुवेणामुं प्रस्कन्दयति जुषाणो अप्तुराज्यस्य वेतु स्वाहेति । अपरं चतुर्गृहीतं गृहीत्वा संप्रैषमाहाग्नीषोमाभ्यां प्रणीयमानाभ्यामनुब्रूहीति । त्रिरुक्तायामुद्यच्छन्ते । होतुर्वशं यन्ति । अथ वै भवति प्राञ्चमग्निं प्रहरन्त्युत्पत्नीमानयन्त्यन्वनाꣳसि प्रवर्तयन्तीति । यदस्यात्र शस्त्रं भवति पूर्वं तेनाग्निमन्ववस्यन्ति । अथाग्निप्रथमाः प्रतिपद्यन्ते ऽन्वग्राज्ञा चाज्यैश्चान्वग्ग्राव्णो वायव्यानि । पूर्वया द्वारोपनिष्क्रामन्त्ययं नो अग्निर्वरिवः कृणोत्वयं मृधः पुर एतु प्रभिन्दन् । अयं शत्रूञ्जयतु जर्हृषाणो ऽयं वाजं जयतु वाजसाताविति । उत्तरेण सदः परीत्याग्नीध्रागारे ऽग्निं निधाय नयवत्यर्चाग्नीध्रे जुहोति । अग्ने नय सुपथा राये अस्मान्विश्वानि देव वयुनानि विद्वान् । युयोध्यस्मज्जुहुराणमेनो भूयिष्ठां ते नमउक्तिं विधेम स्वाहेति । अत्रैवैतद्ग्रावोवायव्यꣳ समुपसाद्योपातियन्ति राज्ञा चाज्यैश्च । आहवनीये स्रुवाहुतिं जुहोत्युरु विष्णो विक्रमस्वोरु क्षयाय नः कृधि । घृतं घृतयोने पिब प्रप्र यज्ञपतिं तिर स्वाहेति ॥ ३० ॥

"O sacrificial grass for the gods, soft as wool, I spread thee, offering a good seat to the Gods."[1] They go on spreading the Mahāvedī profusely from east to west.

Having taken up within the Prāgvaṁśa shed the ladles filled with clarified butter together with Pṛṣadājya and having handed them over to the attendants, (the Adhvaryu) hands over king Soma to the Brahman. Taking him, the Brahman stands towards the north. Standing towards the north, the Adhvaryu puts a part of the Gārhapatya into the Āhavanīya with the verse, "Rise up, O Agni, follow me, united with all gods worthy of sacrifice. Do you lead the sacrificer to heaven; do not abandon this oblation which we are offering."[2] He keeps on the fire the faggot to be carried forward. Supporting earth is procured from the Cātavala. While the sacrificer's relatives, with a canopy over their heads, have contacted one to the other, the Adhvaryu, having melted clarified butter over the Gārhapatya, having purified it and having taken four spoonfuls in the ladle, makes Vaisarjana offerings on the Śālāmukhīya fire with the formula, "O Soma, thou art the giver of wide protection from hostility brought about by ourselves or by others, svāhā."[3] He drops a drop by means of the spoon with the formula, "May the active one gladly partake of the clarified butter, svāhā."[3] Having taken up another four spoonfuls, he gives out the call, "Do you (O Hotṛ) recite verses for the fire and Soma being carried forward." After (the first verse) has been recited thrice, they lift up (the fire). They move in pursuance of the Hotṛ. It is indeed said, "They carry the fire forward, they get the sacrificer's wife come over, they cause the carts to move."[4] Whatever implement he has here, with that they adhere to the front fire (= Śālāmukhīya).

With the fire in the forefront, they move forward, with the Soma and the ladles of clarified butter following and with the pressing stones and Vāyavya wooden cups following them. They go out by the eastern door with the verse, "May Agni here make room for us, breaking the enemies; may he go ahead; rejoicing, may he conquer the enemies; may he wins booty in the contest for booty."[3] Having moved around along the north of the Sadas, and having placed the fire in the Āgnīdhra-chamber, he makes an offering on the Āgnīdhra-fire with the verse containing the word *naya*, "O Agni, lead us by a fair path to wealth, O god, knowing all the ways. Drive from us the sin that leads astray; we shall pay deep homage to thee, svāhā."[5] Having placed here only the pressing stones and Vāyavya wooden cups, they move forward with the king Soma and ladle filled with clarified butter. The Adhvaryu offers a spoonful on the Āhavanīya with the verse, "O Viṣṇu, step widely; give us broad space for dwelling in. Do thou who hast clarified butter as the birth-place, drink the clarified butter as the birth-place, drink the clarified butter; lengthen (the years of) the lord of sacrifice, svāhā."[3]

1. TS. I.1.11.1
2. This verse has not been traced so far in Vedic texts.
3. TS I.3.4.1
4. cf. TS. VI.3.2.3
5. TS. I.4.43.2

अथ प्रोक्षणीभिरुपोत्तिष्ठति । इध्मं प्रोक्षति । वेदिं प्रोक्षति । बर्हिः प्रोक्षति । बर्हिरासन्नं प्रोक्ष्योपनिनीय पुरस्तादाश्ववालं प्रस्तरं गृह्णाति । पञ्चविधं बर्हि स्तीर्त्वा प्रस्तरपाणिः प्राङभिसृप्य कार्ष्मर्यमयान्परिधीन्परिदधाति । ऊर्ध्वे समिधावादधाति । ऐक्षवी विधृती तिरश्ची सादयति । विधृत्योराश्ववालं प्रस्तरम् । प्रस्तरे जुहूम् । बर्हिषीतरा । एता असदन्निति समभिमृश्याथाप उपस्पृश्य ब्रह्मणो राजानमादाय पूर्वया द्वारा हविर्धानं प्रपादयति सोमो जिगाति गातुविद्देवानामेति निष्कृतमृतस्य योनिमासदमिति । अथ दक्षिणस्य हविर्धानस्य नीडे कृष्णाजिनमास्तृणात्यदित्याः सदो ऽसीति । अदित्याः सद आसीदेति कृष्णाजिने राजानम् । अथैनं देवताभ्यः संप्रयच्छत्येष वो देव सवितः सोमस्तꣳ रक्षध्वं मा वो दभदिति । संप्रदायोपतिष्ठत एतत्त्वꣳ सोम देवो देवानुपागा इदमहं मनुष्यो मनुष्यान्सह प्रजया सह रायस्पोषेणेति । नमो देवेभ्य इति प्राञ्चमञ्जलिं करोति । स्वधा पितृभ्य इति दक्षिणा न्यचति । अथोपनिष्क्रामतीदमहं निर्वरुणस्य पाशादिति । अथाहवनीयमुपतिष्ठते सुवरभिविख्येषं वैश्वानरं ज्योतिरिति । अथ यजमानमवान्तरदीक्षां विसर्जयत्यग्ने व्रतपते त्वं व्रतानां व्रतपतिरसि या मम तनूस्त्वय्यभूदियꣳ सा मयि या तव तनूर्मय्यभूदेषा सा त्वयि यथायथं नौ व्रतपते व्रतिनोर्व्रतानीति । अथैनꣳ सꣳशास्ति स्रस्नीष्व मेखलां प्र मुष्टी सारय मैत्रावरुणाय दण्डं प्रयच्छ यजमान इति त्वाचक्षतां नामग्राहं ते पितृभिः पितामहैः प्रपितामहैः पुत्रैः पौत्रैः सुब्रह्मण्यः सुब्रह्मण्यामाह्वयत्विति । स एवमेवैतत्सर्वं करोति । अथ यूपाहुतिꣳ हुत्वा यूपं यजुषा करोति । यूपावटं यजुषा करोति । तदेतद्यूपावटान्तम् ॥ ३१ ॥ अष्टमः ॥

VI.31

(The Adhvaryu) rises together with the Prokṣaṇī-water; he sprinkles the faggot, sprinkles the Vedi; sprinkles the sacrificial grass. Having sprinkled the sacrificial grass kept (within the Vedi) and having poured water (upon its knot), he takes out the Prastara of *aśvavāla* grass (*Saccharum sponteneum*) from the front. Having spread the sacrificial grass in five rows, the Adhvaryu with the Prastara in his hand, having moved forward, lays down the enclosing sticks of Kārṣmarya (*Gmelina arborea.*) He keeps two fire-sticks erect. He places crosswise the two separating blades of sugarcane. The Prastara of *Aśvavāla* on the two separating blades. The Juhū on the Prastara. Other blades upon the sacrificial grass. Having touched them all together with the formula, "These have sat down in the place of good action, protect them, O Viṣṇu, protect the sacrifice, protect the lord of sacrifice, protect me the leader of sacrifice,"[1] having touched water and having taken up king Soma from the Brahman, he leads him into the Havirdhāna shed by the eastern door with the verse, "Soma who knows the way goes; he goes to the abode of gods to sit on the birth-place of cosmic order."[2] He spreads a skin of black antelope on the seat of the southern Havirdhāna cart with the formula, "Thou art the seat of Aditi."[3] He places king Soma on the skin of black antelope with the formula, "Do thou sit on the seat of Aditi."[3] He gives him away to the gods with the formula, "This O god Savitṛ, is thy Soma, do thou guard him; let him not escape thee."[3] Having given away, he prays to him with the formula, "O Soma, thou, god, hast gone to the gods. Here I, man, have gone to men with offspring, with increase of wealth."[3] He joins his palms facing the east. He bends them down towards the south with the formula, "Svadhā to Pitṛs."[3]

He goes out with the formula, "Here may I be free from Varuṇa's bond."[3] He prays to the Āhavanīya with the formula, "May I gaze at the sun, the light of Vaiśvānara."[3] He makes the sacrificer release the intemediate consecretion with the formula, "O Agni, lord of vows, thou art the lord of vows. May my body that has been in thee be here in me, may thy body which has been in me, be there in thee. O lord of vows, let the vows of us, the observers of vows, be as before."[4] Then he instructs him (the sacrificer) "Do you loosen the girdle, spread out your fists, hand over the staff to the Maitrāvaruṇa; let people address you with the appellation "sacrificer," let Subrahmaṇya invoke Subrahamaṇyā pronouncing thy name together with the father, grandfather, great grandfather, sons and grandsons." He (the sacrificer) acts accordingly. Having offered the offering pertaining to the sacrificial post, (the Adhvaryu) prepares the sacrificial post to the accompaniment of the relevant formulas. He digs the hole for the post with yajus. This rite goes up to the digging of the hole for the post.

1. TS. I.1.11.2
2. TS. I.3.4.1
3. TS. I.3.4.2
4. TS. I.3.4.3

अथ यूपस्यावृता यूपमुच्छ्रयति । स्वर्वन्तं यूपमुत्सृज्याग्नीषोमीयं पशुमुपाकरोति । तस्य प्रसिद्धं वपया चरित्वा वपाश्रपणी अनुप्रहृत्य समुत्क्रम्य चात्वाले मार्जयन्ते । अथ यो वीडितः कुम्भस्तं याचति । तमादायान्तरेण चात्वालोत्करावुदङ्ङुपनिष्क्रम्य यत्रापस्तद्यन्ति । नान्तमा वहन्तीरत्येति । न स्थावराणां गृह्णाति । प्रतीपं तिष्ठन्गृह्णाति । छायायै चातपतश्च संधौ गृह्णाति हविष्मतीरिमा आपो हविष्मान्देवो अध्वरो हविष्माꣳ आविवासति हविष्माꣳ अस्तु सूर्य इति । अथैना आदाय प्रदक्षिणमावृत्य सव्ये ऽꣳसे निधायैतेनैव यथेतमेत्योत्तरेणाग्नीध्रीयं परीत्योत्तरेण सदः परीत्य पूर्वया द्वारा शालां प्रपाद्य जघनेन गार्हपत्यमौपसदायां वेद्याꣳ सꣳस्पृष्टाः सादयत्यग्नेर्वो ऽपन्नगृहस्य सदसि सादयामि सुम्नाय सुम्निनीः सुम्ने मा धत्तेति । अथ पशुपुरोडाशं निर्वपति। इडान्तः पशुपुरोडाशः संतिष्ठते । पत्नीसंयाजान्तः पशुः । हृदयशूलान्त इत्येके ॥ ३२ ॥ नवमः ॥

अथ वसतीवरीः परिहरिष्यन्नाह व्यपक्रामत मा वो ऽभिपरिहारिषमिति। यजमानायतने यजमान उपविशति । जघनेन गार्हपत्यं पत्नी । अथैना आदाय दक्षिणया द्वारोपनिर्हृत्य सव्ये ऽꣳसे निधाय दक्षिणेन सदः परीत्य दक्षिणेन मार्जालीयं धिष्णियं पर्याहृत्य दक्षिणतो यूपेन सꣳस्पृष्टाः सादयतीन्द्राग्नियोर्भागधेयी स्थेति । अथैना आदायोदङ्ङावृत्य दक्षिणे ऽꣳसे निधायैतेनैव यथेतमेत्य जघनेन गार्हपत्यमौपसदायां वेद्याꣳ सꣳस्पृष्टाः

VI.32

(The Adhvaryu) raises the sacrificial post with the procedure for the post. After having gone through the procedure for the post ending with (the fixing of) the *svaru*, he formally dedicates the animal to Agni-Soma. Having gone through the procedure of offering the omentum in the established manner, having thrown into the fire the two forks of omentum and having moved together, they sprinkle themselves near the Cātavāla. Then (the Adhvaryu) asks for a pitcher which is strong. Taking it up and having gone out from between the Cātavāla and rubbish heap, they go to that place where they come across waters. One does not cross over those flowing waters which are the nearest. One does not take water from that which is stagnant. He takes water standing against the current. He takes water from the spot marked by the conjunction of shade and light with the verse, "These waters are possessed of oblation, god is possessed of oblation; the sacrifice possessed of oblation serves (the gods). May Sūrya be possessed of oblation."[1] Having taken them, having turned by the right, having held (the pitcher) on the left shoulder, having returned by the same route by which he had gone, having gone around along the north of the Āgnīdhrīya fire, having gone round along the north of the the Sadas, having entered it into the (Prāgvaṁśa shed) by the eastern door, he places those waters to the rear of the (new) Gārhapatya in the altar employed for the Upasad sacrifice and touching it, with the formula, "O gracious waters, I set you for favour in the seat of Agni whose house is unharmed. Do you hold me in favour."[1] He offers the Paśupuroḍāśa. The Paśupuroḍśa sacrifice comes to an end with the (rite of) Iḍā. The animal-sacrifice comes to an end with the Patnīsaṁyāja offerings. Somc teachers say that it ends with the (discarding of) the heart-spike.

VI.33

While going to carry round the Vasatīvarī waters, (the Adhvaryu) says, "Do you disperse, let me not carry (the waters) around you." The sacrificer sits in the sacrificer's seat; the wife to the rear of the Gārhapatya. Having taken the waters, having taken them out by the southern door, having held on the left shoulder, having gone round along the south of the Sadas, having brought them around the south of the Mārjālīya mound, he places them to the south of the sacrificial post and touching it with the formula, "You are the portions of Indra-Agni."[1] Having taken them, having turned towards the north, having held them on the right shoulder and having come back by the same route by which he had gone, he places them to

1. TS. 1.3.12.1

1. TS. I.3.12.1

सादयति मित्रावरुणयोर्भागधेयी स्थेति । अथैना आदाय पूर्वया द्वारोपनिर्हृत्य दक्षिण एवाꣳसे निधायोत्तरेण सदः परीत्योत्तरेणाग्नीध्रीयं धिष्णियं पर्याहृत्योत्तरतो यूपेन सꣳस्पृष्टाः सादयति विश्वेषां देवानां भागधेयी स्थेति। अथैना आदाय प्रदक्षिणमावृत्य सव्ये ऽꣳसे निधायैतेनैव यथेतमेत्य जघनेनाग्नीध्रीयं धिष्णियꣳ सꣳस्पृष्टाः सादयति यज्ञे जागृतेति ॥ ३३ ॥

अथ पयाꣳसि विशास्ति या सम्राड्धुक् तस्यै दधिघर्माय दधि कुरुत या यजमानस्य तस्या आमिक्षायै या पत्न्यै तस्या आशिरे पयश्च सक्तूꣳश्च कुरुत शृतातङ्क्यमादित्यग्रहाय दधि कुरुत पुरोडाशीयानि पिष्टानि कुरुत धाना हारियोजनीः कुरुत चतुरो ऽम्भृणास्त्रीनुदचनानयुज एकधनाꣳस्त्र्यवमानेकादशपरमाꣳश्चतस्रो रशनाश्चतस्रो वपाश्रपणीर्द्वयमिध्माबर्हिरौदुम्बरान्महापरिधीन्कुरुत सुब्रह्मण्यः सुब्रह्मण्यामाह्वयत्विति । यथासंप्रैष ते कुर्वन्ति । अथैतानम्भृणानायातयति । उत्तरस्य हविर्धानस्य नीड आधवनीयम् । प्रउगे पूतभृतम् । तयोः समान उदचनः । आग्नीध्र एकꣳ सोदचनम् । मार्जालीय एकꣳ सोदचनम् । आग्नीध्र एताꣳ रात्रिं यजमानः संविशति । हविर्धाने राजानं गोपायन्ति ॥ ३४ ॥ दशमः ॥

॥ इति षष्ठः प्रश्नः ॥

the rear of the (now) Gārhapatya in the altar pertaining to the Upasads and touching it with the formula, "You are the portions of Mitra-Varuṇa."[1] Having taken them up, having gone out by the eastern door, having held the waters on the right shoulder itself, having gone round along the north of the Sadas, having carried along the north of the Āgnīdhrīya mound, he places them to the north of the sacrificial post and touching it with the formula, "You are the portions of Viśve Devas."[1] Having taken them up, having turned by the right, having held them on the left shoulder, and having come back along the same route by which he had gone, he places them to the rear of the Āgnīdhrīya mound and touching it with the formula, "Do you keep awake in the sacrifice."[1]

VI.34

(The Adhvaryu) gives instructions concerning the milks (and other oblations etc.): "Do you prepare curds for Dadhigharma (out of the milk) of the cow yielding milk for Pravargya, for Āmikṣā from the milk of the one belonging to the sacrificer; do you procure milk for mixing (with Soma) and for mixture with barley-flour from the milk of the cow of the sacrificer's wife; prepare curds from milk coagulated when hot for the Āditya cup; prepare flours for cakes, prepare parched barley for the Hāriyojana cup, procure four pitchers, three drawing spoons, Ekadhana pitchers in odd numbers—three in minimum and eleven maximum, four cords, four omentum forks, two sets of sacrificial grass and faggot, and big enclosing sticks of Udumbara; may the Subrahmaṇya invoke Subrahmaṇyā." They act as per instructions. He causes the pitchers to be brought in—the Ādhavanīya pitcher on the seat of the northern Havirdhāna cart, the Pūtabhṛt pitcher on the poles for the yoke, a common scooping spoon for them, one pitcher together with the scooping spoon in the Āgnīdhra-chamber. One pitcher together with the scooping spoon on the Mārjālīya mound. The sacrificer lies down in the Āgnīdhra chamber during this night. King Soma is guarded in the Havirdhāna shed.

CHAPTER VI ENDS.

अथातो महारात्र एव बुध्यन्ते । संबोधयन्त्येतानृत्विजो ऽध्वर्युः होतारं ब्रह्माणमुद्गातारं प्रतिप्रस्थातारं प्रस्तोतारं प्रशास्तारं ब्राह्मणाच्छंसिनमच्छावाकं नेष्टारं पोतारः सदस्यमुन्नेतारमाग्नीध्रं ग्रावस्तुतः सुब्रह्मण्यं प्रतिहर्तारं ये चान्ये परिकर्मिणो भवन्ति । ते हस्तपादान्प्रक्षाल्याग्नीध्रे यजमानमुपसंगच्छन्ते । अथाध्वर्युर्हस्तौ संमृशते कर्मणे वां देवेभ्यः शकेयमिति । अथात्रैव तिष्ठन्संप्रैषमाहोन्नेतर्ग्राव्णो वायव्यानि द्रोणकलशे दशापवित्रे समवधाय दक्षिणस्य हविर्धानस्य पुरो ऽक्षः सःसादयाग्नीदाज्यमधिश्रय प्रतिप्रस्थातः स्रुचः संमृड्ढ्याज्येनोदेहि पृषदाज्याय दध्याहरेति । यथासंप्रैषं ते कुर्वन्ति । अथाध्वर्युराग्नेय्यर्चाग्नीध्रमभिमृशत्यग्निर्मूर्धा दिव इति । वैष्णव्या हविर्धानं विष्णो त्वं नो अन्तम इति । आग्नेय्या स्रुचो ऽयमग्निः सहस्रिण इति । वायव्यया वायव्यानि वायो शतः हरीणामिति । ऐन्द्र्या सद इन्द्रं विश्वा अवीवृधन्निति । अथ पृषदाज्यवन्त्याज्यानि गृहीत्वा प्रोक्षणीभिरुपोत्तिष्ठति । इध्मं प्रोक्षति । वेदिं प्रोक्षति । बर्हिः प्रोक्षति । बर्हिरासन्नं प्रोक्ष्योपनिनीय पुरस्तात्प्रस्तरं गृह्णाति । एकविधं बर्हि स्तीर्त्वा प्रस्तरपाणिः प्राङभिसृप्यौदुम्बरान्महापरिधीन्परिदधाति नित्येन परिधानेन । अथैनान्योगेन युनक्ति । युनज्मि ते पृथिवीं ज्योतिषा सहेति मध्यमम् । युनज्मि वायुमन्तरिक्षेण ते सहेति दक्षिणम् । युनज्मि वाचः सह सूर्येण त इत्युत्तरम् । अथ स्रुचः सन्ना अभिमृशति युनज्मि तिस्रो विपृचः सूर्यस्य त इति । अथाप उपस्पृश्याहैहि यजमानेति। पूर्वया द्वारा

CHAPTER - VII

MORNING PRESSING

VII. 1

They wake up at early dawn itself. They awaken these priests—Adhvaryu, Hotṛ, Brahman, Udgātṛ, Pratiprasthātṛ, Prastotṛ, Brāhmaṇācchaṁsin, Acchāvāka, Neṣṭṛ, Potṛ, Sadasya, Unnetṛ Āgnīdhra, Grāvastut, Subrahmaṇya, Pratihartṛ and other assistants. Having washed their hands and feet they approach the sacrificer in the Āgnīdhra-chamber. The Adhvaryu rubs his hands with the formula, "May I be able (to perform the rites) for the gods through you."[1] Standing here only he gives out the call, "O Unnetṛ, do thou place in front of the axle of the southern Havirdhāna cart the pressing stones, the Vāyavya wooden cups and the Droṇakalaśa, putting into it the woollen fringe and filter. O Agnīdh, do thou keep the clarified butter on fire. O Pratiprasthātṛ, do thou cleanse the ladles, come up with the clarified butter and bring curds for the Pṛṣadājya." They act according to the call. The Adhvaryu touches the Āgnīdhra chamber with the verse addressed to Agnī, "Agni is the head of the heaven, the height, lord of the earth. He quietens the seed of waters."[2] The Havirdhāna shed with the verse addressed to Viṣṇu, "O conquering Viṣṇu, do thou, nearest to us, grant us shelter. The sweet flowing streams milk out for thee the unceasing spring."[3] The ladles with the verse addressed to Agni, "This Agni, lord of hundredfold and thousandfold food, the head, the wise—(may he grant) wealth."[4] The Sadas with the verse addressed to Indra, "All praises have promoted Indra, wide as ocean, the best of charioteers, lord of food and good lord."[5]

Having taken up (ladles filled with) clarified butter together with Pṛṣadājya, he stands up taking the Prokṣaṇī-waters. He sprinkles the faggot; sprinkles the Vedi; sprinkles the sacrificial grass. Having sprinkled the sacrificial grass held (erect), having poured down (water over the knot), he takes out the Prastara from the front. Having spread the sacrificial grass in a single row, with the Prastara in his hand, having moved forward, he lays around big enclosing sticks of Udumbara with the usual formula for laying around.[6] He joins them with each of the Yoga formulas; the middle one with the formula, "I join the earth thy (form) with Agni," the southern one with the formula, "I join thy (form) the midregion with Vāyu," the northern one with the formula, "I join thy (form) speech with Sūrya."[7] He touches the ladles

1. TS.I.1.4.1
2. TS.I.5.5.1
3. TS.III.1.10.2
4. TS.II.6.11.1
5. TS.IV.6.11.4
6. cf. BaudhŚS I.13
7. TS.III.1.6.1,2

हविर्धानं प्रपाद्याथैतच्चर्म फलकयोः प्राचीनग्रीवमुत्तरलोमोपस्तृणाति यज्ञ प्रतितिष्ठेति वा तूष्णीं वा । तस्मिन्संमुखान्ग्राव्णः कृत्वा दक्षिणस्य हविर्धानस्यान्तरेणेषे राजानमुपावहरति हृदे त्वा मनसे त्वा सोम राजन्नेह्यवरोहेति द्वाभ्याम् । अथैनमुद्गातृभ्यः प्राहुः । तस्मिंस्तच्चेष्टन्ति यत्ते विदुः । अथाप उपस्पृश्याहैहि यजमानेति । आग्नीध्रं द्रुत्वा स्रुचि चतुर्गृहीतं गृहीत्वा पञ्चहोतारं मनसानुद्रुत्याग्नीध्रे जुहोति । अन्वारब्धे यजमाने स्वाहेति । अपरं चतुर्गृहीतं गृहीत्वाग्नीध्र एवासन्यां जुहोति । आसन्यान्मा मन्त्रात्पाहि कस्याश्चिदभिशस्त्याः स्वाहेति । अथाहवनीये घृतानुषिक्तꣳ शकलमभ्यादधाति तूष्णीम् । अथात्रैव तिष्ठन्संप्रैषमाह ॥ १ ॥

प्रातर्यावभ्यो देवेभ्यो होतरनुब्रूहि ब्रह्मन्वाचं यच्छ सुब्रह्मण्य सुब्रह्मण्यामाह्वयाग्नीत्सवनीयान्निर्वप प्रतिप्रस्थातः खरे पात्राणि युङ्ग्धीति। यथासंप्रैषं ते कुर्वन्ति । प्रतिपद्यत एष होता प्रातरनुवाकम् । यच्छति ब्रह्मा वाचम् । आह्वयति सुब्रह्मण्यः सुब्रह्मण्याम् । तस्यामाहूतायां ब्रह्मा वाचं विसृजते । निर्वपत्येष आग्नीध्र ऐन्द्रानेकादशकपालान्सवनीयान् । तेषां व्रीहिष्वेव हविष्कृतमुद्वादयति । उपोद्यच्छन्ते यवान् । अथ प्रतिप्रस्थाता खरे पात्राणि युनक्ति । पूर्वार्थे खरस्य दक्षिणाशिरसमुपांशुसवनं निदधाति दक्षिणत उपांशुपात्रमुत्तरतो ऽन्तर्यामपात्रमुपसंस्पृष्टे । असंस्पृष्टे

which have been placed, with the formula, "I join the three separated (ladles) by means of thee the Sūrya."[7] Having touched water, he says, "Come O sacrificer." Having carried the skin into the Havirdhāna shed by the eastern door, he spreads it on the two boards with its neck towards the east and with the hairy side upwards with the verse, "O sacrifice, do thou, very gracious be firm in thy favour. May the riches enter thee on all sides. Giving long life to the sacrificer, do thou anoint the worshipper with ambrosia,"[8] or silently. Having placed upon it the pressing stones facing each other, he brings down king Soma upon them through the poles of the southern Havirdhāna cart with the two formulas, "For heart thee, for intellect thee, for heaven thee, for the sun thee; raise aloft the sacrifice, carry the invokings unto the gods in the heaven—O king Soma, come hither, descend, do not fear, do not tremble, let me not injure thee, do thou descend upon the offspring, let the offspring descend upon thee."[9] This (the Soma) is announced to the Udgātṛs. They deal with it as they know. Having touched water, he says, "Come, O sacrificer." Having hastened to the Āgnīdhra chamber, having taken up four spoonfuls in the ladle, having mentally gone over the Pañcahotṛ formula, he makes an offering on the Āgnīdhra fire with *svāhā* while the sacrificer has contacted him. Having taken up another four spoonfuls, he makes an *āsanyā* offering on the Āgnīdhra fire itself with the formula, "Do thou guard me from oral speech, from every imprecation, *svāhā*."[10] He silently puts on the Āhavanīya a piece of wood sprinkled with ghee. Standing here only he gives out the call:

VII.2

O Hotṛ, do you recite verses for the gods coming in the morning, O Brahman, do you restrain speech; O Subrahmaṇya, do thou invoke Subrahmaṇyā; O Agnīdh, do thou pour out grains for Savanīya-oblations; O Pratiprasthātṛ, do you arrange the (Soma) vessels on the mound." They act as per the call. The Hotṛ commences the recitation of the Prātaranuvāka. The Brahman restrains speech. The Subrahmaṇya invokes the Subrahmaṇyā. After the invocation has been done, the Brahman releases speech. The Āgnīdhra pours grains for the cake on eleven potsherds (and other oblations) for Indra. Out of the oblations (the Adhvaryu) gives a call to the preparer of oblations only in respect of paddy. Barley-grains are taken away.

The Pratiprasthātṛ arranges the (Soma-) vessels on the mound. He keeps the Upāṁśusavana stone with its head towards the south in the eastern half of the mound. The Upāṁśu-cup towards the south and the Antaryāma-cup to the

8. TS.II.5.8.12
9. TS.I.3.13.1
10. TS.III.1.7.1

अभिचरतः । पश्चाद्द्विदेवत्यपात्राण्यन्वञ्चयैन्द्रवायवपात्रं मैत्रा-वरुणपात्रमाश्विनपात्रम् । पश्चाच्छुक्रामन्थिनोः प्रबाहुग्दक्षिणꣳ शुक्रपात्रमुत्तरं मन्थिपात्रम् । अग्रेण मन्थिपात्रमृतुपात्रे । पश्चादाग्रयणस्थालीम् । दक्षिणस्यां खरश्रोण्यामादित्यस्थालीꣳ सोपशयाम् । उत्तरस्यां खरश्रोण्यामुक्थ्यस्थालीꣳ सोपशयाम् । उत्तरस्य हविर्धानस्याग्रेणोपस्तम्भनमनुपोप्ते ध्रुवस्थालीम् । अन्तरेण पूतभृदाधवनीयौ चमसान् । दक्षिणस्य हविर्धानस्य पश्चादक्षं द्रोणकलशं दशापवित्रे इति निदधाति । अथैनान्यभिमृशत्यग्निर्देवता गायत्री छन्द उपाꣳशोः पात्रमसीति दशभिर्दश । अथाध्वर्युः सं वा विशति कर्माणि वानुप्रेक्षमाण आस्ते ॥ २ ॥

अथ यत्र होतुरभिजानात्यभूदुषा रुशत्पशुराग्निरधाय्यृत्वियः । अयोजि वां वृषण्वसू रथो दस्रावमर्त्यो माध्वी मम श्रुतं हवमिति तत्प्रचरण्याꣳ स्रुचि चतुर्गृहीतं गृहीत्वाहवनीये जुहोत्यन्वारब्धे यजमाने शृणोत्वग्निः समिधा हवं मे शृण्वन्त्वापो धिषणाश्च देवीः । शृणोत ग्रावाणो विदुषो नु यज्ञꣳ शृणोतु देवः सविता हवं मे स्वाहेति । अपरं चतुर्गृहीतं गृहीत्वा बर्हिरादाय संप्रैषमाहाप इष्य होतर्मैत्रावरुणस्य चमसाध्वर्यवाद्रवैकधनिन एत नेष्टः पत्नीमुदानयाग्नीद्धोतृचमसेन च मा वसतीवरीभिश्च चात्वाले प्रत्युपलम्बस्वेति । यथासंप्रैषं ते कुर्वन्ति । आनयति नेष्टा पत्नीं पान्नेजनं कलशमादाय प्रेह्युदेहीत्येतेन निगदेन । अथैनां पूर्वया द्वारोपनिष्क्रमय्योत्तरेण सदः परीत्योत्तरेणाग्नीध्रीयं धिष्णियं पर्याणीयान्तरेण चात्वालोत्करा-वुदङ्ङुपनिष्क्रम्य यत्रापस्तद्यन्ति । अथाप्सु बर्हिः प्रास्याभिजुहोति

north—both touching (the stone). They should be not touching in the sacrifice of one who wants to exorcise. To the west the Dvidevatya cups one by one—the Aindravāyava cup, the Maitrāvaruṇa cup and the Āśvina cup. To the west the Śukra and the Manthin cups in a line—the Śukra cup towards the south and the Manthin cup towards the north. Two Ṛtu-cups in front of the Manthin cup. The Āgrayaṇa vessel to the west. On the southern buttock of the mound the Āditya vessel together with the related cup. On the northern buttock of the mound Ukthya-vessel together with the related cup. The Dhruva-vessel on an uncovered place in front of the supporting pole of the northern Havirdhāna-cart. The goblets between the Pūtabhṛt and Ādhvanīya jars. He places the Droṇakalaśa, the fringe and woollen filter to the rear of the axle of the southern Havirdhāna-cart. He touches the (above-mentioned) ten utensils with ten formulas beginning with "Agni is the divinity, Gāyatrī is the metre; thou art the utensil of Upāṁśu offering."[1] The Adhvaryu either lies down or keeps an eye on the happenings.

VII.3

When he listens to the Hotṛ reciting the verse, "The dawn has appeared with white cattle, fire has been laid down at the proper time; O Aśvins, possessing great wealth and providing marvellous aids, your immortal chariot is yoked. O sweet ones, do you listen to my invocation,"[1] (the Adhvaryu), having taken up four spoonfuls in the ladle in use, makes an offering on the Āhavanīya while the sacrificer has contacted him, with the verse, "May Agni (kindled) with a fire-stick listen to my call. May the waters and the divine Dhiṣaṇās listen; listen, O pressing stones, who you have known the sacrifice; may god Savitṛ listen to my call, svāhā."[2] Having taken up another four spoonfuls and having taken up sacrificial grass, he gives out the call, "O Hotṛ, do you summon the waters, O Camasādhvaryu of Maitrāvaruṇa, hurry up (with the goblet), O carriers of the Ekadhana pitchers, hurry up; O Neṣṭṛ, do thou lead the sacrificer's wife; O Unnetṛ, do thou wait for me at the Cātvāla together with the Vasatīvarī water and the Hotṛ's goblet." They act according to the call. The Neṣṭṛ leads the sacrificer's wife taking the *pānnejana* vessel with the *nigada*-formula, "Go forth, come up towards the water which is dear to the sacrifice, may Agni lead thy head; may Aditi give thee the middle part; You are one who is released by Rudra, Yuvan by name. Do not injure me."[3] Having led

I. TS.III.1.6.2

1. RV.V.75.9
2. TS.I.3.11.1
3. TS.III.5.6.2

देवीरापो अपां नपाद्य ऊर्मिर्हविष्य इन्द्रियावान्मदिन्तमस्तं देवेभ्यो देवत्रा धत्त शुक्रꣳ शुक्रपेभ्यो येषां भाग स्थ स्वाहेति । मैत्रावरुणचमसेनाहुतिम-पप्लावयति कार्षिरस्यपापां मृध्रमिति । बर्हिषी अन्तर्धायोन्नयति समुद्रस्य वो ऽक्षित्या उन्नय इति । अथैकधनान्गृह्णातीन्द्राय वो जुष्टान्गृह्णामीति वा तूष्णीं वा । अथ पन्नेजनीर्गृह्णाति वसुभ्यो रुद्रेभ्य आदित्येभ्यो विश्वेभ्यो देवेभ्यः पन्नेजनीर्गृह्णामि यज्ञाय वः पन्नेजनीर्गृह्णामीति । ताः पत्न्यै संप्रदायोदायन्त्यन्यारब्धे यजमाने । एतेनैव यथेतमेत्य चात्वाले होतृचमसं च मैत्रावरुणचमसं च सꣳस्पर्श्य वसतीवरीर्व्यानयति । पूरयति होतृचमसम्। अप्तुं मैत्रावरुणचमसे प्रस्कन्दयति । अथ होतृचमसं वसतीवरीर्मैत्रा-वरुणचमसमिति त्रयꣳ संनिधाय प्रतिस्तोमं प्रचरण्या समनक्ति सं ज्योतिषा ज्योतिरङ्क्ताꣳ सꣳ शुक्राः शुक्रेण सꣳ हविषा हविः सं यज्ञपतिराशिषेति । अथैषा पत्न्येतेनैव यथेतमेत्य जघनेन गार्हपत्यमौपसदायां वेद्याꣳ संस्पृष्टाः सादयति तूष्णीम् ॥ ३ ॥

अथाध्वर्युर्होतुरुत्काशमेति । होताध्वर्युं पृच्छत्यध्वर्यो ऽवेरपा३ इति । उतेमनन्नमुरुतेमाः पश्येतीतरः प्रत्याह । अथ यद्यग्निष्टोमो जुहोति यमग्ने पृत्सु मर्त्यमावो वाजेषु यं जुनाः । स यन्ता शश्वतीरिषः स्वाहेति । अथ यद्युक्थ्य एतेनैव यजुषा मध्यमे परिधौ निमार्ष्टि । अथ यद्यतिरात्र एतदेव यजुर्वदन्प्रपद्यते । यज्ञक्रतूनां व्यावृत्त्या इति ब्राह्मणम् । अथैता

her out by the eastern door, having led around along the north of the Sadas, having led around along the north of the Āgnīdhrīya mound and having gone out between the Cātvāla and the rubbish-heap, they go to the place where there is water.

Having put sacrificial grass on the water, the Adhvaryu makes an offering with the formula, "O divine waters, child of the waters, do you keep with the gods that wave which serves as an oblation, mighty, most exhilerating, brilliant, for the gods drinkers of the bright (Soma) whose part you are, svāhā."[4] He drives away the oblation with the Maitrāvaruṇa's goblet with the formula, "Thou art drawer, draw away the enemy of water."[4] Having held two darbha-blades in between, he takes up water with the formula, "I take thee for the imperishableness of the ocean."[4] He fills in the Ekadhana pitchers with the formula, "I take you dear to Indra," or silently. Then he takes water in the *pānnejana* vessel with the formula, "I take *pannejana* waters for Vasus, Rudras, Ādityas and Viśve Devas, O *pannejana* waters, I take you for the sacrifice."[4] Having handed them over to the sacrificer's wife, they come up while the sacrificer has contacted (the Adhvaryu). Having come back by the same route by which they had gone, having held together the Hotṛ's goblet and the Maitrāvaruṇa's goblet over the Cātvāla, the Adhvaryu pours the Vasatīvarī waters into both of them. He fills in the Hotṛ's goblet. He puts a drop from it into the Maitrāvaruṇa'a goblet. Having placed together the Hotṛ's goblet, Vasatīvarī waters and the Maitrāvaruṇa's goblet, he anoints them with the ladle in use as many times as the Stomas[5] with the formula, "May the brilliance be anointed with brilliance; may the Śukra (Somas) with Śukra, the oblation with oblation; the lord of sacrifice with blessing."[6] The wife, having come back by the route by which she had gone, places silently the *pannejana*-water to the west of the Gārhapatya in the altar related to the Upasad sacrifice and touching it.

VII.4

The Adhvaryu goes within the Hotṛ's sight. The Hotṛ asks the Adhvaryu, "O Adhvaryu, have you got water?" "Yes, indeed, they have come to me; have a look at them." So replies the other. If it is the Agniṣṭoma, he makes an offering with the verse, "O Agni, may that mortal whom thou hast strengthened in the contest for booty, win abiding prosperity whom thou hast helped in the battles, svāhā."[1] If it is the Ukthya sacrifice, he cleanses the wipping on the middle enclosing stick with this

4. TS.I.3.13.2
5. Four times in the Jyotiṣṭoma sacrifice because four stomas are employed in chanting Sāmans in this sacrifice—Trivṛt, Pañcadaśa, Saptadasa and Ekaviṁśa.
6. cf. TS.I.1.12.1

1. TS.I.3.13.2

होतृचमसीया दक्षिणस्य हविर्धानस्यान्तरेणेषे उपातिहृत्य नीड उत्सादयति। अथोदुब्ज्याधवनीयः सर्वश एव मैत्रावरुणचमसीयाः पर्यस्यति। तृतीयं वसतीवरीणामवनयति। तृतीयमेकधनानाम्। पुरो ऽक्षं वसतीवरीः सादयति। पश्चादक्षमेकधनान्। अथान्तरेण हविर्धाने उपविश्यौदुम्बरं पात्रं चतुःस्रक्ति याचति। तस्मिन्बर्हिषी अन्तर्धाय प्राजापत्यं दधिग्रहं गृह्णात्युपयामगृहीतो ऽसि प्रजापतये त्वा ज्योतिष्मते ज्योतिष्मन्तं गृह्णामि दक्षाय दक्षवृधे रातं देवेभ्यो ऽग्निजिह्वेभ्यस्त्वर्तायुभ्य इन्द्रज्येष्ठेभ्यो वरुणराजभ्यो वातापिभ्यः पर्जन्यात्मभ्य इति। अपोद्धृत्य बर्हिषी अथैनमादायोपोत्तिष्ठति दिवे त्वान्तरिक्षाय त्वा पृथिव्यै त्वेति। पूर्वया द्वारोपनिष्क्रामत्यपेन्द्र द्विषतो मनो ऽप जिज्यासतो जह्यप यो नो ऽरातीयति तं जहीति। एत्याहवनीये जुहाति। अन्वारब्धे यजमाने प्राणाय त्वापानाय त्वा व्यानाय त्वा सते त्वासते त्वाद्भ्यस्त्वौषधीभ्यो विश्वेभ्यस्त्वा भूतेभ्यो यतः प्रजा अख्खिवद्रा अजायन्त तस्मै त्वा प्रजापतये विभूदाव्ने ज्योतिष्मते ज्योतिष्मन्तं जुहोमि स्वाहेति। अथास्य संक्षालनमन्तःपरिधि निनयति। धेनुवरं वानड्डुद्वरं वा दद्यादिति ह स्माह बौधायनः। द्वादश पष्ठौहीरिति। आश्नीगविः। ऋषभमिति कात्यः। मणिकुण्डलमिति राथीतरः॥ ४॥ प्रथमः॥

अथैता होतृचमसीया दक्षिणस्य हविर्धानस्यान्तरेणेषे उपावहृत्य चर्मणि निदधाति। तासु निग्राभ्यासु यजमानं वाचयति निग्राभ्या स्थ देवश्रुत आयुर्मे तर्पयतेति प्रतिपद्य गणा मे मा वितृषन्नित्यातः। ता यजमानाय संप्रदायाथैतेषां ग्राव्णां यः सुजन्तुरिव तमादत्ते देवस्य त्वा सवितुः प्रसवे ऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्यामादद इति। आदायाभिमन्त्रयते

verse. If it is the Atirātra, he enters reciting this verse for the distinction of sacrifice." So says the Brāhmaṇa.[2] He deposits the water in the Hotṛ's goblet, bringing in the goblet through the poles of the southern Havirdhāna cart. Having kept the Ādhvanīya pitcher with the upside upwards, he pours into it the entire quantity of water from the Maitrāvaruṇa's goblet. He pours into it (also) the third part of Vasatīvarī water, the third part from the Ekadhana pitchers. He places the Vasatīvarī water in front of the axle, the Ekadhana pitcher to its west.

Sitting between the two Havirdhāna carts, he asks for a cup of Udumbara wood with four corners. Holding two darbha-blades across, he takes in it curds for Prajāpati with the formula, "Thou are taken with a support, I take thee full of sight for Prajāpati full of light; for Dakṣa who increases ability, thou that art given to the gods having Agni as the tongue, righteous, having Indra as the highest, having Varuṇa as the king, having Vāta as the friend, having Parjanya as the inner part."[3] Having taken away the darbha-blades and having taken it, he stands up with the formula, "For heaven thee, for midregion thee, for earth thee."[3] He goes out by the eastern door with the formula, "O Indra, do thou smite the mind of him who hates us, who desires to oppress us, do thou smite him who practises evil against us."[3] Coming up, he makes the offering on the Āhavanīya while the sacrificer has contacted him, with the formula, "For Prāṇa thee; for Apāna thee, for Vyāna thee; for existent thee; for nonexistent thee, for water thee, for plants thee, for all beings thee; I offer what is full of light to thee, Prajāpati, from whom offspring were created unhurt, of bountious gift, full of light, svāhā."[3] He pours down its wash-water within the enclosing sticks. The sacrificer gives away a choice milch-cow or a choice bull. So says Baudhāyana. He gives away twelve heifers. So says Āñjīgavi. A bull, so says Kātya. An earring with a jewel. So says Rāthītara.

VII.5

(The Adhvaryu) places on the skin the Hotṛcamasa-waters having taken it down in between the poles of the southern Havirdhāna-cart. While rendering them *nigrābhya*,[1] he makes the sacrificer recite the formula, "You are the *nigrābhya*-waters heard by the gods. Delight my life; delight my expiratior; delight my inspiration; delight my cross-breathing, delight my eye, delight my ear; delight my mind, delight my speech; delight my person; delight my limbs, delight my offspring, delight my cattle; delight my house; delight my troops; delight me with my troops, delight me,

2. cf. TS.VI.4.3
3. TS.III.5.8.1

1. That is to say, fit for being mixed with Soma to be offered to gods.

ग्रावास्यध्वरकृद्देवेभ्यो गम्भीरमिममध्वरं कृध्युत्तमेन पविनेन्द्राय सोमꣳ सुषुतं मधुमन्तं पयस्वन्तं वृष्टिवनिमिति । अथैनं प्राञ्चं प्रश्रित्य विस्रस्य राजानं ग्रावाणमुपाꣳशुसवनमभि मिमीत इन्द्राय त्वा वृत्रघ्न इन्द्राय त्वा वृत्रतुर इन्द्राय त्वाभिमातिघ्न इन्द्राय त्वादित्यवत इन्द्राय त्वा विश्वदेव्यावत इति । पञ्च कृत्वो यजुषा । पञ्च कृत्वस्तूष्णीम् । दश कृत्वो मिमानो ऽर्धवेलाꣳ राज्ञो मिमीते । अथातिशिष्टꣳ राजानमुष्णीषेण विग्रथ्य दक्षिणस्य हविर्धानस्यान्तरेणेषे उपातिहृत्य नीड उत्सादयति । अथ मितꣳ राजानꣳ होतृचमसीयाभिरुपसृजति श्वात्रा स्थ वृत्रतुरो राधोगूर्ता अमृतस्य पत्नीस्ता देवीर्देवत्रेमं यज्ञं धत्तोपहूताः सोमस्य पिबतोपहूतो युष्माकꣳ सोमः पिबत्विति । अथैनꣳ संप्रयौति यत्ते सोम दिवि ज्योतिर्यत्पृथिव्यां यदुरावन्तरिक्षे तेनास्मै यजमानायोरु राया कृध्यधि दात्रे वोच इति । तिरश्चर्मन्फलके अभिमृशति धिषणे वीडू सती वीडयेथामूर्जं दधाथामूर्जं मे धत्तं मा वाꣳ हिꣳसिषं मा मा हिꣳसिष्टमिति । अथ वृद्धीर्वाचयत्यवीवृधं वो मनसा सुजाता ऋतप्रजाता भग इद्वः स्याम । इन्द्रेण देवीर्वीरुधः संविदाना अनु मन्यन्ताꣳ सवनाय सोममिति । संतृप्तस्य राज्ञः प्रतिप्रस्थाता सव्ये पाणौ षडꣳशून्सचते । अथैतेनेव पाणिनोपाꣳशुपात्रमादत्ते । अथोपसृष्टꣳ राजानमष्टौ कृत्वो ऽग्रे ऽभिषुणोति । सो ऽꣳशौ स्कन्ने वाचयत्या मास्कान्त्सह प्रजया सह रायस्पोषेणेन्द्रियं मे वीर्यं मा निर्वधीरिति । अथाञ्जलिनोपहन्ति तूष्णीम् । अन्तर्दधाति प्रतिप्रस्थाता । प्रथमाभ्यामꣳशुभ्यामानयत्यध्वर्युर्वाचस्पतये पवस्व वाजिन्निति । सचत

let my troops not go thirsty."[2] Having given over those (waters) to the sacrificer, he takes up the best fashioned of the stones with the formula, "I take thee in the impulse of god Savitṛ, with the arms of Aśvins and the hands of Pūṣan." Having taken, he recites over it the formula, "Thou art a stone promoting a sacrifice; make this sacrifice efficient. With thy best and purifying quality make for Indra the Soma well pressed, sweet, mixed with milk, and rain-yielding."[1] Having placed it in the eastern part (of the skin), and having loosened king Soma, he measures him over the Upāṁśusavana pressing stone with the formula, "For Indra killer of Vṛtra thee, or Indra overcoming Vṛtra thee, for Indra the smiter of enemies thee, for Indra accompanied by the Ādityas thee, for Indra accompanied by Viśve Devas thee."[3] He measures out five times with the formula, five times silently. Measuring ten times, he measures half the quantity of king Soma. Having tied the remaining king Soma with the turban, he places it on the seat of the southern Havirdhāna cart having carried it in between the two poles.

He mixes the measured out Soma with the water from the Hotṛcamasa with the formula, "You are savoury, conquerors of Vṛtra, delightful through your gifts spouses of immortality. Do you, O Goddesses place this sacrifice among the gods. Do you, invoked, drink the Soma; invoked by you let Soma drink."[3] Then he stirs it with the formula, "O Soma, do thou spread wealth widely for this sacrificer with thy light which is in the heaven, on the earth and in the wide midregion. Speak highly about the giver."[3] He touches the two boards across the skin with the formula, "O supporters, do you who are strong be strengthened; gather strength, give me strength; let me not harm you; do not harm me."[4] He then makes the sacrificer recite the Vṛddhi formula, "O well born (Soma-shoots), I have made you grow in my mind; O you born of order, may we enjoy your favour, may the divine plants in accord with Indra grant us the Soma for pressing."[5] The Pratiprasthātṛ clasps (within the fingers of) his left palm six shoots of king Soma nourished with water. With the same palm he takes up the Upāṁśu-cup.

He first presses eight times king Soma mixed with water. In the case of a shoot falling down, he makes the sacrificer recite the formula. "Thou hast fallen to me with offspring, with abundance of wealth, do not destroy my power and strength."[6] The Adhvaryu dips his joined palms into the juice silently. The Pratiprasthātṛ holds

2. TS.III.1.8.1-2 BaudhŚS literally: "You are the *migrābhya*-waters, heard by the gods; delight my life" beginning with this "let my troops not go thirsty" upto here."
3. TS.I.4.1.1
4. TS.I.4.2.1
5. TS.III.1.8.2
6. TS. III.1.8.3

एतावꣳशू । तथोपसृष्टꣳ राजानमेकादशकृत्वो द्वितीयमभिषुणोति । नात्राꣳशौ स्कन्ने वाचयति । तथाञ्जलिनोपहन्ति तूष्णीमेव । अन्तर्दधाति प्रतिप्रस्थाता । मध्यमाभ्यामꣳशुभ्यामानयत्यध्वर्युर्वृषा वृष्णो अꣳशुभ्यां गभस्तिपूत इति । सचत एतावꣳशू । तथैवोपसृष्टꣳ राजानं द्वादश-कृत्वस्तृतीयमभिषुणोति । नैवात्राꣳशौ स्कन्ने वाचयति । तथैवाञ्जलिनोपहन्ति तूष्णीमेव । अन्तर्दधाति प्रतिप्रस्थाता । उत्तमाभ्यामꣳशुभ्यामानयत्यध्वर्युर्देवो देवानां पवित्रमसि येषां भागो ऽसि तेभ्यस्त्वेति । सचत एतावꣳशू । अथैनमुपाꣳशुसवनं दशापवित्रेण परिमृज्य पूर्वार्धे खरस्य दक्षिणाशिरसं निदधाति । अथ प्रतिप्रस्थातुर्ग्रहमादत्ते स्वांकृतो ऽसीति । ग्रहमुप-यच्छति । अथैनमवेक्षते मधुमतीर्न इषस्कृधीति । अथैनमूर्ध्वमुन्मार्ष्टि विश्वेभ्यस्त्वेन्द्रियेभ्यो दिव्येभ्यः पार्थिवेभ्य इति । अथैनमादायोपोत्तिष्ठति मनस्त्वाष्ट्विति । ऐत्युर्वन्तरिक्षमन्विहीति । एत्याहवनीये जुहोत्यन्वारब्धे यजमाने स्वाहा त्वा सुभवः सूर्याय स्वा-हेति । हुत्वानुप्राणिति । वाचयति भूरसि श्रेष्ठो रश्मीनां प्राणपाः प्राणं मे पाहीति । अथैनमवाचीनमवमृज्य प्रतीचा नीचा पाणिना मध्यमे परिधौ निमार्ष्टि देवेभ्यस्त्वा मरीचिपेभ्य इति । अथ प्रदक्षिणमावृत्याग्रयणस्थाल्यां ग्रहस्य सꣳस्रावमवनयत्येष ते योनिरिति । अथैतस्मिन्नुपाꣳशुपात्रे ऽꣳशुं प्रास्यति । अथैनं दक्षिणत उपाꣳशुसवनेन सꣳस्पृष्टꣳ सादयति प्राणाय त्वेति । व्यानाय त्वेत्युपाꣳशुसवनं प्रत्यभिमृशते ॥ ५ ॥

(the shoots) in between. The Adhvaryu pours (the juice into the Upāṁśu-cup through the two shoots with the formula, "O mighty one, be purified for the lord of speech." (The Pratiprasthātṛ) clasps these shoots. The Adhvaryu presses the propitiated king Soma for the second turn eleven times. This time he does not make the sacrificer recite the formula in the event of the falling of a shoot. Similarly he dips his joined palms into the juice silently. The Pratiprasthātr holds the shoots across. The Adhvaryu pours juice through the two shoots held a second time with the formula, "Strong, purified by means of the hands through the shoots of thee the strong."[4] (The Pratiprasṭhātṛ) clasps these shoots. In a similar manner he presses the propitiated Soma for the third turn twelve times. He does not make the sacrificer recite the relevant formula in the event of the falling of any shoot. In a similar manner he presses he dips his joined palms into the juice silently. The Pratiprasthātṛ holds the shoots in between. The Adhvaryu pours down the juice (into the Upāṁśu-cup) through the last two shoots with the formula," "Thou art the god, purifier of gods. For those thee whose portion thou art."[4] (The Pratiprasthātṛ) clasps these two shoots. Having cleansed the Upāṁśusavan stone with the woollen filter, he keeps it in the southern half of the mound with its head towards the south.

He takes the cup from the Pratiprāsthātṛ. With the formula, "Thou art he who is appropriated,"[4] he seizes it.[7] He gazes at it with the formula, "Make our food full of sweetness."[4] He wipes it upwards the formula, "For all the powers of heaven and earth thee."[4] Taking it up, he gets up with the formula, "May the mind enter thee."[4] He goes forth with the formula, "Do thou proceed to the wide midregion."[4] Having reached, he makes an offering on the Āhavanīya while the sacrificer has contacted him, with the formula, "Svāhā thee, well-fashioned, for Sūrya, svāhā." Having offered, he breathes over it. He makes the sacrificer recite the formula, "Thou art Bhūḥ, best of rays, guardian of inspiration; guard my inspiration."[8] Having wiped it downwards, he wipes on the middle enclosing stick by means of the palm turned downwards and pointing westwards with the formula, "For gods, the drinkers of rays, thee."[4] Having turned by the right, he pours down the drops of the cups into the Āgrayaṇa vessel with the formula, "This is thy birthplace."[4] He puts a shoot into the Upāṁśu-cup. He places it to the south of the Upāṁśusavana stone and touching it with the formula, "For Prāṇa thee."[4] He touches back the Upāṁśusavana stone with the formula, "For Vyāna thee."[4]

7. Caland's text reads *apayacchati;* but most of the MSS have *upao* cf also BaudhŚS VII. 6.
8. TS.III.2.10.2

यावदेवात्राध्वर्युश्चेष्टति तावदेष प्रतिप्रस्थाता राजन्येवाꣳशूनां द्वौद्वावपिसृजति यत्ते सोमादाभ्यं नाम जागृवि तस्मै ते सोम सोमाय स्वाहेति यत्ते सोम यत्ते सोमेति । अथाभिषोष्यन्तः सर्वश एव राजानं पर्युपविशन्ति । पश्चात्प्राङ्मुखो ऽध्वर्युरुपविशति । तस्य दक्षिणं बाहुमनु यजमानः । दक्षिणतः प्रतिप्रस्थाता । उत्तरत आग्नीध्रः । अन्तरेण प्रति-प्रस्थातारं चाग्नीधं च यश्चतुर्थो अभिषुणोति । अथोन्नेतारमाहाहरोपसृ-जेति । उपसृजत्युन्नेताधवनीयादुदचनेन । उपर्यर्धे होतृचमसे ऽꣳशून्परिप्लाव-यन्ति प्रागपागुदगधराक्तास्त्वा दिश आधावन्त्वम्ब निष्वरेति । एष निग्राभः । आप्याययन्ति । व्यपोहन्ते । अभिषुण्वन्ति । निग्राभमुपयन्ति । आप्याययन्ति । व्यपोहन्ते । अभिषुण्वन्ति । निग्राभमुपयन्ति । आप्याययन्ति । व्यपोहन्ते । अभिषुण्वन्ति । न चतुर्थे निग्राभमुपयन्ति । अथैनꣳ सुसंभृतꣳ संभरण्याꣳ संभृत्योन्नेत्र उत्प्रयच्छति । तमुन्नेताधवनीये ऽवनयति । एवमेव द्वितीयः पर्यायः संतिष्ठते । एवं तृतीयः । ऋजीषमन्ततो दशापवित्रेण परिवेष्ट्योन्नेत्र उत्प्रयच्छति । तदुन्नेताधवनीये विक्षाल्य प्रपीड्य दक्षिणस्य हविर्धानस्यान्तरेणेषे उपावहृत्य चर्मणि निदधाति । तस्मिन्संमुखान्ग्राव्णः कृत्वा चतुर्धैतदृजीषं ग्रावमुखेभ्यो व्यपोहति । अथोद्गाता वा प्रस्तोता वा दक्षिणस्य हविर्धानस्य पश्चादक्षमुपसृप्य प्राञ्चं ग्रावसु द्रोणकलशमध्यूहति तस्मिन्नुदीचीनदशं दशापवित्रं वितन्वन्ति । तेन तथा कृतेनादित्यस्योदयमा-काङ्क्षन्ते । उदित आदित्ये ऽन्तर्यामं गृह्णात्यतिपवमानस्य राज्ञ उपयामगृहीतो ऽस्यन्तर्यच्छ मघवन्पाहि सोममुरुष्य रायः समिषो यजस्वान्तस्ते दधामि द्यावापृथिवी अन्तरुर्वन्तरिक्षꣳ सजोषा देवैरवरैः परैश्चान्तर्यामे मघवन्मादयस्वेति । स्वांकृतो ऽसीति ग्रहमपयच्छति । अथैनमवेक्षते

VII.6

While the Adhvaryu is acting here, the Pratiprasthātṛ inserts into the king Soma two shoots each with the formula, "O Soma svāhā to thee Soma, whose name is unerring and watchful"[1] repeated three times. Now those who are going to press the Soma sit down around the Soma. The Adhvaryu sits towards the west facing east; the sacrificer to his right side; the Pratiprasthātṛ towards the south, the Āgnīdhra towards the north. Between the Pratiprasthātṛ and the Āgnīdhra the fourth one who presses. (The Adhvaryu) says to the Unnetṛ, "Do thou bring (Soma) and add water." The Unnetṛ adds water from the Ādhavanīya jar by means of a drawing spoon. The pressers move around shoots in the Hotṛ's goblet which is filled more than half with water with the formula, "Forward, backward, upward, downward let these quarters hasten to you. O mother come forth."[2] This is *nigrābha.* They swell (the Soma) with water from the Hotṛ's goblet; they distribute (Soma-shoots among the pressers); they press, they adopt the *nigrābha.* They swell, they distribute; they press; they adopt the *nigrābha.* They swell; they distribute; they press; they do not adopt *nigrābha* the fourth time. Having collected in a pitcher the well-extracted Soma-juice, (the Adhvaryu) hands it over to the Unnetṛ. The latter pours it down into the Ādhavanīya jar. The second turn is completed in this way; also the third one. Having wrapped the residue finally into the woollen filter, he hands it over to the Unnetṛ. Having washed it in the Ādhvanīya jar and having sqeezed it, and having brought it down from between the poles of the southern Havirdhāna cart, he places it on the skin. Having placed upon it the pressing stones facing each other, he distributes the residue in four parts upon the mouths of the stones. The Udgātṛ or the Prastotṛ goes to the rear of the axle of the southern Havirdhāna cart, keeps upon the stone the Droṇakalaśa. The woollen filter is spread over it with its fringes towards the north. With this done, they await the sunrise.

At sunrise (the Adhvaryu) takes up the Antaryāma cup of Soma passing through (the filter) with the mantra, "Thou art taken with a support. O Maghavan, pause, drink Soma, extend wealth, pay homage (to the gods) with food. I place thee within heaven and earth, the wide midregion; be united with near and distant gods. O Maghavan, do thou rejoice in the Antaryāma cup."[3] He seizes the Soma with the formula, "Thou art he who is appropriated."[4] He gazes at it with the formula, "Make our food full of sweetness."[4] He wipes it upwards with the formula, "For all the powers of heaven and earth thee."[4] Taking it up, he gets up with the formula, "May

1. TS.I.4.1.3
2. TS.I.4.1.2
3. TS.I.4.3.1
4. TS.I.4.2.1. cf. foot-note to BaudhŚS VII 5: 207.4.

मधुमतीर्न इषस्कृधीति । अथैनमूर्ध्वमुन्मार्ष्टि विश्वेभ्यस्त्वेन्द्रियेभ्यो दिव्येभ्यः पार्थिवेभ्य इति । अथैनमादायोपोत्तिष्ठति मनस्त्वाष्ट्विति । ऐत्युर्वन्तरिक्षमन्विहीति । एत्याहवनीये जुहोत्यन्वारब्धे यजमाने स्वाहा त्वा सुभवः सूर्याय स्वाहेति । हुत्वान्वपानिति । वाचयति धूरसि श्रेष्ठो रश्मीनामपानपा अपानं मे पाहीति । अथैनमूर्ध्वमुन्मृज्य प्राचोत्तानेन पाणिना मध्यमे परिधावुन्मार्ष्टि देवेभ्यस्त्वा मरीचिपेभ्य इति । अथ प्रदक्षिणमावृत्याग्रयणस्थाल्यां ग्रहस्य सꣳस्रावमवनयत्येष ते योनिरिति । अथैनमुत्तरत उपाꣳशुसवनेन सꣳस्पृष्टꣳ सादयति । अपानाय त्वेति । व्यानाय त्वेत्युपाꣳशुसवनं प्रत्यभिमृशते । अथोन्नेतारमाहाप्रमत्तः संततमानयोपाꣳशु ग्रहान्ग्रहीष्यामीति । अथादत्त ऐन्द्रवायवपात्रम् । तदेतद्रास्नावत्परिग्रीवि भवति । तेन गृह्णात्यतिपवमानस्य राज्ञ आ वायो भूष शुचिपा इत्यनुद्रुत्योपयामगृहीतो ऽसि वायवे त्वा जुष्टं गृह्णामीति । अथैनमपयत्य पुनरेवोपयच्छतीन्द्रवायू इमे सुता इति । अनुद्रुत्योपयामगृहीतो ऽसीन्द्रवायुभ्यां त्वा जुष्टं गृह्णामीति । परिमृज्य सादयत्येष ते योनिः सजोषाभ्यां त्वेति । अथादत्ते मैत्रावरुणपात्रम् । तदेतत्पिलकावद्भवति तेन गृह्णात्यतिपवमानस्य राज्ञो ऽयं वां मित्रावरुणेत्यनुद्रुत्योपयामगृहीतो ऽसि मित्रावरुणाभ्यां त्वा जुष्टं गृह्णामीति । बर्हिषी अन्तर्धाय पयसा श्रीणाति । अपोद्धृत्य बर्हिषी दशापवित्रेण परिमृज्य सादयत्येष ते योनिर्ऋतायुभ्यां त्वेति । अथोपातीत्याश्विनपात्रꣳ शुक्रपात्रमादत्ते । तदेतद्बैल्वं वा पालाशं वा श्लक्ष्णं भवति । तेन गृह्णात्यतिपवमानस्य राज्ञो ऽयं वेनश्चोदयदित्यनुद्रुत्योपयामगृहीतो ऽसि शण्डाय त्वा जुष्टं गृह्णामीति । परिमृज्य सादयति । एष ते योनि वीरतां पाहीति । अथादत्ते मन्थिपात्रम् । तदेतद्वैकङ्कतꣳ श्लक्ष्णं

the mind enter thee."[4] He goes forth with the formula, "Do thou proceed to the wide midregion."[4] Having reached, he makes an offering on the Āhavanīya while the sacrificer has contacted him, with the formula, "Svāhā thee, well-fashioned, for Sūrya, svāhā."[4] Having made the offering, he breathes in over it. He makes the sacrificer recite the formula, "Thou art *dhūḥ* best of rays; guardian of Apāna; do thou guard my Apāna."[5] Having wiped it upwards, he wipes up on the middle enclosing stick by means of the palm turned upwards and pointing towards the east, with the formula, "For gods drinkers of rays, thee."[4] Having turned by the right, he pours the drops of the cup into the Āgrayaṇa-vessel with the formula, "This is thy birth-place."[4] He places it towards the north of the Upāṁśusavana stone and touching it with formula, "For Apāna thee."[4] With the formula, "For Vyāna thee," he touches back the Upāṁśusavana stone.

He says to the Unnetṛ, "Not being negligent, do thou pour down Somajuice (into the woollen filter); I shall take up the draughts silently." He takes the cup[6] for Indra-Vāyu. It has a girdle (incised) round the neck. Into that cup he takes up Soma passing through with the formula beginning with "O Vāyu, drinker of the pure, come to us," and ending with "Thou art taken with a support. I take thee dear to Vāyu."[7] Having taken away the cup, he again seizes the Soma with the formula beginning with "O Indra-Vāyu, this Soma is pressed for you" and ending with "Thou art taken with a support. I take thee dear to Indra-Vāyu."[7] Having cleansed, he places with the formula, "This is thy birth-place, for companion thee."[7] Then he takes the cup for Mitra-Varuṇa. It has pustules on the neck. He takes in it Soma passing through the woollen filter with the formula beginning with "O Mitra-Varuṇa, this (Soma is pressed) for you" (and ending with) "Thou art taken with a support; I take thee dear to Mitra-Varuṇa."[8] He mixes it with milk holding two darbha-blades in between. Having taken away the blades and having cleansed it with the woollen filter, he places it with the formula, "This is thy birth-place; for those desiring the cosmic order thee."[8]

Then after having left over the cup for the Aśvins, he takes up the Śukra-cup. It is made either of Bilva (*Aegle marmelos*) or Palāśa (*Butea frondosa*) and is well-polished. In it he takes the Soma passing through the woollen filter with the formula beginning with "This Vena has divided" (and ending with) "Thou art taken with a support; I take thee dear to Śaṇḍa."[9] Having cleansed it, he places it with the formula, "This is thy birth-place, do thou guard the hero."[9] He takes up the Manthi-

5. TS.III.20.10.2
6. Here and on subsequent occasions 'cup' means the Soma-juice taken in the cup.
7. TS.I.4.4.1
8. TS.I.4.5.1
9. TS.I.4.8.1

भवति । तेन गृह्णात्यतिपवमानस्य राज्ञस्तं प्रत्नथेत्यनुद्रुत्योपयामगृहीतो ऽसि मर्काय त्वा जुष्टं गृह्णामीति । बर्हिषी अन्तर्धाय सक्तुभिः श्रीणाति । अपोद्धृत्य बर्हिषी दशापवित्रेण परिमृज्य सादयत्येष ते योनिः प्रजाः पाहीति । अथादत्त आग्रयणस्थालीम् तया गृह्णात्यतिपवमानस्य राज्ञो ये देवा दिव्येकादश स्थेत्यनुद्रुत्योपयामगृहीतो ऽसि विश्वेभ्यस्त्वा देवेभ्यो जुष्टं गृह्णामीति । अथैनां त्रिरभिहिङ्करोति ॥ ६ ॥

हिं हिं हिं सोमः पवते सोमः पवते सोमः पवते ऽस्मै ब्रह्मणे पवते ऽस्मै क्षत्राय पवते ऽस्यै विशे पवत इषे पवत ऊर्जे पवते ऽद्भ्यः पवत ओषधीभ्यः पवते वनस्पतिभ्यः पवते द्यावापृथिवीभ्यां पवते सुभूताय पवते ब्रह्मवर्चसाय पवते ऽस्मै सुन्वते यजमानाय पवते मह्यमिति । उपांशूक्त्वा ज्यैष्ठ्याय पवत इत्युच्चैः । अथैनमधिवदत आग्रयणो ऽसि स्वाग्रयणो जिन्व यज्ञं जिन्व यज्ञपतिमभि सवना पाहि विष्णुस्त्वां पातु विशं त्वं पाहीन्द्रियेणेति । परिमृज्य सादयति । एष ते योनिर्विश्वेभ्यस्त्वा देवेभ्य इति । उपब्दिमतो ऽत ऊर्ध्वं ग्रहान्गृह्णाति । त्रिंशत्त्रयश्च गणिनो रुजन्त इति रुग्णवत्यर्चा भ्रातृव्यवतो गृह्णीयादिति ब्राह्मणम् । अथादत्त उक्थ्यस्थालीम् । तया गृह्णात्यतिपवमानस्य राज्ञ उपयामगृहीतो ऽसीन्द्राय

cup. It is made of Vikaṅkata wood (*Flacourtia ramontchi*) and is well-polished. With it he takes up the Soma passing through the woollen filter with the formula beginning with "Him as formerly" (and ending with) "Thou art taken with a support; I take thee dear to Marka."[10] He mixes it with flour of parched barley holding two darbha-blades in between. Having taken away the blades and having cleansed it with the woollen filter, he places it with the formula, "This is thy birthplace; do thou guard the subjects."[10] He takes up the Āgrayaṇa-vessel. In it he takes up the Soma passing through the woollen filter with the formula beginning with "Do you, O gods, who are eleven in the heaven" (and ending with) "Thou art taken with a support, I take thee dear to Viśve Devas."[11] He utters *him* thrice in respect of this (Āgrayaṇa vessel).

VII.7

"*hiṁ hiṁ hiṁ.* Soma is flowing. Soma is flowing. Soma is flowing. Soma is flowing for this Brahman; Soma is flowing for this Kṣatra; Soma is flowing for this Viś. Soma is flowing for this sacrificer who is pressing Soma; Soma is flowing for food; Soma is flowing for vigour; Soma is flowing for water; Soma is flowing for plants; Soma is flowing for the trees; Soma is flowing for the heaven and the earth; Soma is flowing for the welfare. Soma is flowing for the Brahman-splendour; Soma is flowing for this sacrificer who is pressing Soma." Having uttered in a low voice "for me" (he utters) loudly "for superiority."[1] He addresses (the Soma taken up) with the formula, "Thou art the forerunner, good forerunner quicken the sacrifice; quicken the lord of sacrifice; do thou guard the pressings; may Viṣṇu guard thee; do thou guard the subjects by means of power."[3] Having wiped, he places it with the formula, "This is thy birth-place; for all gods thee." Hereafter he takes the cups with formulas recited loudly, "One should take up (Soma) for one having enemy with the verse containing a word derived from the verbal root *ruj*, beginning with "Thirty and three in troops destructing (the Rudras) ..."[3] So says the Brāhmaṇa.[4] He takes up the Ukthya vessel. In it he takes up Soma passing through the woollen filter with the formula, "You are taken with a support; Thee for Indra to whom the Bṛhat-sāman is addressed, possessing power, eager for praise; thy great strength, O Indra, for that thee. That which is thy great strength, for that, for Viṣṇu. I take thee who

10. TS.I.4.9.1
11. TS.I.4.10.1

1. cf. ŚBr.IV.2.1.4
2. TS.I.4.10.1
3. TS. I.4.11.1
4. cf. TS. VI.4.11.1

त्वा बृहद्वते वयस्वत उक्थायुवे यत्त इन्द्र बृहद्वयस्तस्मै त्वा विष्णवे त्वा जुष्टं गृह्णामीति । परिमृज्य सादयत्येष ते योनिरिन्द्राय त्वोक्थायुव इति । अथादत्ते ध्रुवस्थालीम् । स आह ये पूर्वया द्वारा प्रापत्सत प्राञ्चस्ते निष्क्रामन्तु ये ऽपरया प्रत्यञ्चस्ते मा वो ऽभिपरिहारिषमिति । जघनेनाभिषोतृन्सोन्नेतृकानभिपरिहृत्योत्तरत उपयच्छति मूर्धानं दिवो अरतिं पृथिव्या इत्यनुद्रुत्योपयामगृहीतो ऽस्यग्नये त्वा वैश्वानराय जुष्टं गृह्णामीति । अथैनमधिवदते ध्रुवो ऽसि ध्रुवक्षितिर्ध्रुवाणां ध्रुवतमो ऽच्युतानामच्युतक्षित्तम इति । अथैनद्यथाहृतं प्रतिपर्याहृत्योत्तरस्य हविर्धानस्याग्रेणोपस्तम्भनमनुपोप्ते सादयत्येष ते योनिरग्नये त्वा वैश्वानरायेति । ध्रुवेण राजानं परिदधाति । अथोपर्यर्धे द्रोणकलशे परिप्लु पात्रं प्रास्य द्रप्साननुमन्त्रयते द्रप्सश्चस्कन्द यस्ते द्रप्सो यो द्रप्सो यस्ते द्रप्स इति । अथोन्नेतारमाहारिक्तं पूतभृतं कुरु पवमानस्य ग्रहान्ग्रहीष्यामीति । तच्छ्रुत्वोन्नेता पूतभृतो बिले पवित्रं वितत्य द्वौ वा त्रीन्वा राज्ञ उदचनाना-नयति । अथारिक्ते पूतभृति पवमानस्य ग्रहान्गृह्णाति । उपयामगृहीतो ऽसि प्रजापतये त्वेति द्रोणकलशमभिमृशति । इन्द्राय त्वेत्याधवनीयम् । विश्वेभ्यस्त्वा देवेभ्य इति पूतभृतम् । अथोन्नेतरित्याह प्राञ्चः राजानं पूतभृतमभि संपवयताद्दशाभिराधवनीयं मृष्ट्वा न्युब्जतादिति । स तथा

art dear."[5] Having wiped around, he places it within the formula, "This is thy birth-place; thee for Indra, eager for praise."[5]

He then takes up the Dhruva vessel. He says, "Those who entered by the eastern door, let them go out towards the east; those who entered by the western door, let them go out towards the west. May I not move (the cups) around you." Having moved around (the Dhruva vessel) along the rear of the Soma-pressers including the Unnetṛ, he takes (the Soma in it) with the mantra beginning with "The head of the heaven, the messenger of earth" and ending with "Thou art taken with a support; I take thee dear to Vaiśvānara Agni."[6] He addresses him with the formula, "Thou art secure, of secure foundation, most secure of the secure, having most solid ground of the solid ones."[6] Having brought back (the vessel) in the same manner as it had been carried, he places it on an uncovered spot in front of the support of the northern Havirdhāna cart, with the formula, "This is thy birth-place; for Vaiśvānara Agni thee."[6] He concludes the taking up of Soma with the Dhruva vessel. Having put the drawing spoon into the Droṇakalaśa which is filled more than half, he follows the drops with the verses, "The drop has fallen on the earth; it proceeds along the heaven, this region (i.e. the midregion) and the former one (i.e. the earth), I offer this drop which proceeds up to the third place of the seven places of offering (that is, the Dhiṣṇiya mounds in the Sadas)."[7] "O Soma, that drop of thine, that shoot of thine which has fallen, shaken by the arms, from the womb of the pressing boards or from the woollen filter of the Adhvaryu, I offer to Indra to the accompaniment of svāhā-utterance."[8]—"The drop, the shoot that has fallen on the ground from the roasted grains, the cake, the dough of the flour of parched barley, the Soma mixed with roasted grains, the Manthin, the Śukra, I offer it to Indra to the accompaniment of svāhā-utterance."[8] — "That sweet and strong drop of thine which goes to gods to the accompaniment of svāhā-utterance from the heaven, the earth and the midregion. I offer it to Indra to the accompaniment of svāhā-utterance."[8] Then he says to the Unnetṛ, "Do thou render the Pūtabhṛt jar non-empty. I shall formally take up the Pavamānagrahas." Listening to the call, the Unnetṛ, having stretched the strainer on the opening of the Pūtabhṛt jar, pours into it two or three drawing spoonfuls of Soma.

5. TS.I.4.12
6. TS.I.4.13
7. TS. III.1.8.3
8. TS.III.1.10.1,2

करोति । अथाप उपस्पृश्य बर्हिषी आदायोपनिःसर्पति । तं निःसर्पन्त-मन्वारभत उद्गाता । उद्गातारं प्रस्तोता । प्रस्तोतारं प्रतिहर्ता । प्रतिहर्तारं यजमानः । यजमानं ब्रह्मा । प्रतिप्रस्थाता सप्तमः सर्पति । तेषु समन्वारब्धेष्वाहवनीये स्रुवाहुतिं जुहोति ॥ ७ ॥

अग्निः प्रातःसवने पात्वस्मान्वैश्वानरो महिना विश्वशंभूः । स नः पावको द्रविणं दधात्वायुष्मन्तः सहभक्षाः स्याम स्वाहेत्येतयाध्वर्यू जुहुतो । यथावेदमितरे जुह्वति । अथोदञ्चो ऽभि पवमानꣳ सर्पन्ति । प्रह्व एवाध्वर्युः प्रथमो बर्हिषी धुन्वानः सर्पति वागग्रेगा अग्र एत्वृजुगा देवेभ्यो यशो मयि दधती प्राणान्पशुषु प्रजां मयि च यजमाने चेति । अथास्तावे यथायतनमुपविशन्ति । अथोद्गात्रे वा प्रस्तोत्रे वा बर्हिषी प्रयच्छत्यृक्सामयो-रुपस्तरणमसि मिथुनस्य प्रजात्या इति वा तूष्णीं वा । अथोपाकरणं जपति वायुर्हिङ्कर्ताग्निः प्रस्तोता प्रजापतिः साम बृहस्पतिरुद्गाता विश्वे देवा उपगातारो मरुतः प्रतिहर्तार इन्द्रो निधनं ते देवाः प्राणभृतः प्राणं मयि दधत्वोꣳ स्तुध्वमिति । स एष त्रिवृद्बहिष्पवमानो भवति । तस्य पञ्चम्यां

After the Pūtabhṛt jar has thus been rendered non-empty, the Adhvaryu formally takes up the Pavamāna-grahas.[9] He touches the Droṇakalaśa with the formula, "Thou art taken with a support; for Prajāpati thee;" the Ādhvanīya with the formula, "(Thou art taken with a support;) for Indra thee;" and the Pūtabhṛt with the formula, "(Thou art taken with a support;) for Viśve Devas thee." Then he says, "O Unnetṛ, do thou filter king Soma towards the east into the Pūtabhṛt jar. Do thou cleanse the Ādhvanīya jar by means of the fringes (of the filter) and then put it down with its opening turned downwards." He does accordingly. Having touched water and having taken two darbha-blades, he moves out. The Udgātṛ touches him who is moving out. The Prastotṛ (touches) the Udgātṛ; the Pratihartṛ (touches) the Prastotṛ; the sacrificer (touches) the Pratihartṛ; the Brahman (touches) the sacrificer. The Pratiprasthātṛ moves as the seventh. After they have contacted successively he offers a spoonful.

VII.8

(With the verse), "May Vaiśvānara Agni, gracious to all, protect us at the morning pressing with his might; may he the purifier, grant us wealth. May we that share the Soma-drink be long-lived svāhā."[1] The Adhvaryu and the Pratiprasthātṛ each make an offering with this verse. Others make the offerings following their Veda. They move towards the north for the Bahiṣpavamāna Stotra. Stooping indeed does the Adhvaryu move as the first shaking the two darbha-blades with the formula, "May the first-going speech go first. Going straight, may it go to gods, granting glory unto me, vital breath to the cattle, offspring unto me and the sacrificer."[2] They sit down in the praying place according to their seats. He gives the two darbha-blades to the Udgātṛ or the Prastotṛ with the formula, "Thou art the spreading for Ṛk and Sāman for the preservation by the couple,"[3] or silently. Then he murmurs the introducing formula, "The *him* sound-maker is Vāyu; the Prastotṛ is Agni; the Sāman is Prajāpati; the Udgātṛ is Bṛhaspati; the Upagātṛs are Viśve Devas; the Pratihartṛs are Maruts, the ending part of Sāman is Indra. May the gods,

9. Like the other cups and vessels, Soma-juice is taken also into the Droṇakalaśa, the Ādhavanīya jar and the Pūtabhṛt jar. The Soma, however, is taken in these not to the accompaniment of a mantra. In order to make up this deficiency, the Adhvaryu is required to touch them and thus is supposed to be taking the Soma into them symbolically while reciting the relevant formulas for taking up Soma. cf. TS.III.2.1.

1. TS.III.1.9.1
2. TS.III.1.10.2
3. The source of this formula is not known.

प्रस्तुतायां वाचयति श्येनो ऽसि गायत्रच्छन्दा अनु त्वारभे स्वस्ति मा संपारयेति। अत्र दशहोतारं व्याचष्टे। उद्द्रुते साम्नि संप्रैषमाहाग्नीदग्नीन्विहर बर्हि स्तृणाहि पुरोडाशाꣳ अलंकुरु प्रतिप्रस्थातः पशुरन्तिके ऽस्त्विति। यथासंप्रैषं तौ कुरुतः। अथाप उपस्पृश्याहैहि यजमानेति। पूर्वया द्वारा हविर्धानं प्रपाद्य समस्तꣳ राजानमुपतिष्ठते विष्णो त्वं नो अन्तम इति। अथादत्त आश्विनपात्रम्। तदेतद्द्व्यश्रि भवति। तस्मिन्गृह्णाति द्रोणकलशात्परिप्लुना पात्रेण या वां कशेत्यनुद्रुत्योपयामगृहीतोऽस्यश्विभ्यां त्वा जुष्टं गृह्णामीति। परिमृज्य सादयत्येष ते योनिर्माध्वीभ्यां त्वेति। अथाप उपस्पृश्याहैहि यजमानेति। आहवनीयं द्रुत्वा स्रुचि चतुर्गृहीतं गृहीत्वा सप्तहोतारं मनसानुद्रुत्याहवनीये जुहोत्यन्वारब्धे यजमाने स्वाहेति। अथावकाशैश्चरति परिभूरग्निं परिभूरिन्द्रमित्येतेनानुवाकेन। अथ प्रचरण्यां नवकृत्वो गृह्णीते। अथैष आग्नीध्र आग्नीध्रीयाद्धिष्णियादनुपूर्वं

possessors of vital breath, give me vital breath."[4] (He further says) "Om, do you chant." This Bahiṣpavamāna Stotra is of nine chants.[5] When its fifth (verse) is being chanted, the Adhvaryu makes the sacrificer recite the formula, "Thou art the eagle with Gāyatrī as the metre; I touch thee, do thou lead me across safely."[6] Here he recites the Daśahotṛ formula.[7]

When the Sāman has been finished, the Adhvaryu gives out the call, "O Agnīdh, do thou distribute the fires, spread the sacrificial grass, accomplish the Puroḍāśas; O Pratiprasthātṛ, let the sacrificial animal be nearby." They act according to the call. Having touched water, he says "Come, O sacrificer." After he has been made to enter the Havirdhāna shed by the eastern door, the sacrificer prays to the entire Soma with the verse, "O conquering Viṣṇu, do thou, nearest to us, grant us shelter. The sweet-flowing streams milk out for thee the unceasing spring."[8] The Adhvaryu takes the Āśvina cup. It is two-cornered. In it he takes up Soma from the Droṇakalaśa by means of the drawing spoon with the verse, "Do you, O Aśvins, furnish the sacrificer with that whip of yours which is sweet and full of mercy," and with the formula, "Thou art taken with a support; I take thee dear to Aśvins."[9] Having wiped it around, he places it with the formula, "This is thy birth-place; for the sweet thee."[9] Having touched water, he says, "Come, O sacrificer." Having gone to the Āhavanīya, having taken four spoonfuls in the ladle and having gone mentally over the Saptahotṛ formula,[10] he makes an offering on the Āhavanīya while the sacrificer has contacted him, with "svāhā." Then he prays with Avakāśa formulas, with the Anuvāka[11] beginning with "Surrounding Agni, surrounding Indra, surrounding Viśve Devas, surrounding me with Brahman-splendour be purified for us, pleasant to cattle, pleasant to men, pleasant to horses, pleasant, O King, to the plants. May we possess the abundance of wealth that is thine who art unbroken and of heroic power. O Lord of wealth, give it to me, May I share it, I wipe out this for thee. For my Prāṇa be purified giving splendour, for splendour. For Apāna ... for Vyāna ... for speech, for skill and strength .... for my eyes, O you two giving splendour, be purified for splendour, for my ears .... for my body ..., for my limbs, for my life ..., for my lustre ... . Thou art the belly of Viṣṇu; do thou, giving splendour, be purified for my splendour,... of Indra ...; ... of Viśve Devas ... . Who art thou? Thou art Ka by name. For whom thee? For Ka thee, thee whom I have

4. TS. III.3.2.1
5. That is to say, each of its Sāmans is to be chanted in nine Stomas.
6. TS. III.2.1.1
7. TĀ. III.1
8. TS. III.1.10.2
9. TS.I.4.6
10. TĀ.III.1
11. TS.III.2.3

धिष्णियेष्वङ्गारान्विहरति । अथ पुरस्तात्प्रत्यङ्ङासीनो विहृतान्धिष्णियान्व्याघारयति यथान्युप्तैर्मन्त्रैः । स यद्यु ह यथान्युप्तमभिजुहोति सप्त त इत्याग्नीध्रे ऽन्ततो जुहोति । यद्यु वै स्वाहास्वाहेति स्वाहेत्येवान्तत आग्नीध्रीये जुहोत्युदक्सꣳस्थताया इति । अथोत्तरस्य हविर्धानस्य चुबुके प्रचरणीꣳ सादयति । अथ सांकाशिनेन पथा पृष्ठ्याꣳ स्तृणाति संततां गार्हपत्यादाहवनीयात् ॥ ८ ॥ द्वितीयः ॥

अथाध्वर्यू रशनाहस्तो यूपमभ्यैति । उदूह्य पूर्वाꣳ रशनां नाभिदघ्ने परिव्ययन्नाह परिवीयमाणायानुब्रूहीति । स्वर्वन्तं यूपमुत्सृज्याग्नेयं पशुमुपाकरोति । समानं कर्मा प्रवरात् । प्रसिद्धꣳ होतारं वृणीते । अथाश्रावयत्यो श्रावयास्तु श्रौषडश्विनाध्वर्यू आध्वर्यवादित्यहं चासौ च मानुषाविति । प्रतिप्रस्थातुर्नाम गृह्णाति । अथाश्रावयत्यो श्रावयास्तु श्रौषण्मित्रावरुणौ प्रशास्तारौ प्रशास्त्रादित्यसौ मानुष इति । मैत्रावरुणस्य नाम गृह्णाति । अथाश्रावयत्यो श्रावयास्तु श्रौषडिन्द्रो ब्रह्मा ब्राह्मणादित्यसौ मानुष इति । मैत्रावरुणस्य नाम गृह्णाति । अथाश्रावयत्यो श्रावयास्तु श्रौषडिन्द्रो ब्रह्मा ब्राह्मणादित्यसौ मानुष इति । ब्राह्मणाच्छꣳसिनो नाम गृह्णाति । अथाश्रावयत्यो श्रावयास्तु श्रौषण्मरुतः पोत्रादित्यसौ मानुष इति । पोतुर्नाम गृह्णाति । अथाश्रावयत्यो श्रावयास्तु श्रौषड् ग्रावो

delighted with Soma, thee whom I have gladdened with Soma. May I be possessed of fair offspring; may I be possessed of noble heroes; may I be possessed of good splendour, may I be possessed of great abundance. Giving splendour to all my forms, do thou, giver of splendour, be purified for splendour; give it to me. Let me partake of thee. Here I cleanse thee."

He takes nine spoonfuls in the ladle in use. The Āgnīdhra distributes embers from the Āgnīdhra-mound on the Dhiṣṇiya-mounds one by one. Seated in front and facing the west, the Adhvaryu pours Āghāra-lines over the Dhiṣṇiyas with the same formulas with which they were raised. If he makes the Āghāra-offerings with those formulas with which they were raised, he finally makes the offering on the Āgnīdhra fire with the verse, "Seven are thy fire-sticks. O Agni, seven thy tongues, seven Ṛṣis, seven dear abodes, seven priesthoods, sacrifice to thee seven-fold. Do thou fill seven birth-places with ghee."[12] If he makes the Āghāra-offerings with Svāhā, he makes even the final offering (on the Āgnīdhra-fire) with Svāhā for the attainment of concluding towards the north. He places the ladle in use on the chin of the northern Havirdhāna cart. Along the path involving simultaneous sight he strews the Pṛṣṭhyā line straight from Gārhapatya upto the Āhavanīya.

VII.9

The Adhvaryu, with a cord in his hand, approaches the sacrificial post. Having raised upwards the earlier cord, while winding round (the new cord) at the height of the navel, he says (to the Hotṛ, "Do you recite verses for the sacrificial post being wound round." Having furnished the sacrificial post with a piece of wood, he dedicates the sacrificial animal to Agni. The procedure up to the choosing of priests is similar. He chooses the Hotṛ in the prescribed manner. He causes to announce, "Do thou announce," "Let it be heard," (He chooses with the formula) "Aśvins the two Adhvaryus by virtue of the Adhvaryu's function," "Myself and N.N. the two human (Adhvaryus)." He pronounces the Pratiprasthātṛ's name in place of N.N. He causes to announce. "Do thou announce," "Let it be heard," "Mitra and Varuṇa the two Praśāstṛs by virtue of the Praśāstṛ's function;" "N.N. the human (Praśāstṛ)." He utters Maitrāvaruṇa's name (in place of N.N). He causes to announce, "Do thou announce," "Let it be heard," "Indra the Brahman by virtue of the Brahmanhood," "N.N. the human (Brahman)." He utters the Brāhmaṇācchaṁsin's name (in place of N.N.). He causes to announce, "Do thou announce;" "Let it be heard;" "Maruts by virtue of the Potṛ's function," "N.N. the human (Potṛ)." He utters the Potṛ's name (in place of N.N.) He causes to announce, "Do thou announce," "Let it be

12. TS.I.5.3.2

नेष्ट्रादित्यसौ मानुष इति । नेष्टुर्नाम गृह्णाति । अथाश्रावयत्यो श्रावयास्तु श्रौषडग्निमाग्नीध्रादित्यसौ मानुष इति । अग्नीधो नाम गृह्णाति । तेषां प्रवृतः प्रवृत एव प्रवृताहुतीर्जुहोति । जुष्टो वाचो भूयासमृचा स्तोमꣳ समर्धय सूर्यो मा देवो देवेभ्यः पात्वित्येताभिरध्वर्यू जुहुतः । यथावेदमितरे जुह्वति । अथाश्रावयत्यो श्रावयास्तु श्रौषडग्निर्ह दैवीनां विशां पुरएतायꣳ सुन्वन्यजमानो मनुष्याणां तयोरस्थूरि गार्हपत्यं दीदयच्छतꣳ हिमा द्वा यू राधाꣳसीत्संपृञ्चानावसंपृञ्चानौ तन्व इति । समानं कर्मा वपायै । वपया प्रचर्य वपाश्रपणी अनुप्रहृत्य समुत्क्रम्य चात्वाले मार्जयन्ते । अथ यजमानमुत्करे स्फ्यविघनानुपस्थापयति ॥ ९ ॥

स्फ्यः स्वस्तिर्विघनः स्वस्तिः पर्शुर्वेदिः परशुर्नः स्वस्तिः । यज्ञिया यज्ञकृत स्थ ते मास्मिन्यज्ञ उपह्वयध्वमुप मा द्यावापृथिवी ह्वयेतामुपास्ताव: कलशः सोमो अग्निरुप देवा उप यज्ञ उप मा होत्रा उपहवे ह्वयन्तामिति। अथ नमोऽग्नये मखघ्ने मखस्य मा यशोऽर्यादित्याहवनीयमुपतिष्ठते । नमो रुद्राय मखघ्ने नमस्कृत्या मा पाहीत्याग्नीध्रम् । नम इन्द्राय मखघ्न इन्द्रियं मे वीर्यं मा निर्वधीरिति होत्रीयम् । अथ प्राङावृत्य जपति दृढे स्थः शिथिरे समीची माꣳहसस्पातꣳ सूर्यो मा देवो दिव्यादꣳहसस्पातु वायुरन्तरिक्षादग्निः पृथिव्या यमः पितृभ्यः सरस्वती मनुष्येभ्य इति । अथ प्रदक्षिणमावृत्य

heard," "Agni by virtue of Āgnīdhra's function." "N.N. the human Agnīdh." He utters Agnīdh's name (in place of N.N.)

Each one of them, having been chosen, makes offering pertaining to the choosing. The Adhvaryu and the Pratiprasthātṛ make the offerings with the formulas, "May I be agreeable to speech, agreeable to the lord of speech. O divine speech, transfer me to what is sweet in speech, to Sarasvatī, svāhā."[1]—"Provide the song with verse, the Rathantara with Gāyatrī, and the Bṛhat having the Gāyatrī for its path."[1] "May god Sūrya protect me before gods; Vāyu before the midregion. May Agni the sacrificer protect me before the (evil) eye. O strong one, O impetuous one, O instigator, O thou of all men, with these names, O Soma, we shall worship thee; with these names, Soma, we shall worship thee."[2] Others make these offerings following their Veda. Then he causes to announce. "Do thou announce;" "Let it be heard," (he chooses the sacrificer with the formula) "Agni is the forerunner of the divine subjects; this Soma-offering sacrificer of human beings; may their inseparable householderships be for us for a hundred years; the two companions filling with gifts, not joining their bodies."[3] The ritual upto the omentum is similar. Having offered the omentum, having thrown (into the fire) the pair of tongs and having moved forward together, (the priests) sprinkle themselves with water near the Cātvāla. The Adhvaryu makes the sacrificer pray to the wooden sword, the hammer etc. near the rubbish-heap.

VII.10

(With the formula) "May the wooden sword be safe; may the hammer be safe, may the rib be safe; may the altar be safe; may the axe be safe for us. You are qualified for the sacrifice, makers of the sacrifice; do you acquiesce me in this sacrifice; may Dyāvāpṛthivī acquiesce; may the place for chanting, may the Droṇakalaśa; may the Soma; may Agnī; may gods; may the sacrificer; may the Hotṛ's functions acquiesce'.[1] He (the sacrificer) prays to the Āhavanīya with the formula, "Obeisance to Agni, the killer of Makha, may the glory of Makha reach me."[1] He prays to the Āgnīdhra fire with the formula, "Obeisance to Rudra, killer of Makha; do thou guard me by reason of obeisance."[1] He prays to the Hotṛ's fire with the formula, "Obeisance to Indra the killer of Makha; do thou not kill my power and strength."[1] Having turned towards the east, he murmurs the formula, "You two are firm, loose, united; guard

1. TS.III.1.10.1
2. TS.III.5.5.1. BhārŚS XIV.8.10. ĀpŚS XII.9.12 etc. employ this formula in connection with the Āditya cup in the third pressing.
3. MS.III.9.8, ŚBr. III.7.4.10; MānŚS II.3.6.25

1. TS.III.2.4.1

पूर्वे द्वारौ सदसः संमृशति देवी द्वारौ मा मा संताप्तमिति । अथ सदः प्रपद्यते नमः सदसे नमः सदसस्पतये नमः सखीनां पुरोगाणां चक्षुषे नमो दिवे नमः पृथिव्या इति । अथासनाद्बहिःसदसं तृणं निरस्यत्यहे दैधिषव्योदतस्तिष्ठान्यस्य सदने सीद यो ऽस्मत्पाकतर इति । उपविशत्युन्निवत उदुद्वतश्च गेषमिति । अथेमे समीक्षते पातं मा द्यावापृथिवी अद्याह्न इति । अथ दक्षिणार्धं परेक्षत आगन्त पितरः पितृमानहं युष्माभिर्भूयासꣳ सुप्रजसो मया यूयं भूयास्तेति । अथोत्तरार्धं परेक्षते । उदक्सꣳस्थताया इति ॥ १० ॥

अथेमावध्वर्यू आहवनीयप्रभृत्येवमेवाहवनीयमुपतिष्ठेते । एवमाग्नीध्रीयम् । एवꣳ होत्रीयम् । एवं प्राञ्चावावृत्य जपतः । एवं प्रदक्षिणमावृत्य पूर्वे द्वारौ सदसः संमृशतः । एवꣳ सदः प्रपद्येते । एवमासनाभ्यां बहिःसदसं तृणे निरस्यतः । दक्षिणमेवाध्वर्युर्द्वार्बाहुं निश्रयमाण उपविशति । उत्तरं प्रतिप्रस्थाता । एवमिमे समीक्षेते । एवं दक्षिणार्धं चोत्तरार्धं च परेक्षेते । उदक्सꣳस्थताया इति । अथेमे वषट्कर्तार आहवनीयप्रभृति । एवमेवाहवनीयमुपतिष्ठन्ते । एवमाग्नीध्रीयम् । तमुत्तरेण परियन्ति । एवꣳ होत्रीयम् । एवं प्राञ्च आवृत्य जपन्ति । एवं प्रदक्षिणमावृत्य पूर्वे द्वारौ सदसः संमृशन्ति । एवꣳ सदः प्रपद्यन्ते । अग्रेण धिष्णियानुत्तरेणाच्छावाकस्य धिष्णियं परीत्यैवमासनेभ्यो बहिःसदसं

me from anxiety; may god Sūrya guard me from anxiety from heaven, Vāyu from the midregion, Agni from the earth, Yama from the Pitṛs and Sarasvatī from men."[2] Having turned by the right, he touches together the two panels of the eastern door of the Sadas with the formula, "O you divine doors, do not torment me."[3]

He enters the Sadas with the formula, "Obeisance to the Sadas, obeisance to the lord of the Sadas; obeisance to the eye of the friends who go before; obeisance to Dyaus; obeisance to Pṛthivī."[3] He throws out a darbha-blade from his seat outside the Sadas with the formula, "O you, son of a second wife, get away from here, sit down in another's seat who is younger than we are."[3] He sits down with the formula, "May I go over the low and over the high."[3] He gazes at these (heaven and earth) with the formula, "Do you O Dyāvāpṛthivī, guard me today from the day."[3] He gazes beyond the southern half (of the Sadas) with the formula, "Do you come, O Pitṛs, may I be possessed of Pitṛs through you; may you be having good offspring through me."[4] He then gazes at the northern half in order to accomplish conclusion towards the north.

VII.11

The Adhvaryu and the Pratiprasthātṛ pray similarly. They pray to the Āhavanīya similarly. Similarly the Āgnīdhrīya fire; similarly the Hotṛ's fire; they murmur similarly having turned towards the east. Having turned by the right, they similarly touch the panels of the door of the Sadas, similarly they enter the Sadas. Similarly they throw away darbha-blades from their seats outside the Sadas. The Adhvaryu sits down leaning upon the southern arm of the door; the Pratiprasthātṛ the northern one. They similarly gaze at those (heaven and earth). Similarly they gaze beyond the southern and northern half (of the Sadas) for the accomplishment of the conclusion towards the north. The Vaṣaṭ-utterers[1] pray similarly beginning with the Āhavanīya. They pray to the Āhavanīya similarly. Similarly the Āgnīdhrīya. They go around along the north. Similarly the Hotṛ's fire. Having turned towards the east, they murmur similarly. Having turned by the right they touch together the panels of the door of the Sadas. They enter the Sadas similarly. Going round along the front of the Dhiṣṇiyas and along the north of the Acchāvāka's Dhiṣṇiya, they throw away darbha-blades from their seats outside the Sadas. They sit down similarly by

2. TS.III.2.4.3
3. TS.III.2.4.4
4. TS.III.2.4.5

1. Namely, the Hotṛ, the Maitrāvaruṇa, the Brāhmaṇāchaṁsin, the Potṛ, the Neṣṭṛ and the Āgnīdhra. The Acchāvāka enters later.

तृणानि निरस्यन्ति । एवꣳ स्वꣳस्वमेव धिष्णियमनूपविशन्ति । एवमिमे समीक्षन्ते । एवं दक्षिणार्धं चोत्तरार्धं च परेक्षन्ते । उदक्सꣳस्थताया इति। अथेमे सर्व उद्गातारो ब्रह्मा सदस्य इत्यवषट्कर्तार आहवनीयप्रभृत्येवमेवाहवानीयमुपतिष्ठन्ते । एवमाग्नीध्रीयम् । तमुत्तरेण परियन्ति । एवꣳ होत्रीयम् । एवं प्राञ्च आवृत्य जपन्ति । एवं प्रदक्षिणमावृत्योत्तरेण सदः परीत्यैवमपरे द्वारौ सदसः संमृशन्ति । एवꣳ सदः प्रपद्यन्ते । एवमासनेभ्यो बहिःसदसं तृणानि निरस्यन्ति । औदुम्बरीमेवोद्गातारः पर्युपविशन्ति । दक्षिणत उदङ्मुखौ ब्रह्मा सदस्य इत्युपविशतः । एवमिमे समीक्षन्ते । एवं दक्षिणार्धं चोत्तरार्धं च परेक्षन्ते । उदक्सꣳस्थताया इति । अथैतेषां विसꣳस्थितसंचरः । अन्तरेण होतुश्च धिष्णियं ब्राह्मणाच्छꣳसिनश्च येऽधिष्णियाः । अथ धिष्णियवन्तः स्वꣳस्वमेव धिष्णियमुत्तरेणोत्तरेण परियन्ति । ते सꣳस्थिते सवने यथाप्रसृप्तमेव विनिःसर्पन्ति ॥ ११ ॥ तृतीयः ॥

संप्रसृप्तान्विदित्वाध्वर्युः सवनीयान्पुरोडाशान्याचति । अथैष आग्नीध्रो जघनेन गार्हपत्यमुपविश्य पात्र्यां पञ्चधोपस्तृणीते । मध्यतः पुरोडाशमुपस्तीर्णाभिघारितमुद्वासयति । पुरस्ताद्धानाः । दक्षिणतः करम्भम् । पश्चात्परिवापम् । आमिक्षामुत्तरतः । अथैनानि संपरिगृह्य पूर्वया द्वारोपनिर्हृत्योत्तरेण सदः परीत्योत्तरेणाग्नीध्रीयं धिष्णियं पर्याहृत्यान्तर्वेद्यासादयति । अथ जुहूपभृतोरुपस्तृणान आह प्रातः प्रातःसावस्येन्द्राय पुरोडाशानामवदीयमानानामनुब्रूहीति । द्विः पुरोडाशस्यावद्यति । द्विर्धानानाम्। द्विः करम्भस्य । द्विः परिवापस्य । द्विरामिक्षायाः । अभिघारयति । प्रत्यनक्ति । अथोपभृति स्विष्टकृते सर्वेषाꣳ सकृत्सकृदुत्तरार्धादवद्यति । द्विरभिघारयति । न प्रत्यनक्ति । अत्याक्रम्याश्राव्याह प्रातः प्रातःसावस्येन्द्राय पुरोडाशान्प्रस्थितान्प्रेष्येति । वषट्कृते जुहोति। अथ समावपमान आहाग्रये ऽनुब्रूहीति । आश्राव्याहाग्रये प्रेष्येति । वषट्कृत उत्तरार्धपूर्वार्धे

the side of their respective Dhiṣṇiyas. They gaze at these (heaven and the earth) similarly. Similarly they gaze beyond the southern and northern half of the Sadas for the accomplishment of the conclusion towards the north.

The Udgātṛs, the Brahman and the Sadasya, who are the non-Vaṣaṭ-utterers similarly pray beginning with Āhavanīya. They pray similarly to the Āhavanīya. Similarly the Āgnīdhrīya. They turn around along its north. Similarly the Hotṛ's fire. Having turned towards the east, they murmur similarly. Having turned by the right, and having gone around along the north of the Sadas, they similarly touch together the two panels of the southern door. They enter the Sadas similarly. Similarly they throw out darbha-blades from their seats outside the Sadas. The Udgātṛs sit down around the Udumbara-pot. The Brahman and the Sadasya sit down towards the south facing the north. They gaze at these (heaven and earth) similarly. Similarly they gaze beyond (successively) towards the southern half and northern half of the Sadas for the accomplishment of the conclusion towards the north. Now (about) their passage before the conclusion (of the Soma-pressing). (The passage of those) who are without a Dhiṣṇiya is between the Dhiṣṇiyas of the Hotṛ and the Brāhmaṇācchaṁsin. Those who have Dhiṣṇiyas go round along the north of their respective Dhiṣṇiyas. At the conclusion of the Soma-pressing, they go out by the same route as they entered.

VII.12

Having known that the priests have entered (the Sadas), the Adhvaryu asks for Savanīyapuroḍāśas. The Āgnīdhra, having sat down to the rear of the Gārhapatya, spreads clarified butter at five places in the pan. In the middle he brings down the cake, first having spread clarified butter as base and then having poured clarified butter over it. Roasted grains in front, flour of parched barley mixed with curds towards the south; parched grains towards the west and Āmikṣā towards the north. Having taken them together, having taken them out by the eastern door, having gone around along the north of the Sadas and having carried along the north of the Sadas and having carried along the north of the Āgnīdhriya mound, he places them within the altar. While spreading clarified butter into the Juhū and the Upabhṛt, (the Adhvaryu) says (to the Maitrāvaruṇa). "Do you recite the puronuvākyā in the morning for the Puroḍāśas being cut up for Indra at the morning pressing." He twice takes portion of the cake, twice of roasted grains, twice of flour of parched barley mixed with curds, twice of the parched grains and twice of the Āmikṣā. He pours clarified butter over them, anoints back (the five oblations). He takes portions once of all the oblations into the Upabhṛt (for the Sviṣṭakṛt offering). He twice pours clarified butter; does not anoint back. Having crossed and having caused to announce, he says (to the Maitrāvaruṇa) "Do you address a call (to the

ऽतिहाय पूर्वा आहुतीर्जुहोति । अथोदङ्ङत्याक्रम्य यथायतनꣳ स्रुचौ सादयित्वा पात्र्यामिडाꣳ समवधाय प्रतीचः पुरोडाशान्प्रहिणोति । अनु हैके संयन्ति पशव इडेति वदन्तः । अथ प्राङायन्नाह वायव इन्द्रवायुभ्यामनुब्रूहीति । तच्छ्रुत्वा प्रतिप्रस्थातैन्द्रवायवस्य प्रतिनिग्राह्यं गृह्णाति द्रोणकलशात्परिप्लुना पात्रेणादित्यस्थाल्या औपशये पात्र उपयामगृहीतो ऽसि वाक्षसदसि वाक्पाभ्यां त्वा क्रतुपाभ्यामस्य यज्ञस्य ध्रुवस्याध्यक्षाभ्यां गृह्णामीति । ग्रहावादायोपनिष्क्रामति । उपनिष्क्रान्तस्यै-वाध्वर्युर्ग्रहावादत्ते । उत्तरतस्तिष्ठते प्रतिप्रस्थात्रे प्रतिनिग्राह्यं प्रयच्छति । अथ वै भवत्यैन्द्रवायवमादायाघारमाघारयेदिति । स आज्यस्थाल्याः स्रुवेणोपहत्यैन्द्रवायवमादायाघारमाघारयत्यध्वरो यज्ञो ऽयमस्तु देवा ओषधीभ्यः पशवे नो जनाय विश्वस्मै भूतायाध्वरो ऽसि स पिन्वस्व घृतवद्देव सोम स्वाहेति । अथाश्रावयत्यो श्रावयास्तु श्रौषड्वायव इन्द्रवायुभ्यां प्रेष्येति । वषट्कृते ऽध्वर्युः पूर्वो जुहोति । द्वितीयं वषट्कृते सहोभौ जुहुतः । हुत्वा वाचयति यो न इन्द्रवायू अभिदासति भ्रातृव्य उत्पिपीते शुभस्पती इदमहं तमधरं पादयामि यथेन्द्राहमुत्तमश्चेतयानीति। अथ प्रतिप्रस्थाताध्वर्योः पात्रे ग्रहस्य संस्रावमवनयति । उभयोरर्धमध्वर्युः प्रतिप्रस्थातुः पात्रे ऽवनयति । तं प्रतिप्रस्थातादित्यस्थाल्यामवनयति देवेभ्यस्त्वेति । अथाध्वर्युः प्रदक्षिणमावृत्य प्रत्यङ्ङुद्द्रुत्य होत्रे पात्रं प्रदाय प्राङायन्नाह मित्रावरुणाभ्यामनुब्रूहीति । तच्छ्रुत्वा प्रतिप्रस्थाता मैत्रावरुणस्य प्रतिनिग्राह्यं गृह्णाति द्रोणकलशात्परिप्लुना पात्रेणादित्यस्थाल्या औपशये पात्र उपयामगृहीतो ऽस्यृतसदसि चक्षुष्पाभ्यां त्वा क्रतुपाभ्यामस्य यज्ञस्य ध्रुवस्याध्यक्षाभ्यां गृह्णामीति । ग्रहावादायोपनिष्क्रामति । उपनिष्क्रान्त-स्यैवाध्वर्युर्ग्रहावादत्ते । उत्तरतस्तिष्ठते प्रतिप्रस्थात्रे प्रतिनिग्राह्यं प्रयच्छति। अथाश्रावयत्यो श्रावयास्तु श्रौषण्मित्रावरुणाभ्यां प्रेष्येति । वषट्कृते सहोभौ जुहुतः । हुत्वा वाचयति यो नो मित्रावरुणावभिदासति भ्रातृव्य

Hotṛ to recite the yājyā) for the Puroḍāśās set for Indra at the morning pressing." He makes the offering at the Vaṣaṭ-utterance (by the Hotṛ). While taking the portions (from the Upabhṛt) he says (to the Maitrāvaruṇā), "Do you recite the puronuvākyā for Agni." Having caused to announce, he says, "Do you address a call (to the Hotṛ) to recite the yājyā for Agni." At the Vaṣaṭ-utterance he makes the offering in the eastern half of the northern half beyond the earlier offerings. Having crossed towards the north, having placed the two ladles in their places, and having put together the Iḍā into the pan, he directs the Puroḍāśas to the west (towards the Hotṛ). Some teachers, saying that Iḍā indeed is the animals (hold that the sacrificer and certain priests) follow (him).

Moving towards the east, (the Adhvaryu) says (to the Maitrāvaruṇa). "Do you recite the puronuvākyā for Vāyu and Indra-Vāyu." Listening to the call, the Pratiprasthātṛ takes up a counter-cup[1] for the draught for Indra-Vāyu in a cup lying near the Āditya-vessel from the Droṇakalaśa by means of the drawing spoon with the formula, "Thou art taken with a support, thou art abiding by what is spoken; for the two speech-guardians, for the two guardians of thought, for the two lords of this established sacrifice do I take thee."[2] Having taken the two cups, he goes out. The Adhvaryu takes up the two cups from the Pratiprasthātṛ who has gone out. He hands over the cup to the Pratiprasthātṛ standing towards the north. It is indeed said, "Having taken up the cup for Indra-Vāyu, one should pour the Āghāra-libation."[3] Having dipped the spoon into the vessel of clarified butter, and having taken up the cup for Indra-Vāyu (in his left hand) he offers the Āghāra-libation with the verse "O gods, may this sacrifice be harmless for our plants, for out cattle, for our folk. Thou art harmless to all creatures; swell like ghee, svāhā."[3] Then he causes to announce, "Do thou announce," "Let it be heard." "Do you address a call (to the Hotṛ to recite the yājyā) for Vāyu and Indra-Vāyu." At the Vaṣaṭ-utterance the Adhvaryu first (i.e. alone) makes the offering. At the second Vaṣaṭ-utterance both of them simultaneously offer. After having offered, he makes the sacrificer recite the formula, "The enemy who, O Indra-Vāyu, is hostile to us, who seeks to assail us. O lords of splendour, may I here hurl him below my feet so that, O Indra, I may shine as the highest."[4] The Pratiprasthātṛ pours down the remnants of his cup into the Adhvaryu's cup. The Adhvaryu drops down half of them into the Pratiprasthātṛ's cup. The Pratiprasthātṛ pours them down in the Āditya vessel with the formula, "For gods thee."[5]

1. Caland's text reads *pratinirgrāhya.* Many manuscripts, Bhavasvamin and other Śrautasūtras read *pratinigrāhya.*
2. TS.III.2.10.1
3. cf. TS III.1.9.3
4. TS.III.2.10.3
5. TS.III.2.10.1

उत्पित्पीते शुभस्पती इदमहं तमधरं पादयामि यथेन्द्राहमुत्तमश्चेतया-नीति । अथ प्रतिप्रस्थाताध्वर्योः पात्रे ग्रहस्य सꣳस्रावमवनयति । उभयोरर्धमध्वर्युः प्रतिप्रस्थातुः पात्रे ऽवनयति । तं प्रतिप्रस्थातादित्य-स्थाल्यामवनयति विश्वदेवेभ्यस्त्वेति । अथाध्वर्युः प्रदक्षिणमावृत्य प्रत्यङ्ङुद्रुत्य होत्रे पात्रं प्रदाय प्राङयन्नाहाश्विभ्यामनुब्रूहीति। तच्छ्रुत्वा प्रतिप्रस्थाताश्विनस्य प्रतिनिग्राह्यं गृह्णाति द्रोणकलशात्परिप्लुना पात्रेणा-दित्यस्थाल्या औपशये पात्र उपयामगृहीतो ऽसि श्रुतसदसि श्रोत्रपाभ्यां त्वा क्रतुपाभ्यामस्य यज्ञस्य ध्रुवस्याध्यक्षाभ्यां गृह्णामीति । ग्रहावादा-योपनिष्क्रामति । उपनिष्क्रान्तस्यैवाध्वर्युर्ग्रहावादत्ते । उत्तरतस्तिष्ठते प्रतिप्रस्थात्रे प्रतिनिग्राह्यं प्रयच्छति । अथाश्रावयत्यो श्रौषडश्विभ्यां प्रेष्येति।वषट्कृते सहोभौ जुहुतः।हुत्वा वाचयति यो नो ऽश्विनावभिदा-सति भ्रातृव्य उत्पित्पीते शुभस्पती इदमहं तमधरं पादयामि यथेन्द्राहमुत्तमश्चेतयानीति । अथ प्रतिप्रस्थाताध्वर्योः पात्रे ग्रहस्य सꣳस्रावमवनयति । उभयोरर्धमध्वर्युः प्रतिप्रस्थातुः पात्रे ऽवनयति । तं प्रतिप्रस्थातादित्यस्थाल्यामवनयति विश्वेभ्यस्त्वा देवेभ्य इति ॥ १२ ॥

स यद्यु हैतैः सꣳस्रावैरुपर्यर्धा स्थाली भवत्येतेनैनां पात्रेणापिदधाति। यद्यु वै नोपर्यर्धा भवति द्रोणकलशादेनामुपर्यर्धां कृत्वैतेनैव पात्रेणापिदधाति विष्णवुरुक्रमैष ते सोमस्तꣳ रक्षस्व तं ते दुश्चक्षा मावख्यदिति।अथाध्वर्युः प्रदक्षिणमावृत्य प्रत्यङ्ङुद्रुत्य होत्रे पात्रं प्रदाय प्राङयन्नाहोन्नीयमानेभ्यो ऽनुब्रूहि होतुश्चमसमनून्नयध्वमुभयतःशुक्रान्कुरुध्वमच्छावाकस्य चमसाध्वर्यो मा तु त्वमुन्नेष्ठाः प्रतिप्रस्थातश्चतुर्भिर्मा शकलैः प्रोक्षिताप्रोक्षितैः प्रत्युपलम्बस्वेति।यथासंप्रैषं ते कुर्वन्ति।द्रोणकलशादेव प्रथममुन्नयन्ति। अथ पूतभृतः। अथ द्रोणकलशात् । ते उभयतःशुक्राः। होतृचमसमेव प्रथममुन्नयन्ति । यथोपपादमितरान् । समुन्नीयोत्तरवेद्याꣳ सꣳसादयन्ति । अथ प्रतिप्रस्थाता चतुर्णाꣳ शकलानां द्वौ प्रोक्षति । द्वावप्रोक्षितौ भवतः ।

The Adhvaryu, having turned by the right, having hastened towards the west, and having given the cup to the Hotṛ, while going towards the east says (to the Maitrāvaruṇa) "Do you recite the puronuvākyā for the Aśvins." Listening to it, the Pratiprasthātṛ takes up a counter-cup to the cup for the Aśvins in a cup lying near the Āditya-vessel from the Droṇakalaśa by means of the drawing spoon with the formula, "Thou art taken with a support; abiding in what is heard, for the two guardians of the ear, for the two guardians of thought, for the two lords of this established sacrifice do I take thee."[5] Taking up the two cups, he moves out. The Adhvaryu takes the cups from him who has moved out. He hands over the counter-cup to the Pratiprasthātṛ standing towards the north. He causes to announce, "Do thou announce," "Let it be heard," "Do you address a call (to the Hotṛ to recite the yājyā) for the Aśvins." At the Vaṣaṭ-utterance, both of them make the offerings simultaneously. Having made the offering, he causes the sacrificer to recite the formula, "The enemy, who, O Aśvins, is hostile to us, who seeks to assail us, O lords of splendour, may I here hurl him below my feet so that, O Indra, I may shine as the light."[4] The Pratiprasthātṛ pours the remnants of his cup into the Adhvaryu's cup. The Adhvaryu pours half of both of them into the Pratiprasthātṛ's cup. The Pratiprasthātṛ pours them down into the Āditya vessel with the formula, "For Viśve Devas thee."[5]

VII.13

If the (Āditya) vessel is filled in more than half with these remnants, he covers it with that very cup (which he emptied). If it is not more than half, having filled it more than half (with the Soma) from the Droṇakalaśa, he covers it with the same cup with the formula, "O wide striding Viṣṇu, this is thy Soma. Guard it, let the evil-eyed not look down this (Soma) of thine."[1] The Adhvaryu, having turned by the right, having hastened towards the west, and having given over the cup to the Hotṛ, says while going eastwards, "Do you (O Maitrāvaruṇa) recite the hymn for the goblets being filled in; do you (O Camasādhvaryus) fill in the goblets following the Hotṛ's goblet; render them bright on both sides; O Camasādhvaryu of the Acchāvāka, do thou, however, not fill in; O Pratiprasthātṛ, do thou be by my side with four splinters (two) sprinkled and (two) not sprinkled." They act according to the call. (The Camasādhvaryus) first fill in from the Droṇakalaśa, then from the Pūtabhṛt jar and again from the Droṇakalaśa. (Thus) they become bright on both sides. The Hotṛ's goblet is filled in first. Others as may be convenient. Having filled them in, they place them together on the Uttaravedi. The Pratiprasthātṛ sprinkles (with

1. TS.III.2.10.1

प्रोक्षिताभ्यामपिधायाप्रोक्षिताभ्यामुपयच्छतः।शुक्रमेवाध्वर्युरादत्ते। मन्थिनं प्रतिप्रस्थाता।ग्रहावादायोपनिष्क्रामतो।दक्षिणमेवाध्वर्युर्द्वार्बाहुं निश्रयमाण उपनिष्क्रामति।उत्तरं प्रतिप्रस्थाता।तौ जघनेनोत्तरवेदिं ग्रहौ संधत्त आयुः संधत्तं तन्मे जिन्वतं प्राणꣳ संधत्तं तं मे जिन्वतमपानꣳ संधत्तं तं मे जिन्वतं व्यानꣳ संधत्तं तं मे जिन्वतं चक्षुः संधत्तं तन्मे जिन्वतꣳ श्रोत्रꣳ संधत्तं तन्मे जिन्वतमिति ।षड्भिः संधाभिः संधाय व्युत्क्रामतः।स्तुतो ऽसि जनधा देवास्त्वा शुक्रपाः प्रणयन्तु सुवीराः प्रजाः प्रजनयन्परीहि शुक्रः शुक्रशोचिषेत्यध्वर्युर्दक्षिणेनोत्तरवेदिं परिक्रामति । स्तुतो ऽसि जनधा देवास्त्वा मन्थिपाः प्रणयन्तु सुप्रजाः प्रजाः प्रजनयन्परीहि मन्थी मन्थिशोचिषेति प्रतिप्रस्थातोत्तरेणोत्तरवेदिं परिक्रामति । तौ पुरस्तात्प्रत्यञ्चावुत्तरवेदिमधिद्रवत इन्द्रेण सयुजो वयꣳ सासह्याम पृतन्य-तः।घ्नन्तो वृत्राण्यप्रति ॥ यत्ते अग्ने तेजस्तेनाहं तेजस्वी भूयासं यत्ते अग्ने वर्चस्तेनाहं वर्चस्वी भूयासं यत्ते अग्ने हरस्तेनाहꣳ हरस्वी भूयास-मिति । अथान्तरेण यूपं चाहवनीयं च ग्रहौ संधत्त आयु स्थ आयुर्मे धत्तमायुर्यज्ञाय धत्तमायुर्यज्ञपतये धत्तं प्राण स्थः प्राणं मे धत्तं प्राणं यज्ञाय धत्तं प्राणं यज्ञपतये धत्तमपान स्थो ऽपानं मे धत्तमपानं यज्ञाय धत्तमपानं यज्ञपतये धत्तं व्यान स्थो व्यानं मे धत्तं व्यानं यज्ञाय धत्तं व्यानं यज्ञपतये धत्तं चक्षु स्थश्चक्षुर्मे धत्तं चक्षुर्यज्ञाय धत्तं चक्षुर्यज्ञपतये धत्तꣳ श्रोत्रꣳ स्थः श्रोत्रं मे धत्तꣳ श्रोत्रं यज्ञाय धत्तꣳ श्रोत्रं यज्ञपतये धत्तमिति । षड्भिः संधाभिः संधाय व्युत्क्रामतः ॥ १३ ॥

तौ देवौ शुक्रामन्थिनौ कल्पयतं दैवीर्विशः कल्पयतं मानुषीरिष-मूर्जमस्मासु धत्तं प्राणान्पशुषु प्रजां मयि च यजमाने चेति । अथाप्रोक्षितौ शकलौ बहिर्वेदि निरस्यतः।निरस्तः शण्डः सहामुनेत्यध्वर्युर्यं यजमानो

water) two out of the four splinters. Two remain unsprinkled. (The Adhvaryu and the Pratiprasthātṛ), having covered (the two cups) with sprinkled splinters, support them with the unsprinkled ones.

The Adhvaryu takes up the Śukra cup, the Pratiprasthātṛ the Manthin cup. Having taken up the cups, they go out. The Adhvaryu goes out leaning on the southern door -post; the Pratiprasthātṛ the northern one. To the rear of the Uttaravedi, they join their cups together with the formula, "Do you join the life, move it towards me; join the Prāṇa, move it towards me; join the Apāna, move it towards me; join the Vyāna, move it towards me; join the eye, move it towards me; join the ear, move it towards me." Having joined with six joining formulas, they step out in different directions. The Adhvaryu steps around along the south of the Uttaravedi with the formula, "Thou art praised, feeder of the people; may gods, drinkers of Śukra cup, carry thee. Begetting heroic offspring, do thou, Śukra cup, go round with lustre of the Śukra cup."[2] The Pratiprasthātṛ steps around along the north of the Uttaravedi with the formula, "Thou art praised, feeder of the people; may gods, drinkers of Manthin cup, carry thee. Begetting heroic progeny, do thou, Mathin cup, go round with the lustre of Manthin."[2] They tread upon the Uttaravedi from east to west with the mantras, "In unison with Indra may we withstand our enemies, smiting the enemies irresistibly.[3] O Agni, may I be brilliant with that brilliance which is thine; may I be lustrous with that lustre which is thine; may I be glowing with that glow which is thine."[3] They join the cups between the sacrificial post and the Āhavanīya with the formula, "You (two) are (long) life; give me (long) life; do you give long life to the sacrifice; do you give (long) life to the lord of sacrifice. You two are the Prāṇa; give me Prāṇa; give Prāṇa to the sacrifice; give Prāṇa to the lord of sacrifice. You two are Apāna; give me Apāna; give Apāna to the sacrifice; give Apāna to the lord of sacrifice. You two are Vyāna; give me Vyāna; give Vyāna to the sacrifice; give Vyāna to the lord of sacrifice. You two are eye; give me eye; give eye to the sacrifice; give eye to the lord of sacrifice. You two are ear; give me ear; give ear to the sacrifice; give ear to the lord of sacrifice."[2] Having joined (the cups) with six joining formulas, they step out in different directions.

VII.14

(With the formula) "Do you O gods Śukra and Manthin, put in order the divine subjects, put in order the human subjects, give unto us food and vigour, vital breath unto the cattle, offspring unto me and the sacrificer."[1] They throw outside

2. TBr.I.1.1.1-2
3. TS.III.5.3.2
1. TBr.I.1.1.3

द्वेष्टि तं मनसा ध्यायति । निरस्तो मर्कः सहामुनेति प्रतिप्रस्थाता यं यजमानो द्वेष्टि तं मनसा ध्यायति । अथाप उपस्पृश्य प्रोक्षिता- वभ्याधत्तः । शुक्रैषा ते समित्तया समिध्यस्व स्वाहेत्यध्वर्युः । मन्थिन्नेषा ते समित्तया समिध्यस्व स्वाहेति प्रतिप्रस्थाता । एतस्मिन्काले चमसाध्वर्य- वश्चमसानुपोद्यच्छन्ते । अथाध्वर्युः पुरस्तात्प्रत्यङ्तिष्ठन्नाश्रावयत्यो श्रावयास्तु श्रौषट् प्रातः प्रातःसावस्य शुक्रवतो मन्थिवतो मधुश्चुत इन्द्राय सोमान्प्रस्थितान्प्रेष्येति । वषट्कृते सहोभौ जुहुतः स प्रथमः संकृतिर्विश्वकर्मा स प्रथमो मित्रो वरुणो अग्निः । स प्रथमो बृहस्पतिश्चिकित्वान्तस्मा इन्द्राय सुतमाजुहोमि स्वाहेति । वषट्कृतानुवषट्कृते द्विर्जुहुतः । तथैव द्विर्द्विः सर्वाꣳश्चमसाञ्जुह्वति । अथ संप्रैषमाह प्रैतु होतुश्चमसः प्र ब्रह्मणः प्रोद्गातुः प्र यजमानस्य प्र सदस्यस्य होत्रकाणां चमसाध्वर्यवः सकृत्सकृद्द्रोण- कलशादभ्युन्नीयोपावर्तध्वꣳ होतुश्चमसाध्वर्यवुपरमैहि प्रतिप्रस्थातरुत्तरार्ध आहवनीयस्य मन्थिनः सꣳस्रावं जुहुधीति । यथासंप्रैषं ते कुर्वन्ति । अथ प्रदक्षिणमावृत्य होतृचमसे ग्रहस्य सꣳस्रावमवनयति हुतं त्वा हुते ऽवनयाम्यूर्जस्वन्तं देवेभ्यो मधुमन्तं मनुष्येभ्य इति वा तूष्णीं वा । अथ प्रतिप्रस्थातोत्तरार्ध आहवनीयस्य मन्थिनः सꣳस्रावं जुहोत्येष ते रुद्र भागो यं निरयाचथास्तं जुषस्व विदेर्गौपत्यꣳ रायस्पोषꣳ सुवीर्यꣳ संवत्सरीणाꣳ स्वस्तिꣳ स्वाहेति । अथाप उपस्पृश्य शुक्रपात्रं च मन्थिपात्रं च खरे यथायतनꣳ सादयति । यन्त्येते महर्त्विजां चमसाः । अथैते होत्रकाणां चमसाध्वर्यवः सकृत्सकृद्द्रोणकलशादभ्युन्नीयोपावर्तन्ते । तेषां मैत्रावरुणचमसमादायाश्राव्याह प्रशास्तर्यजेति । वषट्कृतानुवषट्कृते द्विर्जुहोति । ब्रह्मन्यज पोतर्यज नेष्टर्यजाग्नीद्यजेति पञ्च होत्राः संयाज्य

the Mahāvedi the unsprinkled splinters. The Adhvaryu throws one with the formula, "Śaṇḍa is thrown away with this." He thinks of him whom the sacrificer hates. The Pratiprasthātṛ throws one with the formula, "Marka is thrown away with this." He thinks of him whom the sacrificer hates. Having touched water, they put on the fire the sprinkled splinters. The Adhvaryu puts with the formula, "O Śukra, this is thy firestick: do thou kindle (fire) with it, svāhā."[2] The Pratiprasthātṛ with the formula, "O Manthin, this is thy firestick; do thou kindle (fire) with it, svāhā."[2] At this time the Camasādhvaryus hold up their goblets. The Adhvaryu, standing towards the east and facing westwards, causes to announce, "Do you announce," "Let it be heard." "Do you address a call (to the Hotṛ to recite the yājyā) for the Somas characterised by Śukra and Manthin and honey-dripping set for Indra at the morning pressing." At the Vaṣaṭ-utterance both make the offering with the verse, "He (= Indra) is the first restorer, all-doing. Being the first, he is Mitra, Varuṇa and Agni. Being the first, he is wise Bṛhaspati. For that Indra I offer the pressed Soma, svāhā."[3] At the Vaṣaṭ and second Vaṣaṭ-utterance both make the offering twice. Similarly Camasādhvaryus offer the goblets twice each.

The Adhvaryu gives out the call, "Let the Hotṛ's goblet go (to him), the Brahman's, the Udgātṛ's the sacrificer's, the Sadasya's. O Camasādhvaryus of the Hotrakas, come back having taken up (Soma) from the Droṇakalaśa. O Camasādhvaryu of the Hotṛ, do thou wait; come O Pratiprasthātṛ, offer the remnants of the Manthin cup in the northern half of the Āhavanīya." They do accordingly. Having turned by the right, (the Adhvaryu) pours the remnants of his (Śukra cup) into the Hotṛ's goblet with the formula, "I pour down into the offered one thee who art offered, vigorous for the gods and sweet for men," or silently. The Pratiprasthātṛ offers the remnants of the Manthin cup on the northern half of the Āhavanīya with the formula, "This is, O Rudra, thy share which thou didst demand; enjoy it. Thou knowest the lordship of cattle, abundance of wealth, good sons, and the welfare lasting for a year svāhā."[4] Having touched water, he places the cup of Śukra and the cup of Manthin at their places on the mound. The goblets of the principal priests go to them. The Camasādhvaryus of Hotrakas, stand by having taken Soma from the Droṇakalaśa once each. Having taken up the Maitrāvaruṇa's goblet from amongst them and having caused to announce, the Adhvaryu says, "O Praśāstṛ, do you recite the yājyā." At the Vaṣaṭ-utterance and the second Vaṣaṭ-utterance he offers twice. He causes (in all) five Hotrakas to recite their yājyās

2. cf.TBr. I.1.1.5
3. TBr. I.1.1.5
4. TS.III.1.9.4

प्रदक्षिणमावृत्य प्रत्यङ्ङुद्दुत्याग्रेण होतारमुपविशत्ययाडग्नीदिति । स भद्रमकरित्याह होता यो नः सोमꣳ राजानं पाययिष्यतीति । अथ होतादत्त ऐन्द्रवायवपात्रम् । आत्तमेवाध्वर्युरन्वारभते । अन्वारब्धे ऽध्वर्यौ होतोपहवमिष्ट्वा भक्षयति यथा स वेद । तथान्वारब्धे होतर्यध्वर्युरुपहवमिष्ट्वा भक्षयति मयि वसुः पुरोवसुर्वाक्पा वाचं मे पाहीति । अथ होता भक्षयति। अथाध्वर्युः । अथैनद्धोत्रे ऽनुषजति । तद्धोता यथायतनꣳ सादयति । अथ होतादत्ते मैत्रावरुणपात्रम् । आत्तमेवाध्वर्युरन्वारभते । अन्वारब्धे ऽध्वर्यौ होतोपहवमिष्ट्वा भक्षयति यथा स वेद । तथान्वारब्धे होतर्यध्वर्युरुपहवमिष्ट्वा भक्षयति मयि वसुर्विदद्वसुश्चक्षुष्पाश्चक्षुर्मे पाहीति । अथैनद्धोत्रेऽनुषजति । तद्धोता यथायतनꣳ सादयति । अथ होतादत्त आश्विनपात्रम् । आत्तमेवाध्वर्युरन्वारभते । अन्वारब्धे ऽध्वर्यौ होतोपहवमिष्ट्वा भक्षयति यथा स वेद । तथान्वारब्धे होतर्यध्वर्युरुपहवमिष्ट्वा भक्षयति मयि वसुः संयद्वसुः श्रोत्रपाः श्रोत्रं मे पाहीति । सर्वतःपरिहारमाश्विनं भक्षयतीति ब्राह्मणम् । अथैनद्धोत्रे ऽनुषजति । तद्धोता यथायतनꣳ सादयति । अथाप उपस्पृश्य होत्र इडामुपोद्यच्छन्ते ॥ १४ ॥

उपहूयमानायामिडायामुपप्रगृह्णन्ति चमसान् । उपहूतायामिडायामनाहितमग्नीधे भवति । अथैतानि द्विदेवत्यपात्राण्यरिक्तानि करोति । पुरोडाशशकलमैन्द्रवायवपात्रे प्रास्यति । आमिक्षां मैत्रावरुणपात्रे । धाना आश्विनपात्रे । अथैनानि संपरिगृह्य पूर्वया द्वारोपनिर्हृत्यापरया द्वारा हविर्धानं प्रपाद्य दक्षिणस्य हविर्धानस्योत्तरस्यां वर्तन्याꣳ सादयति । तान्या

respectively at the calls, "O Brāhmaṇācchaṁsin, do you recite the yājyā,," "O Potṛ, do thou recite the yājyā." "O Neṣṭṛ, do thou recite the yājyā;" "O Agnīdh, do thou recite the yājyā." Having turned by the right and having hastened to the west, he sits down in front of the Hotṛ saying, "The Agnīdh has recited his yājyā." The Hotṛ says, "One who is going to make us drink Soma has done a good thing."

The Hotṛ takes up the cup for Indra-Vāyu. The Adhvaryu keeps contact with it when held by the Hotṛ. When the Adhvaryu has touched (the cup), the Hotṛ consumes it having first obtained the consent (of other priests) with the formula as he is aware. After the Hotṛ has touched the Adhvaryu, having obtained the consent (of others) consumes it with the formula, "With me is the wealth; with me is one who is preceded by wealth. O guardian of speech, guard my speech."[6] Then the Hotṛ consumes, then the Adhvaryu. The Adhvaryu passes it over to the Hotṛ. The Hotṛ keeps it at its proper place. The Hotṛ takes up the cup of Mitra-Varuṇa. The Adhvaryu touches it when the Hotṛ has held it. When the Adhvaryu has touched, the Hotṛ, having obtained the consent of others, consumes it with the formula of which he is aware. After the Hotṛ has touched, the Adhvaryu, having obtained the consent of others, consumes with the formula, "With me is the wealth; I am possessing wealth; guardian of eye; do thou guard my eye."[6] He hands it over to the Hotṛ. The Hotṛ keeps it at its place. The Hotṛ takes the Aśvins' cup. The Adhvaryu touches it when it is held by the Hotṛ. When the Adhvaryu has touched, the Hotṛ, having obtained the consent of others, consumes it with the formula as he is aware of. After the Hotṛ has touched, the Adhvaryu, having obtained the consent, consumes it with the formula, "With me is the wealth; I have won the wealth; guardian of ear, do thou guard my ear."[6] "(He consumes) the Āśvina-cup moving it around on all sides." So says the Brāhmaṇa.[7] He hands it over to the Hotṛ. The Hotṛ keeps it in its place. Having touched water, he holds up the Iḍā for the Hotṛ.

VII.15

While Iḍa is being invoked, the goblets are held by the side. After the Iḍā has been invoked, while the portion is not put on the Āgnīdhra's palm, the Adhvaryu renders the Dvidevatya cups non-empty; he puts a piece of cake into the cup for Indra-Vāyu, Āmikṣā into the cup for Mitra-Varuṇa, and roasted grains into the cup for Aśvins. Having taken up all these (cups) together, having taken them out by the eastern door, having led into the Havirdhāna shed by the western door, he places

5. ŚBr. IV.2.1.33
6. TS.III.2.10.2
7. cf. TS.VI.4.9.4

तृतीयसवनात्परिशेरे । अथाग्नीध आदधाति षडवत्तम् । प्राश्नन्ति । मार्जयन्ते । इडोपहूताः श्चमसान्भक्षयन्ति भक्षेहि माविशेति दीर्घभक्षमनुद्रुत्य वसुमद्गणस्य सोम देव ते मतिविदः प्रातःसवनस्य गायत्रच्छन्दस इन्द्रपीतस्य मधुमत उपहूतस्योपहूतो भक्षयामीति । होतृचमसमेवैते त्रयः समुपहूय भक्षयन्ति । यथाचमसं चमसान् । हिन्व म इत्यात्मानं प्रत्यभिमृशन्ते । आप्याययन्ति चमसानाप्यायस्व समेतु त इति । सीदन्ति नाराशंसा आप्यायिता दक्षिणस्य हविर्धानस्यापालम्बमधोऽध ऐन्द्राग्नाय। अथैषो ऽच्छावाको ऽग्रेण सद आस्ते । तस्मै महत्पुरोडाशशकलमादध- दाहाच्छावाक वदस्व यत्ते वाद्यमिति । स यत्राच्छावाकस्याभिजानात्युपो अस्मान्ब्राह्मणान्ब्राह्मणा ह्वयध्वमिति तदाह होतरच्छावाको वा अयमुपहवमिच्छते तमुपह्वयस्वेति । तमृचा होतोपह्वयते । अथ प्राडयन्नाहोन्नीयमानायानुब्रूह्यच्छावाकस्य चमसाध्वर्यवुन्नयस्वोभयतः शुक्रं कुरुष्वेति । स तथा करोति । अथ प्राडेत्याच्छावाकचमसमादायाश्राव्या- हाच्छावाक यजेति । वषट्कृतानुवषट्कृते हुत्वा हरति भक्षं । स यद्यस्मिन्नच्छावाक उपहवमिच्छत उपैवैनं ह्वयते । नो त्वेव संभक्ष- यतः । सीदत्यस्य नाराशंस आप्यायितः । अथाहाच्छावाक सीद नेष्टः पत्नीमुदानयाग्नीदच्छावाकं मे सन्नं प्रब्रूतादिति। सीदत्येषो ऽच्छावाको जघनेन स्वं धिष्णियम् । आनयति नेष्टा पत्नीं पन्नेजनीरादाय प्रेह्युदेहीत्येतेन निगदेन । अथैनां पूर्वया द्वारोपनिष्क्रमय्यापरया द्वारा सदः प्रपाद्य जघनेन नेष्टुर्धिष्णियमसंचरे सामपथे पन्नेजनीः सादयति वसुभ्यो रुद्रेभ्य आदित्येभ्यो विश्वेभ्यो देवेभ्यः पन्नेजनीः सादयामि यज्ञाय वः पन्नेजनीः सादयामीति।

them on the northern track of the southern Havirdhāna cart. They lie there until the third pressing. Then he gives six portions (of the Iḍā) to the Āgnīdhra. (The priests concerned) consume (the Iḍā) and sprinkle themselves. They consume the goblets, in whose regard the Iḍā has been invoked, with the formula, "O portion to be consumed, come hither, enter into me."[1] Having gone over this *dīrghabhakṣa* formula (he further continues) "O Soma, I, having sought the consent, consume thee who hast the Vasu for thy troop, who knowest the mind, who belongest to the first pressing, who hast Gāyatrī for thy metre, who art drunk by Indra, who hast sweetness and whose consent is sought."[2] These three consume the Hotṛcamasa after having sought the consent of each other. (The Camasins) consume their respective goblets. They touch, each one to himself, with the formula, "Impel my limbs, O thou with tawny steeds, do not distress my troops. Propitious, do thou honour for me the seven Ṛṣis; do not go below my navel."[3] They swell the goblets with the verse, "O Soma, do thou swell, let thy strength be gathered from all sides. Do thou be the cause for gathering of strength."[3] The Nārāśaṁsa goblets which have been made to swell lie, each one, below the rear part of the southern Havirdhāna east, for the offering to Indra-Agni.

The Acchāvāka priest sits down in front of the Sadas. While giving him a piece of the cake, the Adhvaryu says to him, "O Acchāvāka, do thou recite what thou wilt." When he knows the Acchāvāka saying, "O brāhmaṇas, do you give consent to us the brāhmaṇas," he says, "O Hotṛ, this Acchāvāka is seeking consent; do you give him consent." The Hotṛ gives him consent by reciting a verse.[4] Going towards the east, the Adhvaryu says "(O Acchāvāka) do thou recite the hymn for the Soma being taken up (into the goblets); O Camasādhvaryu of the Acchāvāka, do thou fill in the goblet; make bright on both sides." He does so. Having gone towards the east, having taken up Acchāvāka's goblet and having caused to announce, he says, "O Acchāvāka, do thou recite the yājyā." Having made offerings at the Vaṣaṭ-utterance and second Vaṣaṭ-utterance, he carries over the goblet to be consumed. If the Acchāvāka seeks consent, he gives him consent. They do not however, consume together. His (Acchāvāka's) goblet which is swollen, lies as the Nārāśaṁsa. Then he (the Adhvaryu) says, "Sit down O Acchāvāka; O Neṣṭṛ, do thou lead the sacrificer's wife here. O Agnīdh, do thou report to me when the Acchāvāka has taken his seat." The Ācchāvāka sits down to the rear of his Dhiṣṇiya mound. The Neṣṭṛ leads the sacrificer's wife with the Pannejanī vessel in hand with the Nigada formula, "Go forth. Come up to the lovers of holy order. May Agni lead thy head; may Aditi give

1. TS.III.2.5.1
2. TS.III.2.5.2
3. TS.III.2.5.3
4. cf.ĀśvŚS V.7.5

अथाहाग्नीध्रः सन्नो ऽच्छावाको ऽच्छावाकः सन्नमुप पन्नेजनीरसीषदन्निति। एतस्मिन्काल आग्नीध्रे यजमानः पुरोडाशानां प्राश्नाति। यदशना स्यात्पत्नी पत्नीशाले ॥ १५ ॥ चतुर्थः ॥

अथर्तुपात्रे आददाते दक्षिणमेवाध्वर्युरुत्तरं प्रतिप्रस्थाता । अध्वर्युः पूर्वो वायव्येन द्रोणकलशाद्गृह्णात्युपयामगृहीतो ऽसि मधवे त्वा जुष्टं गृह्णामीति। अथ प्रतिप्रस्थाता गृह्णात्युपयामगृहीतो ऽसि माधवाय त्वा जुष्टं गृह्णामीति। ग्रहावादायोपनिष्क्रामतः। दक्षिणमेवाध्वर्युर्द्वार्बाहुं निश्रयमाण उपनिष्क्रामति । उत्तरं प्रतिप्रस्थाता द्वार्बाहुं निश्रयमाण उपरमति । अथाध्वर्युराश्रावयत्यो श्रावयास्तु श्रौषडृतुना प्रेष्येति। वषट्कृते जुहोति। निष्क्रामत्येव प्रतिप्रस्थाता । प्रपद्यते ऽध्वर्युः । स गृह्णात्युपयामगृहीतो ऽसि शुक्राय त्वा जुष्टं गृह्णामीति । अथ प्रतिस्थाताश्रावयत्यो श्रावयास्तु श्रौषडृतुना प्रेष्येति । वषट्कृते जुहोति । निष्क्रामत्येवाध्वर्युः। प्रपद्यते प्रतिप्रस्थाता। स गृह्णात्युपयामगृहीतो ऽसि शुचये त्वा जुष्टं गृह्णामीति । अथाध्वर्युराश्रावयत्यो श्रावयास्तु श्रौषडृतुना प्रेष्येति। वषट्कृते जुहोति। निष्क्रामत्येव प्रतिप्रस्थाता । प्रपद्यते ऽध्वर्युः । स गृह्णात्युपयामगृहीतो ऽसि नभाय त्वा जुष्टं गृह्णामीति। अथ प्रतिप्रस्थाताश्रावयत्यो श्रावयास्तु श्रौषडृतुना प्रेष्येति । वषट्कृते जुहोति। निष्क्रामत्येवाध्वर्युः । प्रपद्यते प्रतिप्रस्थाता। स गृह्णात्युपयामगृहीतो ऽसि नभस्याय त्वा जुष्टं गृह्णामीति।

thee the middle portion. You are one who is released by Rudra, Yuvan by name; do not injure me."[5] Having led her by the eastern door and having led her into the Sadas by the western door, he puts down the Pannejanī vessel on the part of the path of the Sāman-chanters which is not frequented, with the formulas, "I place the Pannejanī-vessel for the Vasus, Rudras, Ādityas, and Viśve Devas; I place the Pannejanī vessel for the sacrifice to you."[5] The Āgnīdhra says, "The Acchāvāka is seated; the Pannejanī vessel is kept near the Acchāvāka." At this juncture the sacrificer consumes (the remaining part) of the Puroḍāśas; the sacrificer's wife eats whatever she likes.

VII.16

The Adhvaryu and the Pratiprasthātṛ take up the Ṛtu-cups— Adhvaryu the southern one, Pratiprasthātṛ the northern one. First the Adhvaryu takes up Soma from the Droṇakalaśa through a Vāyavya cup with the formula, "Thou art taken with a support; I take thee dear to Madhu."[1] The Pratiprasthātṛ takes up with the formula, "Thou art taken with a support; I take thee dear to Mādhava."[1] Taking up the cups they go out—the Adhvaryu goes out leaning on the southern post (of the door); the Pratiprasthātṛ stands leaning on the northern one. The Adhvaryu causes to announce, "Do thou announce," "Let it be heard," "Do you (O Maitrāvaruṇa) addresses a call (to the Hotṛ) to recite the yājyā for the offering of the Ṛtu-cup." He makes the offering at the Vaṣaṭ-utterance. The Pratiprasthātṛ moves forward; the Adhvaryu enters (the Havirdhāna shed). He takes up Soma with the formula, "Thou art taken with a support; I take thee dear to Śukra." The Pratiprasthātṛ causes to announce, "Do thou announce," "Let it be heard," "Do thou address a call (to the Potṛ) to recite the yājyā for the offering of the Ṛtu-cup." He makes the offering at the Vaṣaṭ-utterance. The Adhvaryu moves formard; the Pratiprasthātṛ enters (the Havirdhāna). He takes up Soma with the formula, "Thou art taken with a support; I take thee dear to Śuci. The Adhvaryu causes to announce, "Do thou announce," "Let it be heard " " Do you address a call (to the Neṣṭṛ) to recite the yājyā for the offerings of the Ṛtu-cup." He makes the offerings at the Vaṣaṭ-utterance. The Pratiprasthātṛ moves forward; the Adhvaryu enters (the Havirdhāna). He takes up with the formula, "Thou art taken with a support; I take thee dear to Nabha." The Pratiprasthātṛ causes to announce, "Do thou announce," "Let it be heard," "Do you address a call (to the Āgnīdhra) to recite the yājyā for the offering of the Ṛtu-cup."

5. TS.III.5.6.2

1. TS.I.4.14.1

अथाध्वर्युराश्रावयत्यो श्रावयास्तु श्रौषडृतुना प्रेष्येति । वषट्कृते जुहोति। निष्क्रामत्येव प्रतिप्रस्थाता । प्रपद्यते ऽध्वर्युर्विपर्यस्य पात्रम् । स गृह्णात्युपयामगृहीतो ऽसीषाय त्वा जुष्टं गृह्णामीति । अथ प्रतिप्रस्थाता-श्रावयत्यो श्रावयास्तु श्रौषडृतुना प्रेष्येति । वषट्कृते जुहोति । निष्क्रामत्येवाध्वर्युः । प्रपद्यते प्रतिप्रस्थाता विपर्यस्य पात्रम् । स गृह्णात्युपयामगृहीतो ऽस्यूर्जाय त्वा जुष्टं गृह्णामीति । अथाध्वर्युराश्रावयत्यो श्रावयास्तु श्रौषडृतुभिः प्रेष्येति । वषट्कृते जुहोति । निष्कामत्येव प्रतिप्रस्थाता । प्रपद्यतेऽध्वर्युः । स गृह्णात्युपयामगृहीतोऽसि सहाय त्वा जुष्टं गृह्णामीति । अथ प्रतिप्रस्थाताश्रावयत्यो श्रावयास्तु श्रौषडृतुभिः प्रेष्येति । वषट्कृते जुहोति । निष्क्रामत्येवाध्वर्युः। प्रपद्यते प्रति-प्रस्थाता । स गृह्णात्युपयामगृहीतो ऽसि सहस्याय त्वा जुष्टं गृह्णामीति । अथाध्वर्युराश्रावयत्यो श्रावयास्तु श्रौषडृतुभिः प्रेष्येति । वषट्कृते जुहोति। निष्क्रामत्येव प्रतिप्रस्थाता । प्रपद्यते ऽध्वर्युर्विपर्यस्य पात्रम् । स गृह्णात्युपयामगृहीतो ऽसि तपाय त्वा जुष्टं गृह्णामीति । अथ प्रतिप्रस्थाताश्रावयत्यो श्रावयास्तु श्रौषडृतुभिः प्रेष्येति । वषट्कृते जुहोति। निष्क्रामत्येवाध्वर्युः । प्रपद्यते प्रतिप्रस्थाता विपर्यस्य पात्रम् । तमाह प्रतिप्रस्थातरुपैतेन पात्रेण रमेति । अथाध्वर्युराश्रावयत्यो श्रावयास्तु श्रौषडृतुना प्रेष्येति । अध्वर्यू यजतमित्याह प्रशास्ता । होतरेतद्यजेत्या-हाध्वर्युः। वषट्कृते जुहोति । सो ऽत्रैवासीनं प्रतिप्रस्थातारमनुप्रपद्यते । प्रतिप्रस्थातात्र पूर्वो गृह्णात्युपयामगृहीतो ऽसि तपस्याय त्वा जुष्टं गृह्णामीति। अथाध्वर्युर्गृह्णात्युपयामगृहीतो ऽसि सꣳसर्पो ऽस्यꣳहस्पत्याय त्वा जुष्टं गृह्णामीति । ग्रहावादायोपनिष्क्रामतः । दक्षिणमेवाध्वर्युर्द्वार्बाहुं निश्रयमाण उपनिष्क्रामति । उत्तरं प्रतिप्रस्थाता । प्रतिप्रस्थातात्र श्रावयत्यो श्रावयास्तु

He makes the offering at the Vaṣaṭ-utterance. The Adhvaryu moves forward; the Pratiprasthātṛ enters (the Havirdhāna). He takes up Soma with the formula, "Thou art taken with a support; I take thee dear to Nabhasya." The Adhvaryu causes to announce, "Do thou announce," "Let it be heard," "Do you address a call (to the Brāhmaṇācchaṁsin) to recite the yājyā for the offering of the Ṛtu-cup." He makes the offering at the Vaṣaṭ-utterance. The Pratiprasthātṛ moves forward; the Adhvaryu enters (the Havirdhāna). Turning round the cup, he takes up Soma with the formula, "Thou art taken with a support; I take thee dear to Iṣa." The Pratiprasthātṛ causes to announce, "Do thou announce;" "Let it be heard," "Do you address a call (to the Maitrāvaruṇa) to recite the yājyā for the offering of the Ṛtu-cup." He makes the offering at the Vaṣaṭ-utterance. The Adhvaryu moves forward; the Pratiprasthātṛ enters (the Havirdhāna). Turning round the cup, he takes up Soma with the formula, "Thou art taken with a support; I take thee dear to Ūrja."

The Adhvaryu causes to announce, "Do thou announce," "Let it be heard;" "Do you address a call (to the Hotṛ) to recite the yājyā for the offering of the Ṛtu-cup." He makes the offering at the Vaṣaṭ-utterance. The Pratiprasthātṛ moves forward; the Adhvaryu enters (the Havirdhāna). He takes up the Soma with the formula, "Thou art taken with a support; I take thee dear to Saha." The Pratiprasthātṛ causes to announce, "Do thou announce," "Let it be heard," "Do thou address a call (to the Potṛ) to recite the yājyā for the offering of the Ṛtu-cup." He makes the offering at the Vaṣaṭ-utterance. The Adhvaryu moves forward; the Pratiprasthātṛ enters (the Havirdhana). He takes up the Soma with the formula, "Thou art taken with a support; I take thee dear to Sahasya." The Adhvaryu causes to announce, "Do thou announce," "Let it be heard," "Do thou address a call (to the Neṣṭṛ) to recite the yājyā for the offering of the Ṛtu-cup." He makes the offering at the Vaṣaṭ-utterance. The Pratiprasthātṛ moves forward. The Adhvaryu enters (the Havirdhāna). Turning round the cup, he takes up the Soma with the formula, "Thou art taken with a support; I take thee dear to Tapa." The Pratiprasthātṛ causes to announce, "Do thou announce;" "Let it be heard." "Do thou address a call (to the Acchāvāka) to recite the yājyā for the offering of the Ṛtu-cup." He makes the offering at the Vaṣaṭ-utterance. The Adhvaryu moves forward. The Pratiprasthātṛ enters (the Havirdhāna) turning round the cup. (The Adhvaryu) says to him, "O Pratiprasthātṛ, do you stop with this cup." The Adhvaryu causes to announce, "Do thou announce," "Let it be heard," "Do you address a call (to the Adhvaryus) for the offering of the Ṛtu-cup." "Do you two recite the yājyā," says the Praśāstṛ. "O Hotṛ, do you recite the yājyā (for me)," says the Adhvaryu. He makes the offering at the Vaṣaṭ-utterance. He follows (=joins) the Pratiprasthātṛ who is seated. The Pratiprasthatṛ first takes up the Soma with the formula, "Thou art taken with a support; I take thee dear to Tapasya." Then the Adhvaryu takes up the Soma with the formula, "Thou art taken with a support, thou art Saṁsarpa; I take thee dear to Aṁhaspatya."[1] Taking the

श्रौषड्तुना प्रेष्येति । गृहपते यजेत्याह प्रशास्ता । होतरेतद्यजेत्याह गृहपतिः । वषट्कृते सहोभौ जुहुतः । अथ प्रतिप्रस्थाताध्वर्योः पात्रे ग्रहस्य संस्रावमवनयति । तमाह प्रतिप्रस्थातरेतेन पात्रेणैन्द्राग्नं ग्रहं गृहाणेति । तेन प्रतिप्रस्थातैन्द्राग्नं ग्रहं गृह्णाति द्रोणकलशात्परिप्लुना पात्रेणेन्द्राग्नी आगतं सुतमित्यनुद्रुत्योपयामगृहीतो ऽसीन्द्राग्निभ्यां त्वा जुष्टं गृह्णामीति । परिमृज्य सादयत्येष ते योनिरिन्द्राग्निभ्यां त्वेति । अथाध्वर्युः प्रदक्षिमावृत्य प्रत्यङ्ङुद्रुत्य होत्रैतत्पात्रं संभक्षयत्यृतुना पीतस्येति होत्रा पोत्रा नेष्ट्राग्नीधा ब्राह्मणाच्छंसिना मैत्रावरुणेनेति । अथ विपर्यस्य पात्रं होत्रैव चतुः संभक्षयत्यृतुभिः पीतस्येति होत्रा पोत्रा नेष्ट्राच्छावाकेनेति । अथ विपर्यस्यैव पात्रं होत्रैव द्विः संभक्षयत्यृतुना पीतस्येति ॥ १६ ॥

अथ होतारं विपृच्छति प्रणवमुपांशुशंसं शंसिष्यसी-३विग्राहा३मिति । स यथैनं होता प्रत्याह तच्छ्रुत्वा निगृह्य पात्रं पराङावर्तते । इडा देवहूरिति यावदेतस्य यजुषः पर्याप्नोति तावज्जपति । अभ्येनमाह्वयते होता । प्रत्याह्वयते ऽध्वर्युः । शंसति । प्रतिगृणाति । यदुपांशु शंसति तदुपांशु प्रतिगृणाति । यदुच्चैः शंसति तदुच्चैः प्रतिगृणाति । संततं वा विग्राहं वा । प्रसिद्धमुक्थं प्रतिगीर्य प्राडेत्योद्यच्छत

cups both go out. The Adhvaryu passes clinging to the southern post; the Pratiprasthātṛ the northern one. The Pratiprasthātṛ causes to announce, "Do thou announce;" let it be heard;" "Do you address a call (to the sacrificer) for the offering of the Ṛtu-cup." "O Gṛhapati, do you recite the yājyā," so says the Praśāstṛ. "Do you recite the (yājyā for me)," so says the Gṛhapati. Both make the offering at the Vaṣaṭ-utterance.

The Pratiprasthātṛ drops down the remnants of his cup into the Adhvaryu's cup. To him the Adhvaryu says, "O Pratiprasthātṛ, do you take up the Soma for Indra-Agni in this cup." The Pratiprasthātṛ takes up in the cup the Soma for Indra-Agni from the Droṇakalaśa by means of the drawing spoon, with the verse, "O Indra-Agni, do you come through my prayers for the pressed Soma, the excellent mist. Do you, impelled by our prayers, drink of it..."[2] Having recited this (he follows with the formula), "Thou art taken with a support; I take thee dear to Indra-Agni."[2] Having wiped it around, he places it with the formula, "This is thy birth-place; for Indra-Agni thee." The Adhvaryu, having turned by the right and having hastened towards the west, consumes the cup together with the Hotṛ with the formula, "O Soma, I, having sought the consent, consume thee who art drunk through the Ṛtu-cup who hast sweetness and whose consent is sought."[3] Similarly he consumes respectively with the Potṛ, Neṣṭṛ, Agnīdh, Brāhmaṇācchaṁsin and Maitrāvaruṇa. Having turned round the cup he consumes four times together respectively with the Hotṛ, Potṛ, Neṣṭṛ and Acchāvāka with the formula (modified as) "...through the Ṛtu-cup ...." Again having turned round the cup, he consumes together with the Hotṛ alone with the formula (as before) " .... through the Ṛtu-cup ....."

VII.17

(The Adhvaryu) asks the Hotṛ, "Will you pronounce in a low tone the Praṇava (joined to the *tūṣṇīṁśaṁsa*) or will you pronounce (the *tūṣṇīṁśaṁsa*) with breaks?" Having listened to what the Hotṛ said, having taken hold of the cup, he turns away. He murmurs as much as he can the formula, "May Iḍā who summons the Gods, Manu who leads the sacrifice, may Bṛhaspati recite the hymns and acclamations. Viśve Devas are the reciters of the hymns. O mother earth, do not harm me. I shall think of honey; I shall produce honey; I shall proclaim honey; I shall speak honey, may I utter speech full of honey for the gods and acceptable to men. May the gods aid me to radiance; may the Pitṛs rejoice in me."[1] The Hotṛ gives him a call; the Adhvaryu responds. The Hotṛ recites (the Ājyaśastra). (The Adhvaryu) utters the response (*Pratigara*). Whatever he recites in a low voice, the Adhvaryu responds in

2. TS.I.4.15.1
3. cf. TS.III.2.5.2

1. TS.III.3.2.1,2

एतमैन्द्राग्नं ग्रहम् । अनूद्यच्छन्ते नाराशंसान् । अथाश्रावयत्यो श्रावयास्तु श्रौषडुक्थशा यज सोमस्येति । वषट्कृतानुवषट्कृते द्विर्जुहोति । तथैव द्विर्द्विर्नाराशंसाननुप्रकम्पयन्ति । एतत्पात्रं नाराशंसा अन्वायन्ति । अनुसवनभक्ष इन्द्राग्निभ्यां पीतस्येति । होता चैवाध्वर्युश्चैतत्पात्रं संभक्षयतो नराशंसपीतेन नाराशंसान्नराशंसपीतस्य सोम देव ते मतिविदः प्रातःसवनस्य गायत्रच्छन्दसः पितृपीतस्य मधुमत उपहूतस्योपहूतो भक्षयामीति । होतृचमसमेवैते त्रयः समुपहूय भक्षयन्ति । यथाचमसं चमसान्। हिन्व म इत्यात्मानं प्रत्यभिमृशन्ते । आप्याययन्ति चमसानाप्यायस्व समेतु त इति । सीदन्ति नाराशंसा आप्यायिता दक्षिणस्य हविर्धानस्यापालम्बमधोऽधो वैश्वदेवाय । अथ प्राडेत्य शुक्रपात्रमाददान आहोन्नेतर्यदेमं वैश्वदेवं ग्रहं गृह्णाम्यथोदञ्चं राजानं पूतभृतमभि संपवयताद्दशाभिर्द्रोणकलशं मृष्ट्वा न्युब्जतादिति । स तथा करोति । स शुक्रपात्रेण वैश्वदेवं कलशाद्गृह्णात्योमासश्चर्षणीधृत इत्यनुद्रुत्योपयामगृहीतो ऽसि विश्वेभ्यस्त्वा देवेभ्यो जुष्टं गृह्णामीति । परिमृज्य सादयत्येष ते योनिर्विश्वेभ्यस्त्वा देवेभ्य इति । अथाप उपस्पृश्य बर्हिषी आदाय वाचंयमः प्रत्यङ् द्रुत्वा स्तोत्रमुपाकरोति । स्तुवते वैश्वदेवाय । होत्र एषोत्तमेति प्राहुः । होतुः कालात्पराङवर्तते ऽध्वर्युः । अभ्येनमाह्वयते होता । प्रत्याह्वयतेऽध्वर्युः । शंसति । प्रतिगृणाति । प्रसिद्धमुक्थं प्रतिगीर्य प्राडेत्योद्यच्छत एतं वैश्वदेवं ग्रहम् । अनूद्यच्छन्ते नाराशंसान् । अथाश्रावयत्यो श्रावयास्तु श्रौषडुक्थशा यज सोमस्येति । वषट्कृतानुवषट्कृते द्विर्जुहोति । तथैव द्विर्द्विर्नाराशंसाननुप्रकम्पयन्ति । एतत्पात्रं नाराशंसा अन्वायन्ति । अनुसवनभक्षो विश्वैर्देवैः पीतस्येति । होता चैवाध्वर्युश्चैतत्पात्रं संभक्षयतो नराशंसपीतेन

a low voice. Whatever he recites loudly, the Adhvaryu responds loudly. Either continuously or with breaks. Having responded to the Śastra in the established manner, and having gone to the east, he lifts up the cup for Indra-Agni. (The Camasādhvaryus) lift up their respective Nārāśaṁsa goblets. The Adhvaryu causes to announce, "Do thou announce," "Let it be heard;" "O reciter of the śāstra, do you recite the yājyā for the Soma-offering." He makes the offering twice at the Vaṣaṭ and second Vaṣaṭ-utterance. Similarly (the Camasādhvaryus) shake the Nārāśaṁsa goblets twice. The Nārāśaṁsa goblets follow the cup. The Savanabhakṣa formula (viz. *mandrābhibhūtiḥ* TS III.2.5.1) following (the invocation of Iḍā) (is to be modified as) " ... consumed by Indra-Agni ...."[2] The Hotṛ and the Adhvaryu together consume this cup. (The relevant priests) consume the Nārāśaṁsa goblets with the Nārāśaṁsapīta formula, namely, "O God Soma, I, given consent, consume thee who art drunk by Narāśaṁsa, who knowest the mind, who belongest to the morning pressing, who hast Gāyatrī for thy metre, who art drunk by the Pitṛs, who hast sweetness and who art given consent."[2] The three priests (the Hotṛ, the Adhvaryu and the Pratiprasthātṛ) consume the Hotṛ's goblet after having obtained consent from each other. The priests concerned consume the goblets as the case may be. They touch, each one to himself, with the formula," Impel my limbs,,O thou with tawny steeds; do not distress my troops. Propitious, do thou honour for me the seven Ṛṣis; do not go below my navel."[3] They swell the goblets with the verse, "O Soma, do thou swell, let thy strength be gathered from all sides. Do thou be in the gathering of strength."[3] The Nārāśaṁsa goblets which have been made to swell, lie, each one, below the rear part of the southern Havirdhāna cart for the offering to Viśve Devas.

Having gone towards the east, while taking up the Śukra cup, he says, "O Unnetṛ, when I take up the Vaiśvadeva cup, do thou pass king Soma towards the north into the Pūtabhṛt, and after having wiped the Droṇakalaśa by means of the fringes do thou place it with its mouth turned downwards." He does so, (The Adhvaryu) takes up Soma for the Viśve Devas into the Śukra cup from the Droṇakalaśa with the verse, "O you friends, guardians of men, Viśve Devas, do you come to the drink of the generous (sacrificer); O generous ones," joining to it the formula, "Thou art taken with a support, I take thee acceptable to Viśve Devas."[4] Having wiped it around, he places it with the formula, "This is thy birth-place; for Viśve Devas thee."[4] Having touched water, and having taken two darbha-blades, restraining speech and having gone towards the west, he introduces the stotra.

2. TS.III.2.5.1
3. TS.III.2.5.3
4. TS.I.4.16

नाराशꣳसान्नराशꣳसपीतस्य सोम देव ते मतिविदः प्रातःसवनस्य गायत्रच्छन्दसः पितृपीतस्य मधुमत उपहूतस्योपहूतो भक्षयामीति । होतृचमसमेवैते त्रयः समुपहूय भक्षयन्ति । यथाचमसं चमसान् । हिन्व म इत्यात्मानं प्रत्यभिमृशन्ते । नाप्याययन्ति चमसान् । सर्वभक्षा मार्जयन्ते। अथाह प्रतिप्रस्थातरिमे चर्तुपात्रे एतच्च शुक्रपात्रं मार्जालीये मार्जयित्वा पात्रेष्वपिसृजेति । स तथा करोति । अथ प्राञ्चयन्नाह ॥ १७ ॥

मैत्रावरुणस्य चमसमनून्नयध्वमुन्नेतः सोमं प्रभावयेति । मैत्रावरुण-चमसमेव प्रथममुन्नयन्ति । यथोपपादमितरान् । समुन्नीयोत्तरवेद्याꣳ सꣳसादयन्ति । अथादत्त उक्थ्यस्थाल्या औपशयं पात्रम् । तस्मिन्नेतस्य राज्ञस्तृतीयवेलां गृह्णाति य उक्थ्यस्थाल्यां भवत्युपयामगृहीतोऽसि देवेभ्यस्त्वा देवायुवमुक्थ्येभ्य उक्थायुवं यज्ञस्यायुषे मित्रावरुणाभ्यां त्वा

(The Udgātṛs) chant a Stotra for Viśve Devas. They say to the Hotṛ (at the proper moment), "This is the last (verse)." The Adhvaryu turns about in front of the Hotṛ. The Hotṛ gives him the call; the Adhvaryu responds. (The Hotṛ) recites (the Śastra for Viśve Devas). (The Adhvaryu) responds. Having responded to the Śastra in the established manner and having gone to the east, he takes the cup for Viśve Devas. (The Camasādhvaryus) follow by taking up the Nārāśaṁsa goblets. (The Adhvaryu) causes to announce; "Do thou announce;" "May it be heard;" "O reciter of the Śastra, do you recite the yājyā for (the offering of) the Soma." He makes the offering twice, at the Vaṣaṭ and second Vaṣaṭ utterance. Similarly (the Camasādhvaryus) follow by shaking the Nārāśaṁsa goblets twice.

The Nārāśaṁsa goblets follow the cup. The Savanabhakṣa formula (viz. *mandrābhibhūtiḥ*—TS III.2.5.1) following (the invocation of Iḍā) is to be modified as "... consumed by Viśve Devas.."[2] The Hotṛ and the Adhvaryu together consume the cup. (The relevant priests) consume the Nārāśaṁsa goblets with the Nārāśaṁsapīta formula, namely "O God Soma I, given consent, consume thee who art drunk by Nārāśaṁsa who knowest the mind, who belongst to the morning pressing, who hast Gāyatrī for thy metre, who art drunk by the Pitṛs, who hast sweetness and who art given consent."[2] The three priests (the Hotṛ, the Adhvaryu and the Pratiprasthātṛ) consume the Hotṛ's goblet after having obtained consent of each other. The priests concerned consume the goblets as the case may be. They touch, each one to himself, with the formula, "Impel my limbs, O thou with tawny steeds, do not distress my troops. Propitious, do thou honour for me the seven Ṛṣis. Do not go below my navel."[3] They do not swell the goblets. Consuming in entirety, they sprinkle themselves, (The Adhvaryu) says, "O Pratiprasthātṛ, do thou mix with the cups the two Ṛtu-cups and the Śukra cup after having cleansed them on the Mārjālīya mound." He does so. Moving towards the east, he says:

VII.18

"(O Camasādhvaryus), do you fill in the goblets following the Maitrāvaruṇa's goblet; O Unnetṛ, do thou augment the Soma." Maitrāvaruṇa's goblet is filled in first, others as they like. After having filled in all of them, they place them on the Uttaravedi. (The Adhvaryu) takes up the cup lying near the Ukthya vessel. He takes in it the third part of the Soma contained in the Ukthya vessel with the formula, "Thou art taken with a support; I take thee acceptable to Maitrāvaruṇa, for gods, loving the gods, for the Ukthyas loving the praise for the long life of the sacrifice."[1] He touches back the Ukthya vessel with the formula, "Thou art a retaken oblation."[2]

1. cf MS I.3.14; KS IV.6, VSM VII.22-23
2. TS.VI.5.1.3

जुष्टं गृह्णामीति । पुनर्हविरसीत्युक्थ्यस्थालीं प्रत्यभिमृशति । परिमृज्य सादयत्येष ते योनिर्मित्रावरुणाभ्यां त्वेति । अथाप उपस्पृश्य बर्हिषी आदाय वाचंयमः प्रत्यङ् द्रुत्वा स्तोत्रमुपाकरोति । स्तुवते । मैत्रावरुणा- यैषोत्तमेति प्राहुः । मैत्रावरुणस्य कालात्पराङावर्तते ऽध्वर्युः । अभ्येनमाह्वयते मैत्रावरुणः । प्रत्याह्वयते ऽध्वर्युः । शंसति । प्रतिगृणाति । प्रसिद्धमुक्थं प्रतिगीर्य प्राङेत्योद्यच्छत एतं ग्रहम् । अनूद्यच्छन्ते चमसान् । अथाश्रावयत्यो श्रावयास्तु श्रौषडुक्थशा यज सोमानामिति । वषट्कृतानुवषट्कृते द्विर्जुहोति। तथैव द्विर्द्विः सर्वांश्चमसाञ्जुह्वति । अथ प्रदक्षिणमावृत्य मैत्रावरुणस्य चमसे ग्रहस्य संस्रावमवनयति हुतं त्वा हुते ऽवनयाम्यूर्जस्वन्तं देवेभ्यो मधुमन्तं मनुष्येभ्य इति वा तूष्णीं वा । अत्रैवैतत्पात्रमुपनिधाय भक्षैः प्रत्यञ्च आद्रवन्ति । अनुसवनभक्षो मित्रावरुणाभ्यां पीतस्येति । मैत्रावरुणचमसमेवैते त्रयः समुपहूय भक्षयन्ति । यथाचमसं चमसान् । हिन्व म इत्यात्मानं प्रत्यभिमृशन्ते । नाप्याययन्ति चमसान् । सर्वभक्षा मार्जयन्ते । अथाह प्रतिप्रस्थातर्ग्रहौ ते प्रचरेति । तच्छ्रुत्वा प्रतिप्रस्थाता प्राङयन्नाह ॥ १८ ॥

ब्राह्मणाच्छंसिनश्चमसमनून्नयध्वमुन्नेतः सोमं प्रभावयेति । ब्राह्मणाच्छंसिनश्चमसमेव प्रथममुन्नयन्ति । यथोपपादमितरान् । समुन्नी- योत्तरवेद्यां संसादयन्ति । अथादत्त उक्थ्यस्थाल्या औपशयं पात्रम् । तस्मिन्नेतस्य राज्ञो ऽर्धवेलां गृह्णाति य उक्थ्यस्थाल्यां भवत्युपयामगृहीतो ऽसि देवेभ्यस्त्वा देवायुवमुक्थ्येभ्य उक्थायुवं यज्ञस्यायुष इन्द्राय त्वा जुष्टं

Having wiped around, he places (the cup) with the formula, "This is thy birth-place; for Mitra-Varuṇa thee."[3] Having touched water, and having taken two darbha-blades, having restrained speech and having hastened to the west, he introduces the Stotra. (The Udgātṛs) chant the Stotra. They announce to the Maitrāvaruṇa (at the proper time) "This is the last (verse)." The Adhvaryu turns about in front of the Maitrāvaruṇa. The Maitrāvaruṇa calls him out. The Adhvaryu responds to the call. (The Maitrāvaruṇa) recites the Śastra. (The Adhvaryu) responds. Having responded to (the recitation of) the Śastra in the prescribed manner and having moved towards the east, he lifts up the cup. (The Adhvaryu causes to announce "Do thou announce," "May it be heard;" "O reciter of the Sástra, do you recite the yājyā for the offering of the Somas." He makes the offering twice at the Vaṣaṭ and second Vaṣaṭ-utterance. Similarly (the Çamasādhvaryus) offer goblet twice.

Having turned by the right, he pours the remnants of the cup into the Maitrāvaruṇa's goblet with the formula, "Offered, I pour thee into that which is offered, granting vigour to gods and sweet for men" or silently. Having kept the cup there only, they hasten to the west together with the draught. The Savanabhakṣa formula following (the invocation of Iḍā) is "... drunk by Mitra-Varuṇa ...." These three (namely, the Maitrāvaruṇa, the Adhvaryu and the Pratiprasthātṛ) çonsume the Maitrāvaruṇa's goblet by obtaining the consent of each other. The priests concerned consume the goblets as the case may be. They touch, each one to himself, with the formula, "Impel my limbs, O thou with tawny steeds, do not distress my troops. Propitious, do thou honour for me the seven Ṛṣis. Do not go below my navel."[3] They do not swell the goblets. Consuming the goblets in entirety, they sprinkle themselves. Then (the Adhvaryu) says, "O Pratiprasthātṛ, do you offer your two cups." Listening to this, the Pratiprasthātṛ, moving eastwards, says:

VII.19

"O Camasādhvaryus), do you fill in your goblets subsequent to the Brāhmaṇācchaṁsin's goblet; O Unnetṛ do thou augment the Soma." The Brāhmaṇācchaṁsin's goblet is filled in first. The others as they like. After having filled all of them, they place them on the Uttaravedi. (The Pratiprasthātṛ) takes up the cups lying near the Ukthya vessel. In it he takes up half of the Soma which is contained in the Ukthya vessel with the formula, "Thou art taken with a support; I take thee agreeable to Indra, for gods thee, loving the gods, for Ukthyas thee, loving the praise for long life of the sacrifice."[1] He touches back the Ukthya vessel

3. TS.III.2.5.3

1. cf MS I.3.14; KS IV.6; VSM VII 22-23

गृह्णामीति । पुनर्हविरसीत्युक्थ्यस्थालीं प्रत्यभिमृशति । परिमृज्य सादयत्येष ते योनिरिन्द्राय त्वेति । अथाप उपस्पृश्य बर्हिषी आदाय वाचंयमः प्रत्यङ् द्रुत्वा स्तोत्रमुपाकरोति । स्तुवते । ब्राह्मणाच्छꣳसिन एषोत्तमेति प्राहुः । ब्राह्मणाच्छꣳसिनः कालात्पराङवर्तते प्रतिप्रस्थाता । अभ्येनमाह्वयते ब्राह्मणाच्छꣳसी । प्रत्याह्वयते प्रतिप्रस्थाता । शꣳसति । प्रतिगृणाति । प्रसिद्धमुक्थं प्रतिगीर्य प्राडेत्योद्यच्छत एतं ग्रहम् । अनूद्यच्छन्ते चमसान् । अथाश्रावयत्यो श्रावयास्तु श्रौषडुक्थशा यज सोमानामिति । वषट्कृतानुवषट्कृते द्विर्जुहोति । तथैव द्विर्द्विः सर्वाꣳश्चमसाञ्जुह्वति । अथ प्रदक्षिणमावृत्य ब्राह्मणाच्छꣳसिनश्चमसे ग्रहस्य सꣳस्त्रावमवनयति हुतं त्वा हुते ऽवनयाम्यूर्जस्वन्तं देवेभ्यो मधुमन्तं मनुष्येभ्य इति वा तूष्णीं वा । अत्रैवैतत्पात्रमुपनिधाय भक्षैः प्रत्यञ्च आद्रवन्ति । अनुसवनभक्ष इन्द्रेण पीतस्येति । ब्राह्मणाच्छꣳसिनश्चमसमेवैते त्रयः समुपहूय भक्षयन्ति । यथाचमसं चमसान् । हिन्व म इत्यात्मानं प्रत्यभिमृशन्ते । नाप्याययन्ति चमसान् । सर्वभक्षा मार्जयन्ते । अथ प्राङायन्नाह ॥ १९ ॥

अच्छावाकस्य चमसमनून्नयध्वमुन्नेतः सर्वश एव राजानमुन्नय मातिरीरिचः प्रतिप्रस्थातरुपैतेन ग्रहेण रमैहि यजमानेति । पूर्वया द्वारा हविर्धानं प्रपाद्याथैतच्चर्म फलकयोः प्राचीनग्रीवमुत्तरलोमोपस्तृणाति यज्ञ प्रतितिष्ठेति वा तूष्णीं वा । तस्मिन्संमुखान्ग्राव्णः कृत्वा दक्षिणस्य हविर्धानस्यान्तरेणेषे राजानमुपावहरति हृदे त्वा मनसे त्वा सोम

with the formula, "Thou art a retaken oblation."[2] Having wiped around, he places it with the formula, "This is thy birth-place; for Indra thee."[3] Having touched water, having taken two darbha-blades, having restrained speech and having hastened to the west, he introduces the Stotra. The Udgātṛs chant the Stotra. They announce to the Brāhmaṇācchaṁsin (at the proper time) "This is the last (verse)." From the spot in the front of the Brāhmaṇācchaṁsin the Pratiprasthātṛ turns about. The Brāhmaṇācchaṁsin gives him a call. The Pratiprasthātṛ responds to the call. (The Brāhmaṇācchaṁsin) recites the Śastra. (The Pratiprasthātṛ) responds (to the recitation). Having responded in the prescribed manner and having gone to the east, he lifts up the cup. (The Camasādhvaryus) lift up their goblets subsequently. (The Pratiprasthātṛ) causes to announce, "Do thou announce," "May it be heard;" "O reciter of the Śastra, do you recite the yājyā for the offering of the Somas." He offers twice at the Vaṣaṭ and second Vaṣaṭ-utterance. Similarly they offer the goblets twice.

Having turned by the right, he pours down the remnants of the cup into the Brāhmaṇācchaṁsin goblet with the formula, "I pour down thee the offered into the offered, granting vigour to the gods and yielding honey to men" or silently. Having kept down the cup there only, they hasten to the west together with the consumable portions. The Savanabhakṣa formula to be recited subsequent to (the invocation of Iḍā) is "... drunk by Indra ..." These three (namely, the Brāhmaṇācchaṁsin, the Adhvaryu and the Pratiprasthātṛ) consume the Brāhmaṇācchaṁsin's goblet by obtaining the consent of each other. (The Camasins) consume the goblets as the case may be. They touch back, each one to himself, with the formula, "Impel my limbs. O thou with tawny steeds, do not distress my troops. Propitious, do thou honour for me the seven Ṛṣis. Do not go below my navel."[3] They do not swell the goblets. Consuming the entire quantity, they sprinkle themselves. Going towards the east, he says:

VII.20

"O Camasādhvaryus), do you fill in the goblets following the Acchāvāka's goblet; O Unnetṛ, do thou take up the Soma in full; do not leave any balance. O Pratiprasthātṛ, do you stop with this cup; come O sacrificer." Having led him into the Havirdhāna shed by the eastern door, the Adhvaryu spreads the skin over the two planks with its neck towards the east and the hairy side upwards, with the verse, "O sacrifice, do thou, very gracious, be firm in thy favour. May the riches enter thee on all sides. Giving long life to the sacrificer, do thou anoint the worshipper with

2. TS. VI.5.1.3
3. TS.III.2.5.3

राजन्नेह्यवरीहेति द्वाभ्याम् । अथैनमुद्गातृभ्यः प्राहुस्तस्मिꣳस्तच्चेष्टन्ति यत्ते विदुः । अथोदुब्ज्याधवनीयमर्धं वसतीवरीणामवनयति । अर्धमेकधनानाम् । पुरोऽक्षं वसतीवरीः सादयति । पश्चादक्षमेकधनान् । अच्छावाकचमसमेव प्रथममुन्नयन्ति । यथोपपादमितरान् । सर्वश एव राजानꣳ समुन्नीयोत्तरवेद्याꣳ सꣳसादयन्ति । अथादत्त उक्थ्यस्थाल्या औपशयं पात्रम् । तस्मिन्नेतꣳ सर्वश एव राजानं गृह्णाति य उक्थ्यस्थाल्यां भवत्युपयामगृहीतो ऽसि देवेभ्यस्त्वा देवायुवमुक्थ्येभ्य उक्थायुवं यज्ञस्यायुष इन्द्राग्निभ्यां त्वा जुष्टं गृह्णामीति । नात्र पुनर्हविरसीत्युक्थ्यस्थालीं प्रत्यभिमृशति । दशाभिरेवैनां मृष्ट्वा न्युब्जति । परिमृज्य सादयत्येष ते योनिरिन्द्राग्निभ्यां त्वेति । अथाप उपस्पृश्य बर्हिषी आदाय वाचंयमः प्रत्यङ् द्रुत्वा स्तोत्रमुपाकरोति । स्तुवते । अच्छावाकायैषोत्तमेति प्राहुः । अच्छावाकस्य कालात्पराङवर्तते प्रतिप्रस्थाता । अभ्येनमाह्वयतेऽच्छावाकः । प्रत्याह्वयते प्रतिप्रस्थाता । शꣳसति । प्रतिगृणाति। प्रसिद्धमुक्थं प्रतिगीर्य प्राङेत्योद्यच्छत एतं ग्रहम्। अनूद्यच्छन्ते चमसान्। अथाश्रावयत्यो श्रावयास्तु श्रौषडुक्थशा यज सोमानामिति । वषट्कृतानुवषट्कृते द्विर्जुहोति । तथैव द्विर्द्विः सर्वाꣳश्चमसाञ्जुह्वति । अथ प्रदक्षिणमावृत्याच्छावाकस्य चमसे ग्रहस्य सꣳस्रावमवनयति हुतं त्वा हुते ऽवनयाम्यूर्जस्वन्तं देवेभ्यो मधुमन्तं मनुष्येभ्य इति वा तूष्णीं वा । अत्रैवैतत्पात्रमुपनिधाय

ambrosia,"[1] or silently. Having placed upon it the pressing stones facing each other, he brings down Soma inbetween the poles of the southern Havirdhāna cart with the two formulas, "For heart thee, for intellect thee, for heaven thee, for the sun thee. Raise aloft the sacrifice; carry the invokings unto the gods in the heaven—O king Soma, come hither, descend. Do not fear, do not tremble; let me not injure thee; do thou descend upon the offspring; let the offspring descend upon thee."[2] It is announced to Udgātṛs. They act in regard to it as they are aware. Having turned the Ādhavanīya jar with its mouth upwards, he pours into it half the quantity of the Vasatīvarī water; half of the Ekadhana pitchers. He places (the remaining) Vasatīvarī in front of the axle (of the southern Havirdhāna cart); the Ekadhana pitchers to its rear. The Acchāvāka's goblet is filled in first; others as one likes. Having filled in the entire quantity of Soma, they place (the goblets) on the Uttaravedi. Then he takes the cup lying near the Ukthya vessel. He takes in it the entire quantity which is remaining in the Ukthya vessel, with the formula, "Thou art taken with a support; I take thee agreeable to Indra-Agni, for gods loving the gods, for Ukthyas loving the praise for the long life of sacrifice." He does not touch back the Ukthya vessel with the formula, "Thou art a retaken oblation." Having wiped it with fringes, he keeps it upside down. Having wiped it around, he places it with the formula, "This is thy birth-place; for Indra-Agni thee." Having touched water, having taken two darbha-blades, having restrained speech and having hastened to the west, he introduces the Stotra. The Udgātṛs chant the Stotra. They say to Acchāvāka (at the proper time), "This is the last (verse)." The Pratiprasthātṛ turns about from the place in front of the Acchāvāka. The Acchāvāka gives out a call to him. The Pratiprasthātṛ responds to the call. (The Acchāvāka) recites the Śastra. (The Pratiprasthātṛ) responds to the recitation. Having responded to the Śastra in the prescribed manner, and having gone to the east, he lifts up the goblet. The goblets are lifted up following it. The Pratiprasthātṛ causes to announce: "Do thou announce;" "May it be heard;" "O reciter of the Śastra, do you recite the yājyā (for the offering) of the Somas." He offers twice at the Vaṣaṭ and the second Vaṣaṭ-utterance. Similarly (the Camasādhvaryus) offer all the goblets twice.

Having turned by the right, (the Pratiprasthātṛ) pours down the remnants in Acchāvāka's goblet with the formula, "I pour thee the offered into the offered, granting vigour to the gods and yielding into the offered, granting vigour to the gods and yielding honey for men" or silently. Having kept down the cup there only, they move towards the west together with the consumable Somas. The Savanabhakṣa

1. TBr. II.5.8.12
2. TS I.3.13.1

भक्षैः प्रत्यञ्च आद्रवन्ति । अनुसवनभक्ष इन्द्राग्निभ्यां पीतस्येति । अच्छावाकचमसमेवैते त्रयः समुपहूय भक्षयन्ति । यथाचमसं चमसान् । हिन्व म इत्यात्मानं प्रत्यभिमृशन्ते । नाप्याययन्ति चमसान् । सर्वभक्षा मार्जयन्ते । अथोक्थशा इत्याह प्रातःसवनं प्रतिगीर्य । प्रशास्तः प्रसुहीति। सर्पतेत्याह प्रशास्ता । संतिष्ठते प्रातःसवनम् ॥ २० ॥ पञ्चमः ॥

॥ इति सप्तमः प्रश्नः ॥

formula following (the invocation of Iḍā) is "...drunk by Indra-Agni ...." The three (namely, the Acchāvāka, the Adhvaryu and the Pratiprasthātṛ) consume Acchāvāka's goblet, after having obtained the consent of each other. (The Camasins consume) their respective goblets. They touch, each one himself, with the formula, "Impel my limbs, thou with tawny steeds; do not distress my troops. Propitious, do thou honour for me the seven Ṛṣis; do not go below my navel."[3] The goblets are not swollen. Consuming the entire quantity, they sprinkle themselves. He says, "O reciter of the Śastra," after having responded to the recitations in the morning pressing. (He also says) "O Praśātṛ, do thou impel." "Do you disperse," says the Praśastṛ.

The morning pressing comes to an end.

CHAPTER VII ENDS.

3. TS III.2.5.3.

प्रसर्पन्ति माध्यंदिनाय सवनाय देवी द्वारावित्यत एवोर्ध्वेन । संप्रसृप्तान्विदित्वाध्वर्युः प्राडयन्नाहाभिषोतार एत ह्वयत ग्रावस्तुतमेहि यजमानेति । पूर्वया द्वारा हविर्धानं प्रपाद्य होतृचमसे वसतीवरीभ्यो ऽध्यपो निःषिच्य तासु तथैव निग्राभ्यासु यजमानं वाचयति । तास्तथैव यजमानाय संप्रदाय ग्रावाणमादत्ते ऽन्यमुपांशुसवनात्तं तथैव प्राञ्चं प्रश्रित्य विस्रस्य राजान ग्रावाणमभि भिमीत इन्द्राय त्वेन्द्राय त्वेति । पञ्चकृत्वो यजुषा पञ्चकृत्वस्तूष्णीम् । दशकृत्वो मिमानः सर्वश एव राजानं मिमीते । अद्भिरभ्युक्ष्य ग्रावस्तुत उष्णीषं प्रयच्छति । अद्भिरेवाभ्युक्ष्याध्वर्योरावसथं वासो हरन्ति । तथा मितं राजानं होतृचमसीयाभिरुपसृजति । तथा संप्रयौति । तथा तिरश्चर्मन्फलके अभिमृशति । तथा वृद्धीर्वाचयति । नात्रांशून्सचते । घोषवन्त एवाभिषुण्वन्तीहा३ इहा३ इहेति । तदेव सद्विनयन्तीहा३ इह इहा३ इह इहा३ इहेति । अथ संभरणीये निष्क्रीडयन्तीहा३ इहा३ इहेति । अथैनं सुसंभृतं संभरण्यां संभृत्योन्नेत्र उत्प्रयच्छति । तमुन्नेताधवनीये ऽवनयति। एवमेव द्वितीयः पर्यायः संतिष्ठते । एवं तृतीयः । तृतीयस्य तृतीये बृहदुपयन्ति बृहद्बृहद्बृहदिति । ऋजीषमन्ततो दशापवित्रेण परिवेष्ट्योन्नेत्र उत्प्रयच्छति । तदुन्नेताधवनीये विक्षाल्य प्रपीड्य दक्षिणस्य हविर्धानस्यान्तरेणेषे उपावहृत्य चर्मणि निदधाति । तस्मिंस्तथैव संमुखान्ग्राव्णः कृत्वा चतुर्धैतदृजीषं ग्रावमुखेभ्यो व्यपोहति । तथोद्गाता वा प्रस्तोता वा दक्षिणस्य हविर्धानस्य पश्चादक्षमुपसृप्य प्राञ्चं ग्रावसु द्रोणकलशमध्यूहति । तस्मिंस्तथैवोदीचीनदशं दशापवित्रं वितत्य प्रसिद्धं शुक्रामन्थिनौ ग्रहौ गृह्णाति । अथर्तुपात्राभ्यां द्वौ मरुत्वतीयौ ग्रहौ गृह्णाति ॥ १ ॥

CHAPTER - VIII
MIDDAY PRESSING
VIII.1

They proceed to the Midday pressing, with the formulas beginning with "O divine doors, do you not torment me."[1] Knowing that the priests had entered the Sadas, the Adhvaryu, going towards the east, says, "O Soma-pressers, do you come, call out the Grāvastut priest, come O sacrificer." Having made him enter the Havirdhāna shed and having poured water into the Hotṛ's goblet from the Vasatīvarī water, he causes the sacrificer to recite the formulas similarly while the water is being rendered Nigrābhya.[2] Having handed over that water to the sacrificer similarly,[2] he takes up a pressing stone other than the Upāṁśusavana. Having placed it in the eastern part of the skin similarly,[2] having loosened Soma, he measures it by the side of the pressing stone with "For Indra thee; for Indra thee." Five times with this formula, five times silently. Measuring ten times, he measures Soma in full. Having sprinkled with water, he gives the turban to the Grāvastut. Having been sprinkled with water, the piece of cloth is carried to the Adhvaryu's home. He similarly[3] mixes the measured Soma with water from the Hotṛ's goblet. He stirs it similarly.[3] He similarly[3] touches the two planks across the skin similarly.[3] He similarly[3] makes the sacrificer recite the Vṛddhi formulas. (The Pratiprasthātṛ) does not clasp the *ihā3 ihā3*. Then they modify that very utterance as *ihā3 iha ihā3 iha ihā3 iha*. They toss the pressing stones over the pressing tub with *ihā3 ihā3 ihā3*. Having collected the well-extracted juice into the pressing tub, he hands it over to the Unnetṛ. The Unnetṛ pours it into the Ādhavanīya jar. The second round is concluded similarly. The third round is concluded similarly. At the third turn of the third round, they utter "Ample, ample."

Having finally covered the residue of Soma with the woollen filter, he hands it over to the Unnetṛ. The Unnetṛ, having washed it into the Ādhvanīya jar and having squeezed and having taken it down in between the two poles of the southern Havirdhāna cart, places it on the skin. Having similarly[3] placed upon it the pressing stones facing each other, he distributes the residue in four parts and places on the mouths of the stones. The Udgātṛ or Prastotṛ, having reached the rear of the axle of the southern Havirdhāna cart, similarly[3] places upon the pressing stones the Droṇakalaśa facing east. Having similarly[3] extended over it the woollen filter with its fringes towards the north, he takes up the Śukra and Manthin cups in the established manner. In the Ṛtu-cups he takes two Marutvatīya draughts.

1. TS.III.2.4.4
2. cf BaudhŚS VII.5; f.n. I and 2
3. With the prescribed formula cf BaudhŚS VII.5.

मरुत्वन्तं वृषभं वावृधानमिन्द्र मरुत्व इह पाहि सोममिति द्वाभ्याम्। अथोपरिष्टादाग्रयणमानीयाधस्तादुपगृह्णाति । तं तथैव त्रिरभिहिङ्कृत्य परिमृज्य सादयति । तथोक्थ्यं गृह्णाति । उक्थ्येन राजानं परिदधाति । तथोपर्यर्धे द्रोणकलशे परिप्लु पात्रं प्रास्य द्रप्साननुमन्त्रयते द्रप्सश्चस्कन्द यस्ते द्रप्सो यो द्रप्सो यस्ते द्रप्स इति । तथोन्नेतारमाहारिक्तं पूतभृतं कुरु पवमानस्य ग्रहान्ग्रहीष्यामीति । तथारिक्ते पूतभृति पवमानस्य ग्रहान्गृह्णात्युपयामगृहीतो ऽसीन्द्राय त्वेति द्रोणकलशमभिमृशति ।इन्द्राय त्वेत्याधवनीयम् ।इन्द्राय त्वेति पूतभृतम् । तथोन्नेतरित्याह प्राञ्चꣳ राजानं पूतभृतमभि संपवयनाद्दशाभिराधवनीयं मृष्ट्वा न्युब्जतादिति । स तथा करोति । तथाप उपस्पृश्य बर्हिषी आदायोपनिःसर्पति । तेषु तथैव समन्वारब्धेष्वाहवनीये स्रुवाहुतिं जुहोति । विश्वे देवा मरुत इन्द्रो अस्मानस्मिन्द्वितीये सवने न जह्युः । आयुष्मन्तः प्रियमेषां वदन्तो वयं देवानाꣳ सुमतौ स्याम स्वाहेत्येतयाध्वर्यू जुहुतः । यथावेदमितरे जुह्वति। अथ प्रदक्षिणमावृत्य सदो ऽभि पवमानꣳ सर्पन्ति । तथा सदसि

VIII.2

With the two verses; "Let us invoke for help him, accompanied by the Maruts, the mighty bull, the bountiful, the divine ruler Indra, all-powerful, the dreadful, giver of strength. Thou art taken with a support; for Indra with Maruts thee."[1]—"O Indra, accompanied by Maruts, do thou drink here the Soma as thou didst drink the pressed drink with Śāryāta. O hero, under thy guidance, in thy protection, the singers, skilled in sacrifice are fain to serve. Thou art taken with a support; for Indra with Maruts thee."[2] Having poured Soma from the Āgrayaṇa vessel from above (that is, in the woolen filter), he takes it below (in the cup). Having similarly[3] uttered *him* thrice, and having wiped around, he places it. Similarly he takes up the Ukthya vessel. He concludes the taking up of Soma with the Ukthya. Having thrown the drawing spoon into the Droṇakalaśa which is filled more than half, he follows the drops (falling out) with the four verses, "The drop has fallen on the earth; it proceeds along the heaven, this region (i.e. the midregion) and the former one (i.e. the earth). I offer this drop which proceeds upto the third place of the seven places of offering (that is, the Dhiṣṇiya mounds in the Sadas)."[4]—"O Soma that drop of thine, that shoot of thine which has fallen shaken by the arms from the womb of the pressing boards or from the woollen filter of the Adhvaryu. I offer to Indra to the accompaniment of Svāhā-utterance."[4]—"The drop, the shoot that has fallen on the ground from the roasted grains, the cake, the dough of the flour of parched barley, the Soma mixed with roasted grains, the Manthin, the Śukra, I offer it to Indra to the accompaniment of Svāhā - utterance."[4]—"That sweet and strong drop of thine which goes to the gods to the accompaniment of Svāhā-utterance from the heaven, the earth and the midregion.... I offer it to Indra to the accompaniment of Svāhā-utterance."[4] Similarly[3] he says to the Unnetṛ, "Do thou render the Pūtabhṛt jar non-empty; I shall (formally) take up the Pavamāna Grahas." While thus the Pūtabhṛt has been rendered non-empty, he takes the Pavamāna Grahas: with the formula, "Thou art taken with a support; for Indra thee" he touches the Droṇakalaśa. The Ādhavanīya jar with the formula, "For Indra thee." The Pūtabhṛt jar with the formula, "For Indra thee." Similarly[3] he says to the Unnetṛ, "Do thou purify the Soma towards the east into the Pūtabhṛt jar, having cleansed the Ādhvanīya by means of the fringes put it upsidedown." He does so. Similarly[3] having touched water and having taken two darbha-blades he moves out. When they have similarly[3] contacted one to the other, he offers a spoonful on the

1. TS.I.4.17
2. TS.1.4.18
3. cf. BaudhŚS VII.7
4. TS.III.1.8.3-4

यथायतनमुपविशन्ति । तथोद्गात्रे वा प्रस्तोत्रे वा बर्हिषी प्रयच्छत्यूक्सा-मयोरुपस्तरणमसि मिथुनस्य प्रजात्या इति वा तूष्णीं वा । तथोपाकरणं जपति वायुर्हिङ्कर्तेति । स एष पञ्चदशो माध्यंदिनः पवमानो भवति । तस्याष्टम्यां प्रस्तुतायां वाचयति सुपर्णो ऽसि त्रिष्टुप्छन्दा अनु त्वारभे स्वस्ति मा संपारयेति । अत्र चतुर्होतारं व्याचष्टे । उद्द्रुते साग्नि संप्रैषमाहाग्नीदग्नीन्विहर बर्हि स्तृणाहि पुरोडाशाꣳ अलंकुरु प्रति-प्रस्थातर्दधिघर्माय दध्याहरेति । यथासंप्रैषं तौ कुरुतः । तथाप उपस्पृश्याहैहि यजमानेति । पूर्वया द्वारा हविर्धानं प्रपाद्य तथा समस्तꣳ राजानमुप-तिष्ठते । तथावकाशैश्चरति । तथा प्रचरण्यां नवकृत्वो गृह्णीते । तथैष आग्नीध्र आग्नीध्रीयाद्धिष्णियादनुपूर्वं धिष्णियेष्वङ्गारान्विहरति । तथा पुरस्तात्प्रत्यङ्ङासीनो विहृतान्धिष्णियान्व्याघारयति । तथोत्तरस्य हविर्धानस्य चुबुके प्रचरणीꣳ सादयति । तथा सांकाशिनेन पथा पृष्ठ्याꣳ स्तृणाति संततां गार्हपत्यादाहवनीयात् ॥ २ ॥

Āhavanīya. The Adhvaryu and the Pratiprasthātṛ each offer with the verse, "May Viśve Devas, Maruts, Indra not leave us at the midday pressing. Long-lived, speaking what is pleasing to them, may we enjoy the favour of the gods, Svāhā."[5] Others make the offering following their Veda.

Having turned by the right, they move towards the Sadas for the (Mādhyandina) Pavamāna stotra. Similarly[6] they sit down in the Sadas on their respective seats. Similarly[7] (the Adhvaryu) gives the two darbha-blades either to the Udgātṛ or to the Prastotṛ with the formula, "Thou art the spreading for Ṛk and Sāman for the procreation by the couple."[8] or silently. Similarly[7] he murmurs the introducing formula, "The *hiṁ*-sound-maker is Vāyu; the Prastotṛ is Agni; the Sāman is Prajāpati. The Udgātṛ is Bṛhaspati, the Upagātṛs are Viśve Devas; the Pratihartṛs are Maruts, the end of Sāman is Indra; may the gods, possessors of vital breath, give me vital breath."[9] The Mādhyandina Pavamānastotra is characterised by fifteen stomas. When the eighth verse is being chanted, he makes the sacrificer recite the formula, "Thou art an eagle with Triṣṭubh for thy metre; I touch thee; lead me safely."[10] At this stage he recites the Caturhotṛ formula. After the Sāman has been chanted, he gives out the call, "O Agnīdh, do thou spread the fires; spread the sacrificial grass, accomplish the Puroḍāśas; O Pratiprasthātṛ, do you bring curds for the Dadhigharma offering." They act as per the call. Having touched water similarly,[7] he says, "Come, O sacrificer." After he has been made to enter the Havirdhāna shed by the eastern door, the sacrificer similarly[7] prays to the entire Soma with the verse, "O conquering Viṣṇu, do thou, nearest to us, grant us shelter. The sweet-flowing streams milk out for thee the unceasing spring."[11] (The Adhvaryu) similarly[7] prays with the Avakāśa formulas. Similarly[7] he takes nine spoonfuls in the ladle in use. Similarly,[7] the Āgnīdhra spreads embers procured from the Āgnīdhrīya mound successively on the Dhiṣṇiyas. Similarly[7] he pours Āghāra-libations on the Dhiṣṇiyas on which embers have been spread while being seated towards the east and facing the west. Similarly[7] he places the ladle in use on the chin of the northern Havirdhāna cart. Similarly[7] along the path involving simultaneous sight, he strews the Pṛṣṭhyā line uninterruptedly from the Gārhapatya upto the Āhavanīya.

5. TS.III.1.9.2
6. cf. BaudhŚS VII.11
7. cf. BaudhŚS VII.8
8. The source of this formula is not known
9. TS. III.3.2.1
10. TS.III.2.1.1
11. TS.III.1.10.2

अथान्तरेण हविर्धाने उपविश्य दधिघर्माय दधि याचति । तदाहृतमवेक्षते ज्योतिरसि वैश्वानरं पृश्नियै दुग्धमिति । बर्हिषी अन्तर्धाय कꣳसे वा चमसे वा गृह्णाति यावती द्यावापृथिवी महित्वा यावच्च सप्त सिन्धवो वितस्थुः । तावन्तमिन्द्र ते ग्रहꣳ सहोर्जा गृह्णाम्यस्तृतमिति । अपोद्धृत्य बर्हिषी अथैनꣳ श्रीणाति वाक् च त्वा मनश्च श्रीणीतां प्राणश्च त्वापानश्च श्रीणीतां चक्षुश्च त्वा श्रोत्रं च श्रीणीतां दक्षश्च त्वा बलं च श्रीणीतामोजश्च त्वा सहश्च श्रीणीतामायुश्च त्वा जरा च श्रीणीतामात्मा च त्वा तनूश्च श्रीणीताꣳ शृतो ऽसि शृतंकृतः शृताय त्वा शृतेभ्यस्त्वा शृतं कृण्विति । अथाह होतर्वदस्व यत्ते वाद्यमिति । अथैनमादायोपोत्तिष्ठन्नाह श्रातꣳ हविरिति । अत्याक्रम्याश्राव्याह दधिघर्मस्य यजेति । वषट्कृते जुहोति यमिन्द्रमाहुर्वरुणं यमाहुर्यं मित्रमाहुर्यमु सत्यमाहुः । यो देवानां देवतमस्तपोजास्तस्मै त्वा तेभ्यस्त्वा स्वाहेति । अनुवषट्कृते हुत्वा हरति भक्षम् । स यावन्तः प्रवर्ग्यस्यर्त्विजस्तेषूपहवमिष्ट्वा यजमान एव प्रत्यक्षं भक्षयति मयि त्यदिन्द्रियं महन्मयि दक्षो मयि क्रतुः । मयि धायि सुवीर्यं त्रिशुग्घर्मो विभातु मे ॥ आकूत्या मनसा सह विराजा ज्योतिषा सह । यज्ञेन पयसा सह ब्रह्मणा तेजसा सह । क्षत्रेण यशसा सह सत्येन तपसा सह। तस्य दोहमशीमहि तस्य सुम्नमशीमहि । तस्य भक्षमशीमहि तस्य त इन्द्रेण पीतस्य मधुमत उपहूतस्योपहूतो भक्षयामीति । निर्णिज्य पात्रं प्रयच्छति। तथा सवनीयान्पुरोडाशान्याचति । तेषां तथैव समवद्यन्नाह माध्यंदिनस्य सवनस्येन्द्राय पुरोडाशानामवदीयमानानामनुब्रूहीति । पूर्वार्धादवदाया- परार्धादवद्यति । अभिघारयति । प्रत्यनक्ति । तथोपभृति स्विष्टकृते सर्वे-

VIII.3

Being seated between the two Havirdhāna carts, (the Adhvaryu) asks for curds for the Dadhigharma offering. He gazes at it when brought with the formula, "Thou art the lustre of Vaiśvānara, the milk of the spotted cow." Having held two darbha-blades in between, he takes it into a bronze vessel or a goblet with the verse, "As great as are heaven and earth in mightiness, as great as the expanse of the seven rivers, so great is the cup of thee, O Indra, which, unvanquished, I draw with strength."[1] Having removed the darbha-blades, he puts it over the fire with the formula, "May speech and mind boil thee; may Prāṇa and Apāna boil thee; may eye and ear boil thee, may power and might boil thee; may vigour and endurance boil thee; may long life and old age boil thee; may soul and body boil thee. Thou art become hot; made to be hot; for the hot thee; for the hot ones thee."[2] Then he says, "O Hotṛ do you recite what you have to." Having taken hold of him and standing, he says, "The oblation is boiled." Having crossed beyond and having caused to announce, he says (to the Hotṛ), "Do you recite the yājyā for the offering of Dadhigharma." At the Vaṣaṭ-utterance he makes the offering with the verse, "Him whom they call Indra, him whom they call Varuṇa, him whom they call Mitra, him whom they call the truth, who is the greatest god among the gods, born of penance for him thee, for them thee, Svāhā."[2] After having made (another) offering at the second Vaṣaṭ-utterance, he carries the portion for consuming. Having sought consent of as many priests as there are in the Pravargya rite, the sacrificer himself consumes it with the mantra, "That great strength, the power, the intention, great valour has been placed within me. May the threefold heat shine within me. May we enjoy its essence together with oblation and milk, together with Brahman-splendour and brilliance together with ruling capability and glory, together with truth and heat. May we enjoy its pleasure. May we enjoy its consuming. I, who have obtained consent, consume thee that art consumed by Indra, sweet, and for whom consent has been obtained."[3] Having cleansed the cup he hands it over.

In a similar manner[4] he asks for Savanīyapuroḍāśas. Taking portions of all of them in a similar manner[4] he says (to the Maitrāvaruṇa), "Do you recite the puronuvākyā for the Puroḍāśas being apportioned for Indra at the Midday pressing." Having taken portion from the eastern half, he takes from the rear half; pours clarified butter over it, anoints back the oblations from which he took the portions. Similarly he takes portions once into the Upabhṛt from the northern halves of all oblations for the Sviṣṭakṛt offering. He pours clarified butter twice over

1. TS.III.2.6.1
2. TBr. III.7.9.3
3. TBr. III.7.9.4
4. cf. BaudhŚS VII.12

षाः सकृत्सकृदुत्तरार्धादवद्यति । द्विरभिघारयति । न प्रत्यनक्ति । अत्याक्रम्याश्राव्याह माध्यंदिनस्य सवनस्येन्द्राय पुरोडाशान्प्रस्थितान्प्रेष्येति । वषट्कृते जुहोति । तथा समावपमान आहाग्नये ऽनुब्रूहीति । आश्राव्याहाग्नये प्रेष्येति । वषट्कृत उत्तरार्धपूर्वार्धे ऽतिहाय पूर्वा आहुतीर्जुहोति । तथोदङ्ङत्याक्रम्य यथायतनः स्रुचौ सादयित्वा तथैव पात्र्यामिडाः समवधाय प्रतीचः पुरोडाशान्प्रहिणोति । अनु हैके संयन्ति पशव इडेति वदन्तः । अथ प्राडयन्नाहोत्रीयमानेभ्यो ऽनुब्रूहि ॥ ३ ॥

होतुश्चमसमनून्नयध्वमुभयतःशुक्रान्कुरुध्वमच्छावाकस्य चमसाध्वर्यो ऽपि त्वमुन्नयस्व प्रतिप्रस्थातश्चतुर्भिर्मा शकलैः प्रोक्षिताप्रोक्षितैः प्रत्युपलम्बस्वेति । यथासंप्रैषं ते कुर्वन्ति । समानं कर्माश्रावणात् । आश्रावण एव व्येति । अथाध्वर्युः पुरस्तात्प्रत्यङ् तिष्ठन्नाश्रावयत्यो श्रावयास्तु श्रौषण्माध्यंदिनस्य सवनस्य निष्केवल्यस्य भागस्य शुक्रवतो मन्थिवतो मधुश्चुत इन्द्राय सोमान्प्रस्थितान्प्रेष्येति । वषट्कृते सहोभौ जुहुतः स प्रथमः संकृतिर्विश्वकर्मेति । वषट्कृतानुवषट्कृते द्विर्जुहुतः । तथैव द्विर्द्विः सर्वांश्चमसाञ्जुह्वति । तथा संप्रैषमाह प्रैतु होतुश्चमसः प्र ब्रह्मण इति । तथा प्रदक्षिणमावृत्य होतृचमसे ग्रहस्य संस्रावमवनयति हुतं त्वा हुते ऽवनयाम्यूर्जस्वन्तं देवेभ्यो मधुमन्तं मनुष्येभ्य इति वा तूष्णीं वा । तथा प्रतिप्रस्थातोत्तरार्ध आहवनीयस्य मन्थिनः संस्रावं जुहोति । तथाप उपस्पृश्य शुक्रपात्रं च मन्थिपात्रं च खरे यथायतनः सादयति ।

the portions; does not anoint back. Having crossed beyond and having caused to announce, he says (to the Maitrāvaruṇa) "Do you address a call (to the Hotṛ to recite the yājyā) for the Puroḍaśas set for Indra at the Midday pressing. At the Vaṣaṭ-utterance he makes the offering. Taking similarly[4] portions of oblations from the Upabhṛt into the Juhū, he says (to the Maitrāvaruṇa) "Do you recite the puronuvākyā for Agni." Having caused to announce, he says (to him), "Do you address a call (to the Hotṛ to recite the yājyā) for Agni." At the Vaṣaṭ-utterance he makes the offering in the eastern half of the northern half (of the fire-place) beyond the earlier offerings. Having similarly[4] crossed towards the north, having kept the ladles in their places and having similarly[4] put the Iḍā into the pan, he pushes the Puroḍāśas to the west (towards the Hotṛ). Some teachers, saying that the Iḍā represents the cattle (prescribe that the relevant priests and the sacrificer) go together (to the Hotṛ for the invocation of the Iḍā). Moving towards the east, he says (to the Maitrāvaruṇa), "Do you recite the hymn for the goblets being filled in."

VIII.4

"Do you fill in the goblets following the Hotṛ's goblet, render them bright on both sides; O Camasādhvaryu of the Acchāvāka, do thou also fill in, O pratiprasthātṛ, do you be by my side with four splinters—(two) sprinkled and (two) not sprinkled." They act according to the call. The ritual up to the announcing is similar.[1] (The Adhvaryu) moves apart at the announcing (by the Āgnīdhra) itself. The Adhvaryu standing towards the east and facing west causes to announce; "Do thou announce," "May it be heard," "Do you (O Maitrāvaruṇa) address a call (to the Hotṛ) to recite (the yājyā) for the Soma, the exclusive portion for Indra, consisting of Śukra and Manthin and dropping sweetness at the Midday pressing." At the Vaṣaṭ-utterance, both make the offerings with the verse, "He (=Indra) is the first restorer, all doing. Being the first, he is Mitra, Varuṇa and Agni; being the first, he is Bṛhaspati the wise. I offer the pressed Soma to Indra, Svāhā."[2] At the Vaṣaṭ and second Vaṣaṭ-utterance, they offer twice. Similarly (the Camasādhvaryus) offer all the goblets twice each. Similarly[1] he gives the call, "Let the Hotṛ's goblet go (to him); let the Brahman's" etc. Similarly[1] having turned by the right he pours down the remnants of the cup into the Hotṛ's goblet with the formula, "I pour down thee the offered into the offered one, full strength for the gods, full of honey for men" or silently. Similarly[1] the Pratiprasthātṛ offers on the northern half of the Āhavanīya remnants of the

1. cf. BaudhŚS VII.14
2. TBr. I.1.5

यन्त्येते महर्त्विजां चमसाः । तथैते होत्रकाणां चमसाध्वर्यवः सकृत्सकृद्द्रोणकलशादभ्युन्नीयोपावर्तन्ते । तेषां तथैव मैत्रावरुणचमसमा-दायाश्राव्याह प्रशास्तर्यजेति । वषट्कृतानुवषट्कृते द्विर्जुहोति । ब्रह्मन्यज पोतर्यज नेष्टर्यजाच्छावाक यजाग्नीद्यजेति । षड्ढोत्राः संयाज्य प्रदक्षिणामावृत्य प्रत्यङ्ङुद्रुत्याग्रेण होतारमुपविशत्ययाडग्नीदिति । स भद्रमकरित्याह होता यो नः सोमꣳ राजानं पाययिष्यतीति । तथाप उपस्पृश्य होत्र इडामुपोद्यच्छन्ते । उपहूयमानायामिडायामुपप्रगृह्णन्ति चमसान् । उप-हूतायामिडायामग्नीध आदधाति षडवत्तम् । प्राश्नन्ति । मार्जयन्ते । इडोप-हूताꣳश्चमसान्भक्षयन्ति भक्षेहि माविशेति दीर्घभक्षमनुद्रुत्य रुद्रवद्गणस्य सोम देव ते मतिविदो माध्यंदिनस्य सवनस्य त्रिष्टुप्छन्दस इन्द्रपीतस्य मधुमत उपहूतस्योपहूतो भक्षयामीति । होतृचमसमेवैते त्रयः समुपहूय भक्षयन्ति । यथाचमसं चमसान् । हिन्व म इत्यात्मानं प्रत्यभिमृशन्ते । आप्याययन्ति चमसानाप्यायस्व समेतु त इति । सीदन्ति नाराशꣳसा आप्यायिता दक्षिणस्य हविर्धानस्यापालम्बमधोऽधस्तृतीयाय मरुत्वतीयाय । एतस्मिन्काल आग्नीध्रे यजमानः पुरोडाशानां प्राश्नाति । यदशना स्यात्पत्नी पत्नीशाले ॥ ४ ॥ प्रथमः ॥

Manthin cup. Similarly having touched water, he keeps the Śukra cup and the Manthin cup at their places. The goblets of the principal priests are taken towards them.

The Camasādhvayus of the Hotrakas stand by having taken up Soma once each from the Droṇakalaśa. Having taken in a similar manner[1] the Maitrāvaruṇa's goblet out of them and having caused to announce, he says, "O Praśātṛ, do you recite the yājyā." At the Vaṣaṭ and second Vaṣaṭ-utterance he offers twice. (Similarly he calls out) "O Brāhmaṇācchaṁsin, do you recite the yājyā," "O Potṛ, do thou recite the yājyā;" "O Neṣṭṛ, do thou recite the yājyā," "O Acchāvāka, do thou recite the yājyā," "O Agnīdh, do thou recite the yājyā." Thus having caused six Hotrakas to recite their yājyās, having turned by the right, and having hastened towards the west, he sits down in front of the Hotṛ informing him "The Agnīdh has recited his yājyā." The Hotṛ says, "He who is going to offer us king Soma has done a good thing." Having similarly touched water, they hold up Iḍā for the Hotṛ. While Iḍā is being invoked, they join to it the goblets. After the Iḍā has been invoked, he gives Āgnīdhra's portion in six cuttings. They consume the Iḍā; sprinkle themselves. They consume the goblets which have been invoked as Iḍā with the formula, "O portion to be consumed, come hither, enter me."[3] Having gone over this Dīrghabhakṣa formula, (he further continues), "O Soma, I, having sought the consent, consume thee who hast Vasus for the troops, who knowest the mind, who belongest to the midday pressing, who hast Triṣṭubh for thy metre, who art drunk by Indra, who hast sweetness and whose consent is sought."[4] These three[5] consume the Hotṛ's goblet having obtained the consent of each other. (The Camasins) consume their respective goblets. They touch, each one to himself, with the formula, "Impel my limbs O thou, with tawny steeds; do not distress my troops. Propitious, do thou honour for me the seven Ṛṣis, do not go below my navel."[6] They swell the goblets with the verse, "O Soma, do thou swell; let thy strength be gathered from all sides. Do thou be in the gathering of strength."[6] The Nārāśaṁsa goblets which have been made to swell lie, each one, below the rear part of the southern Havirdhāna cart for the third Marutvatīya cup. At this juncture the sacrificer consumes the remnants of the Puroḍāśas. The sacrificer's wife eats whatever she is used to in her shed.

3. TS.III.2.5.1
4. TS.III.2.5.2
5. The Hotṛ, the Adhvaryu and the Pratiprasthātṛ
6. TS.III.2.5.3

अथ दाक्षिणानि होष्यन्याचत्याज्यस्थालीः सस्रुवाः स्रुचं वासः। तस्यैतस्य वसनस्यान्तमायां दशायां हिरण्यशल्कः प्रग्रथितो भवति। एतत्समादायाहैहि यजमानेति। उत्तरेणाग्नीध्रीयं परीत्योत्तरेण सदः परीत्य पूर्वया द्वारा शालां प्रपाद्य समन्वारब्धेष्वपिव्रतेषु संप्रच्छन्नेषु गार्हपत्य आज्यं विलाप्योत्पूय स्रुचि चतुर्गृहीतं गृहीत्वा वसनस्यान्तः स्रुग्दण्ड उपसंगृह्य सौरीभ्यामृग्भ्यां गार्हपत्ये जुहोत्युदु त्यं जातवेदसं देवं वहन्ति केतवः। दृशे विश्वाय सूर्यः स्वाहेति। अपरं चतुर्गृहीतं गृहीत्वा गार्हपत्य एव जुहोति चित्रं देवानामुदगादनीकं चक्षुर्मित्रस्य वरुणस्याग्नेः। आप्रा द्यावापृथिवी अन्तरिक्षः सूर्य आत्मा जगतस्तस्थुषश्च स्वाहेति। अथाग्नीध्रं द्रुत्वा स्रुचि चतुर्गृहीतं गृहीत्वा वसनस्यैवान्तः स्रुग्दण्ड उपसंगृह्य नयवत्यर्चाग्नीध्रे जुहोत्यग्ने नय सुपथा राये अस्मान्विश्वानि देव वयुनानि विद्वान्। युयोध्यस्मज्जुहुराणमेनो भूयिष्ठां ते नमउक्तिं विधेम स्वाहेति। अथ दिवं गच्छ सुवः पतेति हिरण्यः हुत्वोद्गृह्णाति। सृज्यन्ते दक्षिणा दक्षिणापथेनान्तरेण सदश्च गार्हपत्यं चान्तरेण सदश्चाग्नीधं चान्तरेण चात्वालोत्करौ। एवमुदीच्यः प्रतिपद्यन्ते। ताः प्रदक्षिणं कृत्वाभ्यैति रूपेण वो रूपमभ्यैमि वयसा वय इति। अथैना विभजति तुथो वो विश्ववेदा विभजतु वर्षिष्ठे अधि नाक इति। अथ सदो ऽभ्यैत्येतत्ते अग्ने राध ऐति सोमच्युतं तन्मित्रस्य पथा नयर्तस्य पथा प्रेत चन्द्रदक्षिणा यज्ञस्य पथा सुविता नयन्तीरिति ॥ ५ ॥

VIII.5

When he is about to offer the offerings pertaining to the Dakṣiṇās, (the Adhvaryu) asks for the vessel of clarified butter together with the spoon, the ladle and a piece of cloth. A piece of gold is tied to the last fringe of this piece of cloth. Having taken this up, he says, "Come O sacrificer." Having gone around along the north of the Āgnīdhrīya mound and along the north of the Sadas and having led him into the (Prāgvaṁśa) shed, while his near relations have contacted successively and have been covered under a canopy, having melted clarified butter over the Gārhapatya, having taken four spoonfuls into the ladle, having caught the end of the piece of cloth on the handle of the ladle, he makes offerings on the Gārhapatya with two verses addressed to Sūrya, "Thy rays bear upwards god Sūrya, the lord of wealth, so that every thing may be visible, Svāhā."[1] Having taken up another four spoonfuls, he makes an offering on the Gārhapatya itself with the verse, "The bright face of the gods has arisen, the eye of Mitra, Varuṇa and Agni. It has filled in the heaven, the earth and midregion, the sun, the soul of the moving and the standing, Svāhā."[1] Having hastened to the Āgnīdhra fire, having taken up four spoonfuls into the ladle, having caught the end of the piece of cloth on the handle of the ladle, he makes an offering on the Āgnīdhra fire with the verse containing the word *naya*. "O Agni, lead us by a fair path to wealth, O god, knowing all the ways, drive from us the sin that leads astray. We shall pay deep homage to thee, Svāhā."[2] Having made the offering, he takes up the piece of gold with the formula, "Do thou go to the heaven; fly towards the sun."[1]

(The cows to be given away as) Dakṣiṇā are led by the southern path in between the Sadas and the Gārhapatya, in between the Sadas and the Āgnīdhra mound and in between the Cātvāla and the rubbish heap. Thus they go towards the north. Going around by the right, (the sacrificer) approaches them with the formula, "I reach your form with (my) form; your age with (my age)."[2] He distributes them with the formula, "May Tutha, all-knowing, assign you in the highest firmament."[2] He comes towards the Sadas with the formula, "This gift of thine, O Agni, comes impelled by the Soma. Lead it by the path of Mitra. Do you go on by the path of the holy order, of brilliant gifts, leading prosperity by the path of sacrifice."[2]

1. TS.I.4.43.1
2. TS.I.4.43.2

अथैष आत्रेयो ऽग्रेण सद आस्ते । तमभ्यैति ब्राह्मणमद्य राध्यासमृषिमार्षेयं पितृमन्तं पैतृमत्यꣳ सुधातुदक्षिणमिति । अथैनमुत्क्रम्य पृच्छति क आत्रेय इति । अयमहमितीतरः प्रत्याह । तं तथैव द्वितीय-मुत्क्रम्य पृच्छति क आत्रेय इति । अयमहमित्येवेतरः प्रत्याह । तं तथैव तृतीयमुत्क्रम्य पृच्छति क आत्रेय इति । अयमहमित्येवेतरः प्रत्याह । तस्य पाणौ हिरण्यमादधाति चन्द्र मꣳहेति यदु चान्यदुपकल्पते । अथाग्नीध्रं द्रुत्वा हिरण्यमुखमग्नीधे ददाति । अथ सद आगत्य ब्रह्मणे ददाति होत्र उद्गात्रे । अथ हविर्धानं द्रुत्वाध्वर्यवे ददाति य उ चैनमन्ये ऽभितो भवन्ति । अथ सद आगत्य प्रस्तोत्रे ददाति प्रशास्त्रे ब्राह्मणाच्छꣳसिने ऽच्छावाकस्य सदस्यस्याग्नीधः पोतुर्नेष्टुर्ग्रावस्तुत उन्नेतुः सुब्रह्मणस्य प्रतिहर्तुरन्ततः । यथासमुदितं प्रसर्पकेभ्यः । अथाहैहि यजमानेति । आग्नीध्रं द्रुत्वा स्रुचि चतुर्गृहीतं गृहीत्वाग्नीध्रे पञ्च वैश्वकर्मणानि जुहोति यज्ञपतिमृषय एनसाहुरिति । अथातिक्रामातीमोक्षैश्चरत्यग्निना देवेन ये देवा यज्ञहन इत्येताभ्यामनुवाकाभ्याम् । अथ यजमानं प्राञ्चमीक्षयति वि

VIII.6

One belonging to Atri gotra sits down in front of the Sadas. (The Adhvaryu) goes towards him with the formula, "May I win a brāhmaṇa today, a Ṛṣi, belonging to the gotra of a Ṛṣi, the son of a well-known father, the grandson of a well-known grandfather, fit for the Dakṣiṇā. Going towards him, he asks, "Who is here who belong to Atri gotra"? "I am here," replies the other one. He puts a piece of gold on his palm with the formula, "O lustrous, O gift," he also gives whatever he can. Having gone to the Āgnīdhra chamber, he gives the Āgnīdhra the Dakṣiṇā with gold as the foremost. Having come to the Sadas, he gives to the Brahman, the Hotṛ and the Udgātṛ. Having gone to the Havirdhāna shed, he gives to the Adhvaryu and also to those who are by his side. Having come to the Sadas, he gives to the Prastotṛ, the Praśāstṛ, Brāhmaṇāchaṁsin, Acchāvāka, Sadasya, Agnīdh, Potṛ, Neṣṭṛ, Grāvastut, Unnetṛ, Subrahmaṇya and finally the Pratihartṛ. He gives to the visitors according to their status.

Then (the Adhvaryu) says, "Come, O sacrificer." Having gone to the Āgnīdhra chamber, and having taken four spoonfuls in the ladle, he offers on the Āgnīdhra fire five offerings to Viśvakarman with the verses, "To the lord of the sacrifice the Ṛṣis said, by thy sin men are excluded from sharing and are troubled. He did secure the two drops of honey. May Viśvakarman unite us with them—Dreadful are the Ṛṣis; homage be to them in the union with their eye and mind. Great, real and glorious reverence to Bṛhaspati. Homage to Viśvakarman, may he guard us—Deeming that the Somadrinkers are his own, knowing the breath like a valiant man in battle, he has committed a great sin and is bound by them—him set free O Viśvakarman, for safety—Those who, eating, did not deserve riches, whom the fires on the Dhiṣṇiyas troubled, that is their offering to expiate for the ill sacrifice. May Viśvakarman make it a good sacrifice for us—Obeisance to the Pitṛs who have watched around us, who are makers of the sacrifice, desirous of the sacrifice, the beneficient divinities. We have not brought you the offering without desires. Do not trouble us for this sin."[1] He murmurs the Atikrāma and Atīmokṣa formulas contained in the two Anuvākas.[2] (The Atikrāma formulas are); "Through god Agni I conquer the hostile armies through the Gāyatrī metre, Trivṛtstoma, Rathantarasāman, the thunderbolt of Vaṣaṭkāra. I trample down the earlier born enemies; keep them off, I ward them off from this residence, from this region; him who hates us and whom we hate; I pass the mover through Viṣṇu-strides—Through god Indra I conquer the hostile armies, through the Triṣṭubh metre, Pañcadaśastoma,

1. TS.III.2.8.1-3
2. TS.III.5.3-4

सुवः पश्य व्यन्तरिक्षमिति । अथैनꣳ सदस्युपवेशयति यतस्व सदस्यै-रिति । अथ दक्षिणाः समनुदिशत्यस्मद्दात्रा देवत्रा गच्छत मधुमतीः प्रदातारमाविशतानवहायास्मान्देवयानेन पथेत सुकृतां लोके सीदत तन्नः सꣳस्कृतमिति ॥ ६ ॥

अथ प्राडयन्नाहेन्द्राय मरुत्वते ऽनुब्रूहीति । तच्छ्रुत्वा प्रतिप्रस्थाता ग्रहावादायोपनिष्क्रामति । उपनिष्क्रान्तस्यैवाध्वर्युर्ग्रहावादत्ते । उत्तरतस्तिष्ठते प्रतिप्रस्थात्रे ऽन्यतरं प्रयच्छति । अथाश्रावयत्यो श्रावयास्तु श्रौषडिन्द्राय मरुत्वते प्रेष्येति । वषट्कृते सहोभौ जुहुतः । अथ प्रतिप्रस्थाताध्वर्योः पात्रे ग्रहस्य सꣳस्रावमवनयति । तमाह प्रतिप्रस्थातरेतेन पात्रेण तृतीयं मरुत्वतीयं ग्रहं गृहाणेति । तेन प्रतिप्रस्थाता तृतीयं मरुत्वतीयं ग्रहं गृह्णाति द्रोणकलशात्परिप्लुना पात्रेण मरुत्वाꣳ इन्द्र वृषभो रणायेत्यनुद्रुत्योपयामगृहीतो ऽसीन्द्राय त्वा मरुत्वते जुष्टं गृह्णामीति । परिमृज्य सादयत्येष ते योनिरिन्द्राय त्वा मरुत्वत इति । अथाध्वर्युः प्रदक्षिणमावृत्य प्रत्यङ्ङाद्रुत्य होत्रैतत्पात्रꣳ संभक्षयतीन्द्रेण मरुत्वता पीतस्येति । अथ निगृह्य पात्रं

Bṛhatsāman, the thunderbolt of Vaṣaṭkāra. I trample down the together-born enemeis ... - Through Viśve Devas I conquer the hostile armies through the Jagatī-metre, Saptadaśa-stoma, Vāmadevyasāman, the thunderbolt of Vaṣaṭkāra the post-born enemies ..." (The Atīmokṣa formulas are:) "The evil demons destroying the sacrifice, stealing the sacrifice who are seated on earth, may Agni protect me from them. May we go to those who do good deeds—We have come O noble ones, Mitra and Varuṇa, to the share of the nights that is yours, grasping the firmament, in the place of good deeds on the third ridge above the light of the sky—The evil demons, destroyers of the sacrifice, stealers of the sacrifice who sit in the midregion, from them may Vāyu guard me. May we go to those who do good deeds—The nights of thine, O Savitṛ, which go, traversed by gods between heaven and earth, with all your resorts and offspring do you, first mounting the light, traverse the regions—The evil demons, destroyers of sacrifice, stealers of sacrifice, who sit in the heaven, from them may Sūrya guard me. May we go to those who do good deeds—That highest oblation wherewith O all-knower, thou didst collect milk for Indra, therewith O Agni, do thou make him grow. Bestow on him lordship over his kinsmen." He makes the sacrificer gaze towards the east with the formula, "Gaze on the heaven, gaze on the midregion."[3] He makes him sit in the Sadas with the formula, "Join those in the Sadas."[3] The sacrificer points to the Dakṣiṇās with the formula, "Given by us, go to the gods, full of sweetness; enter the giver, without leaving us go by the path leading to the gods. Sit in the region of the righteous. May this be accomplished for us."[4]

VIII.7

Going eastwards (the Adhvaryu) says (to the Maitrāvaruṇa), "Do you recite the puronuvākyā for Indra accompanied by the Maruts." Listening to it, the Pratiprasthātṛ goes out taking the two cups. The Adhvaryu takes up the cups from the Pratiprasthātṛ who has gone out. He hands over one of them to the Pratiprasthātṛ standing towards the north. He causes to announce, "Do thou anounce," "May it be heard;" "Do you address a call (to the Hotṛ) to recite the yājyā for Indra accompanied by Maruts." At the Vaṣaṭ-utterance both make the offering simultaneously. The Pratiprasthātṛ pours down the remnants of his cup into the Adhvaryu's cup. To him the Adhvaryu says, "O Pratiprasthātṛ, do you take up the third Marutvatīya draught into this cup." The Pratiprasthātṛ takes up the third Marutvatīya draught from the Droṇakalaśa by means of the drawing spoon with the verse, "O Indra, do thou, accompanied by Maruts, the mighty, drink the Soma for joy, to thy extent. Pour within the wave of sweetness. Thou art since long, the King of pressed drinks."[1]

3. TS.I.4.43.2
4. TS.I.4.43.3

1. TS.I.4.19

पराङावर्तत इडा देवहूरिति । यावदेतस्य यजुषः पर्याप्नोति तावज्जपति । अभ्येनमाह्वयते होता । प्रत्याह्वयतेऽध्वर्युः । शंसति प्रतिगृणाति । प्रसिद्धमुक्थं प्रतिगीर्य प्राङेत्योद्यच्छत एतं तृतीयं मरुत्वतीयं ग्रहम् । अनूद्यच्छन्ते नाराशंसान् । अथाश्रावयत्यो श्रावयास्तु श्रौषडुक्थशा यज सोमस्येति । वषट्कृतानुवषट्कृते द्विर्जुहोति । तथैव द्विर्द्विर्नाराशंसाननुप्रकम्पयन्ति । एतत्पात्रं नाराशंसा अन्वायन्ति । अनुसवनभक्ष इन्द्रेण मरुत्वता पीतस्येति । होता चैवाध्वर्युश्चैतत्पात्रं संभक्षयतो नराशंसपीतेन नाराशंसान्नराशंसपीतस्य सोम देव ते मतिविदो माध्यंदिनस्य सवनस्य त्रिष्टुप्छन्दसः पितृपीतस्य मधुमत उपहूतस्योपहूतो भक्षयामीति । होतृचमसमेवैते त्रयः समुपहूय भक्षयन्ति । यथाचमसं चमसान् हिन्व म इत्यात्मानं प्रत्यभिमृशन्ते । आप्याययन्ति चमसानाप्यायस्व समेतु त इति । सीदन्ति नाराशंसा आप्यायिता दक्षिणस्य हविर्धानस्यापालम्बमधोऽधो माहेन्द्राय ॥ ७ ॥

Following this, he says, "Thou art taken with a support; for Indra accompanied by Maruts thee."[1] Having wiped it around, he keeps it down with the formula, "This is thy birth-place; for thee accompanied by Maruts."[1] The Adhvaryu, having turned by the right and having hastened towards the west, consumes the cup together with the Hotṛ with the formulas, "(of the Soma) drunk by Indra accompanied by Maruts..."[2]

Taking hold of the cup (the Adhvaryu) turns away the formula, "May Iḍā who summons the gods, Manu who leads the sacrifice, may Bṛhaspati recite the hymns and acclamations. Viśve Devas are reciters of the hymns. O Mother earth, do not harm me. I shall think of honey, may I utter speech full of honey for the gods, and acceptable to men. May the gods aid me to radiance; may the Pitṛs rejoice in me."[3] He murmurs this formula up to that extent to which he can. The Hotṛ calls upon him. The Adhvaryu responds. (The Hotṛ) recites the Śastra. (The Adhvaryu) responds in recitation. Having responded to the Śastra in the prescribed manner and having gone eastwards, he lifts up the third Marutvatīya cup. The Nārāśaṁsa goblets are lifted up. The Adhvaryu causes to announce; "Do thou announce;" "May it be heard;" "O reciter of the Śastra, do you recite the yājyā for the offering of Soma." He makes the offering twice at the Vaṣaṭ and second Vaṣaṭ-uṭterance. Similarly (the Camasādhvaryus) shake the Nārāśaṁsa goblets twice each. The Nārāsaṁsa goblets follow the cup. The Savanabhakṣa formula following (the invocation of Iḍā) is "... (of Soma) drunk by Indra accompanied by Maruts ...."[2] The Hotṛ and the Adhvaryu together consume this cup and the Camasins consume the Nārāśaṁsa goblets with the Narāsaṁsapīta formula, "O God Soma, I, given consent, consume thee who art drunk by Narāśaṁsa, who knowest the mind, who belongest to the Midday-pressing, who hast Triṣṭubh for thy metre, who art drunk by the Pitṛs, who hast sweetness and who art given consent."[4] These three[5] consume the Hotṛ's goblet obtaining the consent of each other. (The camasins consume) their respective goblets. They touch, each one to himself, with the formula, "Impel my limbs, O thou with tawny steeds, do not distress my troops. Propitious, do thou honour for me the seven Ṛsis; do not go below my navel."[6] They swell the goblets with the verse, "O Soma, do thou swell; let thy strength be gathered from all sides. Do thou be the cause for acquisition of strength."[6] The Nārāśaṁsa goblets lie swollen, below the rear part of the southern Havirdhāna cart for the offering to Mahendra.

2. cf. TS. III.2.5.2
3. TS.III.3.2.1
4. TS.III.2.5.1
5. The Hotṛ, the Adhvaryu and the Pratiprasthātṛ.
6. TS.III.2.5.3

अथ प्राङेत्य शुक्रपात्रमाददान आहोन्नेतर्यदेमं माहेन्द्रं ग्रहं गृह्णाम्यथोदञ्चः राजानं पूतभृतमभि संपवयताद्दशाभिर्द्रोणकलशं मृष्ट्वा न्युब्जतादिति। स तथा करोति। स शुक्रपात्रेण माहेन्द्रं द्रोणकलशाद्गृह्णाति महाः इन्द्रो य ओजसेत्यनुद्रुत्योपयामगृहीतो ऽसि महेन्द्राय त्वा जुष्टं गृह्णामीति । परिमृज्य सादयत्येष ते योनिर्महेन्द्राय त्वेति । अथाप उपस्पृश्य बर्हिषी आदाय वाचंयमः प्रत्यङ् द्रुत्वा स्तोत्रमुपाकरोति । स्तुवते माहेन्द्राय। प्रस्तुते साम्नि संप्रैषमाहाभिषोतारो ऽभिषुणुताग्नीदाशिरं विनयोलूखलमुद्वादय प्रतिप्रस्थातर्वारुणमेककपालं निर्वप सौम्यस्य विद्धीति । यथासंप्रैषं ते कुर्वन्ति । होत्र एषोत्तमेति प्राहुः । होतुः कालात्पराङवर्तते ऽध्वर्युः । अभ्येनमाह्वयते होता । प्रत्याह्वयते ऽध्वर्युः। शंसति। प्रतिगृणाति। प्रसिद्धमुक्थं प्रतिगीर्य प्राङेत्योद्यच्छत एतं माहेन्द्रं ग्रहम्। अनूद्यच्छन्ते नाराशंसान्। अथाश्रावयत्यो श्रावयास्तु श्रौषडुक्थशा यज सोमस्येति। वषट्कृतानुवषट्कृते द्विर्जुहोति। तथैव द्विर्द्विर्नाराशंसाननुप्रकम्पयन्ति । एतत्पात्रं नाराशंसा अन्वायन्ति । अनुसवनभक्षो महेन्द्रेण पीतस्येति। होता चैवाध्वर्युश्चैतत्पात्रं संभक्षयतो नराशंसपीतेन नाराशंसान्नराशंसपीतस्य सोम देव ते मतिविदो माध्यंदिनस्य सवनस्य त्रिष्टुप्छन्दसः पितृपीतस्य मधुमत उपहूतस्योपहूतो भक्षयामीति । होतृचमसमेवैते त्रयः समुपहूय भक्षयन्ति । यथाचमसं चमसान्। हिन्व म इत्यात्मानं प्रत्यभिमृशन्ते। नाप्याययन्ति चमसान्। सर्वभक्षा मार्जयन्ते। अथेन्द्राय त्वेन्द्राय त्वेत्येवं त्रिभिरुक्थ्यपर्यायैश्चरति। तं तथैवोत्तमे ऽतिशिष्ट आहाच्छावाकस्य चमसमनून्नयध्वमुन्नेतः सर्वश एव राजानमुन्नय मातिरीरिचः प्रतिप्रस्थातरुपैतेन ग्रहेण रमैहि यजमानेति।

VIII.8

Having gone towards the east, taking up the Śukra cup (the Adhvaryu) says, "O Unnetṛ, when I take up the cup for Mahendra, do thou pass the Soma into the Pūtabhṛt jar towards the north; having cleansed the Droṇakalaśa with fringes, do thou put it upsidedown." He does so. He takes a draught for Mahendra in the Śukra cup from the Droṇakalaśa with the verse, "Great is Indra who through his might is like the cloud giving rain. He waxes with the praise by Vatsa." Following this he adds, "Thou art taken with a support; I take thee agreeable to Mahendra."[1] Having wiped it around, he places it with the formula. "This is thy birth-place; for Mahendra thee." Having touched water, having taken two darbha-blades, having restrained speech and having hastened to the west, he introduces the Stotra. The Udgātṛs chant the Stotra for Mahendra. As soon as the chanting of the Sāman is commenced, he gives out the call, "O pressers of Soma, do you press; O Agnīdh, do thou stir the milk; cause the mortar to make sound, O Pratiprasthātṛ, do you pour out paddy for a cake on one potsherd for Varuṇa, and enquire about the rice cooked for Soma." They act according to the calls. The chanters announce to the Hotṛ : "This is the last (verse)." The Adhvaryu turns about from the place in front of the Hotṛ. The Hotṛ calls him. The Adhvaryu responds. (The Hotṛ) recites the Śastra. (The Adhvaryu) responds. Having responded in the prescribed manner and having gone towards the east, he lifts up the cup for Mahendra. The Nārāśaṁsa goblets are lifted up subsequently. He causes to announce; "Do thou announce;" "May it be heard," "O reciter of the Śastra, do you recite the yājyā for Soma." He makes the offering twice at the Vaṣaṭ and second Vaṣaṭ-utterance. Similarly (the Camasādhvaryus) shake the Nārāsaṁsa goblets twice. The Nārāśaṁsa goblets follow the cup. The Savanabhakṣa formula following (the invocation of Iḍā) is "...(of the Soma) consumed by Mahendra...." The Hotṛ and the Adhvaryu together consume the cup. (The Camasins) consume the Nārāśaṁsa goblets with the Narāśaṁsapīta formula, "O god Soma, I, given consent, consume thee who art drunk by Narāśaṁsa, who knowest the mind, who belongest to the Midday pressing, who hast Triṣṭubh for thy metre, who art drunk by the Pitṛs, who hast sweetness and who art given consent."[2] These three[3] consume the Hotṛ's goblet obtaining the consent of each other. (The Camasins consume) their respective goblets. They touch, each one to himself, with the formula, "Impel my limbs, O thou with tawny steeds; do not distress my troops. Propitious, do thou honour for me the seven Ṛṣis. Do not go below my navel."[4] The goblets are not swollen. Consuming the entire quantity, they sprinkle themselves.

1. TS.I.4.20
2. TS.III.2.5.1
3. The Hotṛ, the Adhvaryu and the Pratiprasthātṛ.
4. TS.III.2.5.3

पूर्वया द्वारा हविर्धानं प्रपाद्याथोदुब्ज्याधवनीयꣳ सर्वश एव वसतीवरीः पर्यस्यति । सर्वश एवैकधनान्। पुरोऽक्षमेव वसतीवरीकलशं मृष्ट्वा न्युब्जति । पश्चादक्षमेकधनान् । अच्छावाकचमसमेव प्रथममुन्नयन्ति । यथोपपादमितरान् । सर्वश एव राजानꣳ समुन्नीयोत्तरवेद्याꣳ सꣳसादयन्ति। अथादत्त उक्थ्यस्थाल्या औपशयं पात्रम् । तस्मिन्नेतꣳ सर्वश एव राजानं गृह्णाति य उक्थ्यस्थाल्यां भवति । स उ वा ऐन्द्र एव भवति । अथोक्थं वाचीत्याह माध्यंदिनꣳ सवनं प्रतिगीर्य प्रशास्तः प्रसुहीति । सर्पतेत्याह प्रशास्ता । संतिष्ठते माध्यंदिनꣳ सवनम् ॥ ८ ॥ द्वितीयः ॥

प्रसर्पन्ति तृतीयसवनाय देवी द्वारावित्यत एवोर्ध्वेन । संप्रसृप्तान्विदित्वाध्वर्युः प्राङयन्नाहाग्नीत्परिश्रयणमाहर प्रतिप्रस्थातराशिरमानय शृतातङ्क्यमादित्यग्रहाय दध्याहरैहि यजमानेति । पूर्वया द्वारा हविर्धानं प्रपाद्य य एष उपाꣳशुपात्रे ऽꣳशुः प्रास्तो भवति तं माध्यंदिनीय ऋजीषे ऽपिसृज्य यमेव कं च ग्रावाणमादायोन्नेतारमाहाहरोपसृजेति । उपसृजत्युन्नेताधवनीयादुदचनेन । अपरिमितमभिषुत्याथैनꣳ सुसंभृतꣳ संभरण्याꣳ संभृत्योन्नेत्र उत्प्रयच्छति । तमुन्नेताधवनीये ऽवनयति । एवमेव द्वितीयः पर्यायः संतिष्ठते । एवं तृतीयः । ऋजीषमन्ततो दशापवित्रेण परिवेष्ट्योन्नेत्र उत्प्रयच्छति । तदुन्नेताधवनीये विक्षाल्य प्रपीड्य दक्षिणस्य हविर्धानस्यान्तरेणेषे उपातिहृत्य नीड उत्सादयति । परिश्रयन्ति पूर्वां द्वारमपरां च । अथादत्त आदित्यस्थाल्या औपशयं पात्रम् । तस्मिन्नेतस्य राज्ञस्तृतीयवेलां गृह्णाति य आदित्यस्थाल्यां भवति कदा च न स्तरीरसीत्यनुद्रुत्योपयामगृहीतो ऽस्यादित्येभ्यस्त्वा जुष्टं गृह्णामीति ।

He goes through three Ukthya rounds (each time taking the cup) with "for Indra thee" "for Indra thee." When the last round remains, he says, "Do you fill in the goblets following the Acchāvāka's goblet, O Unnetṛ, do thou take up the entire quality of Soma, do not keep back, O Pratiprasthātṛ, do you stop (the offering) with this cup. Come O sacrificer." Having led him into the Havirdhāna shed by the eastern door, having kept the Ādhavanīya jar upsidedown, he pours down the entire quantity of Vasatīvarī water and the entire quantity of Ekadhana pitchers. Having washed the Vasatīvarī pitcher, he puts it upsidedown in front of the axle; the Ekadhana pitchers to the rear of the axle. The Acchāvāka's goblet is filled in first; others as one likes. Having filled in the entire Soma, they keep them on the Uttaravedi. (The Pratiprasthātṛ) takes the cup lying near the Ukthya vessel. In it he takes the entire quantity from the Ukthya vessel. It belongs to Indra. Having responded to (each of the Śastras in) the Midday pressing (the Adhvaryu or the Pratiprasthātṛ) says, "The Śastra has been recited (nicely)." (He further says) "O Praśāstṛ, do thou impel." "Do you disperse," says the Praśāstṛ.

The Midday-pressing thus comes to an end.

VIII.9

THIRD PRESSING

They proceed to the third pressing with the formulas beginning with "O divine doors, do you not torment me."[1] Knowing that the priests have entered the Sadas, the Adhvaryu going eastwards says, "O Agnīdh, do thou bring the enclosure. O Pratiprasthātṛ, do you bring milk, bring the curds obtained by curdling boiled milk, for the Āditya's cup, come O sacrificer." Having led him into the Havidrdhāna shed by the eastern door, having put into the residue of Soma pertaining to the Midday pressing the shoot which was put into the Upāṁśu cup and having taken up one of the pressing stones, he says to the Unnetṛ, "Bring, pour out." The Unnetṛ pours out Soma from the Ādhavanīya jar by means of the drawing spoon. Having pressed (the Soma) many times and having collected it in a pan in ample quantity, he hands it over to the Unnetṛ. The Unnetṛ pours it into the Ādhavanīya jar. Thus a second round takes place; also a third one. Having finally covered the residue with the woollen filter, he hands it over to the Unnetṛ, The Unnetṛ, having stirred it in the Ādhavanīya, having twisted it and having carried it inbetween the two poles of the southern Havirdhāna cart, keeps it in the seat.

The eastern and western doors (of the Havirdhāna shed) are enclosed. Then he takes the cup lying near the Āditya-vessel. He takes in it one third part of the Soma contained in the Āditya-vessel with the verses, "O Indra, thou art never barren, never dost thou fail thy worshipper. Now more and more is thy divine gift

1. TS.III.2.4.4

बर्हिषी अन्तर्धाय शृतातङ्क्येन श्रीणाति कदा च न प्रयुच्छसीत्यनुद्रुत्योपयामगृहीतो ऽस्यादित्येभ्यस्त्वा जुष्टं गृह्णामीति । अपोद्धृत्य बर्हिषी अर्धवेलाः राज्ञो गृह्णाति यज्ञो देवानां प्रत्येति सुम्नमित्यनुद्रुत्योपयामगृहीतो ऽस्यादित्येभ्यस्त्वा जुष्टं गृह्णामीति । अथैनः स्थविमत उपाःशुसवनेन श्रीणाति विवस्व आदित्यैष ते सोमपीथस्तेन मन्दस्व तेन तृप्य तृप्यास्म ते वयं तर्पयितारो या दिव्या वृष्टिस्तया त्वा श्रीणामीति । अथैनमुद्गृह्णाति । अत्र विज्ञानमुपैति यदि ताजक् प्रस्कन्दत्यप्तुर्वर्षुकः पर्जन्यो भवति । यदि चिरमवर्षुकः । न सादयतीति ब्राह्मणम् । अथैनमुपाःशुसवनं दशापवित्रेण परिवेष्ट्य तेनाधस्तात्पात्रमुद्धन्त्यूर्मिकारमविषिब्जन् ॥ ९ ॥

आ समुद्रादान्तरिक्षात्प्रजापतिरुदधिं च्यावयातीन्द्रः प्रस्नौतु मरुतो वर्षयन्तून्नम्भय पृथिवीं भिन्द्धीदं दिव्यं नभः। उद्नो दिव्यस्य नो देहीशानो विसृजा दृतिमिति । अथैनमुपाःशुसवनं दशापवित्रेण परिमृज्य ग्रावस्वपिसृजति। विवृण्वन्ति पूर्वां द्वारमपरां च। अथैतं ग्रहं बर्हिर्हस्तेनापिधायोपोत्तिष्ठन्नाहादित्येभ्यः प्रियेभ्यः प्रियधामभ्यः प्रियव्रतेभ्यो महस्वसरस्य पतिभ्य उरोरन्तरिक्षस्याध्यक्षेभ्यः प्रेष्येति । वषट्कृते ओषधीः प्रास्याग्रावादित्यं जुहोति सकृदेव। न हुत्वान्वीक्षते। पर्यावृत्तस्यैव

increased, O bountiful one." Following this he recites the formula, "Thou art taken with a support;" "I take thee agreeable to Ādityas." Having held two darbha-blades inbetween, he mixes it with the curds obtained from curdling boiled milk with the verse, "At no time art thou heedless, but dost guard the two generations. The pressing is thy strength, O fourth Āditya. The ambrosia is ready in the heaven."[2] Following this he adds the formula, "Thou art taken with a support; I take thee agreeable to the Ādityas."[2] Removing the darbha-blades, he takes half of the remaining quantity of Soma with the verse, "The sacrificer seeks the favour of gods; be you kindly O Āditya. May your favour come hither that it may the more free us from affliction." Following this (he adds), "Thou art taken with a support; I take thee agreeable to the Ādityas."[2] He then mixes it with the thicker end of the Upāṁśusavana pressing stone with the formula; "O bright Āditya, this is thy Soma-drink; delight in it; may we who satiate thee be satiated. I mix thee with that which is the divine rainfall."[2] He lifts it up. Here he obtains a prediction; if a drop falls down immediately, it will rain. If it takes more time, it will not. "He should not keep it down." So says the Brāhmaṇa. Having wound round the Upāṁśusavana pressing stone with the woollen filter, he strikes with it at the cup from below in a crooked manner, but without allowing the Soma from the cup to spill out.

VIII.10

With the formulas, "Prajāpati makes the cloud fall from the ocean, from the midregion. May Indra distil it; may Maruts cause it to rain."[1] "Flood the earth, break this heavenly cloud; give us the heavenly water; ruling, do thou loosen the leather-bag."[1] Having wiped around the Upāṁśusavana stone by means of the woollen filter, he inserts it among the pressing stones. The front door and the rear door are opened.[2] Having covered the cup with the hand with sacrificial grass held in it, and while standing up, he says (to the Maitrāvaruṇa), "Do you recite the puronuvākyā for the Ādityas the beloved, having dear abode, having dear vows, lords of big home, lords of wide midregion." Having crossed and having caused to announce he says, "Do you address a call (to the Hotṛ to recite the yājyā) for the Ādityas, having dear abode, having dear vows, lords of big home, lords of wide midregion." At the Vaṣaṭ-utterance having thrown the sacrificial grass into the fire, he offers the Āditya cup once. After having offered, he does not gaze upon it. The Pratiprasthātṛ takes the cup from him who has turned round.

2. TS.I.4.22

1. TS.III.5.5.2
2. cf BaudhŚS VIII.9

प्रतिप्रस्थाता पात्रमादत्ते । एतस्मिन्काले प्रतिहर्ता पूतभृतो बिले पवित्रं वितत्य द्वौ वा त्रीन्वा राज्ञ उदचनानानयति । आग्रयणमेवाध्वर्युरादत्ते । आदित्यस्थालीं प्रतिप्रस्थाता सोपशयाः संप्रगृह्णाति । तासां तिसृणां चतसृणां वा धाराणां तथोपरिष्टादाग्रयणमानीयाधस्तादुपगृह्णाति । तं तथैव त्रिरभिहिङ्कृत्य परिमृज्य सादयति । अपोद्धृत्य पवित्रं बर्हिषी अन्तर्धायाशिरमवनयत्यन्वारब्धायां पत्न्यामस्मे देवासो वपुषे चिकित्सतेति चतसृभिरनुच्छन्दसम् । अपोद्धृत्य बर्हिषी पूतभृतो बिले द्रप्साननुमन्त्रयते। द्वौ पवमानस्य ग्रहौ गृह्णाति । तथोन्नेतरित्याह प्राञ्चः राजानं पूतभृतमभि संपवयताद्दशाभिराधवनीयं मृष्ट्वा न्युब्जतादिति । स तथा करोति । तथाप उपस्पृश्य बर्हिषी आदायोपनिःसर्पति । तेषु तथैव समन्वारब्धेष्वाहवनीये स्रुवाहुतिं जुहोति ॥ १० ॥

At this juncture, the Pratihartṛ, having spread the filter on the opening of the Pūtabhṛt jar, pours into it two or three drawing spoonfuls of Soma. The Adhvaryu takes the Āgrayaṇa vessel; the Pratiprasthātṛ takes up the Āditya vessel together with its adjoining cup. The Adhvaryu pours Soma in three or four streams into the Āgrayaṇa vessel. In a similar manner[3] the Adhvaryu takes up (into the Āgrayaṇa vessel a stream of Soma through the woollen filter and pour it out into another pot; he should again take up into the Āgrayaṇa vessel as the second stream the Soma poured out into the other pot and) made to pass through the woollen filter from above, holding the Āgrayaṇa vessel below the filter. (He also takes up Soma from the Āditya vessel and the Āditya cup, as the third and the fourth stream). In a similar manner[3] having uttered *hiṁ* over it three times and having wiped round, he places it. Having removed the filter and having held two darbha-blades inbetween, he pours the churned milk into it while the sacrificer's wife has contacted, with four verses in the order of the scripture, "O gods, do you have regard to this wonder, the good thing which the husband and wife win with the admixture. A male child is born, he finds riches, and all the house prospers unhurt—May the husband and wife who give the admixture win Good. May wealth unharmed attend them dwelling in harmony. May he who pours the milk together with the pitcher (of Soma) leave misfortune on the way through the sacrifice—His wife has clarified butter for the neck, she is fat. His sons are fat, not thin. He who, together with his wife, is eager to offer a good sacrifice, has given to Indra the admixture together with the pitcher (of Soma)—May the admixture place in me strength and good offspring and food, wealth and fair name in me who am conquering the fields with might, O Indra, and casting down my rivals."[4] Having removed the darbha-blades, he follows the drops fallen out of the opening of the Pūtabhṛt jar. He takes two Pavamānagrahas.[5] In the like manner[5] he says, "O Unnetṛ, do thou purify the Soma into the Pūtabhṛt jar towards the east, put the Ādhavanīya jar upsidedown after having cleansed it with fringes." He does so. In the like manner, having touched water and having taken two darbha-blades, he moves out. After they have contacted successively in the like manner, he offers a spoonful on the Āhavanīya.

3. cf. BaudhŚS VII.6 Bhavasvāmin on BaudhŚS VIII.10 : *āgrayaṇasthālīm adhvaryur ādatte ādityasthālīm pratiprasthātā sopaśayāṃ āgrayaṇasthālīstham avanīyā "dityasthālīstham ādityagrahasaṁsrāvam ādityasthālyām avanīya taṁ ca yugapat pacitye (?) prakṣipyā" grayaṇasthālyām gṛhṇāti evam tisro dhāra udacanenai' te sahā 'nile catasro bhavanti* cf. BhārŚS XIV.9.14-15.
4. TS.III.2.8.4-5
5. cf BaudhŚS VII.7

इदं तृतीयꣳ सवनं कवीनामृतेन ये चमसमैरयन्त । ते सौधन्वनाः सुवरानशानाः स्विष्टिं नो अभि वसीयो नयन्तु स्वाहेत्येतयाध्वर्यू जुहुतः। यथावेदमितरे जुह्वति । तथा प्रदक्षिणमावृत्य सदो ऽभि पवमानꣳ सर्पन्ति । तथा सदसि यथायतनमुपविशन्ति । तथोद्गात्रे वा प्रस्तोत्रे वा बर्हिषी प्रयच्छत्यृक्सामयोरुपस्तरणमसि मिथुनस्य प्रजात्या इति वा तूष्णीं वा । तथोपाकरणं जपति वायुर्हिङ्कर्तेति । स एष सप्तदश आर्भवः पवमानो भवति । तस्य नवम्यां प्रस्तुतायां वाचयति सघासि जगतीच्छन्दा अनु त्वारभे स्वस्ति मा संपारयेति । अत्र पञ्चहोतारं व्याचष्टे । उद्द्रुते साग्नि संप्रैषमाहाग्नीच्छालाकान्विहर बर्हि स्तृणाहि पुरोडाशाꣳ अलंकुरु प्रतिप्रस्थातः पशौ संवदस्वेति । यथासंप्रैषं तौ कुरुतः । तथाप उपस्पृश्याहैहि यजमानेति । पूर्वया द्वारा हविर्धानं प्रपाद्य तथा समस्तꣳ राजानमुपतिष्ठते। नात्रावकाशैश्चरति । तथा प्रचरण्यां नवकृत्वो गृह्णीते । तथैष आग्नीध्र आग्नीध्रीयाद्धिष्णियादनुपूर्वं धिष्णियेषु शालाकान्विहरति । तथा पुरस्तात्प्रत्यङ्ङासीनो विहृताञ्छालाकान्व्याघारयति । तथोत्तरस्य हविर्धानस्य चुबुके प्रचरणीꣳ सादयति । तथा सांकाशिनेन पथा पृष्ठ्याꣳ स्तृणाति संततां गार्हपत्यादाहवनीयात् ॥ ११ ॥

VIII.11

(With the verse), "This third pressing belongs to the wise, the sons of Sudhanvan who, through holy order, have set the goblets in motion. When they have attained heaven, let them bear our good offering to what is better, svāhā."[1] The two Adhvaryus make the offering with this verse. Others make the offering following their scripture. Having turned by the right, they similarly[2] move towards the Sadas for the (Ārbhava) Pavamāna stotra. They sit down in the Sadas in a like manner.[2] He gives two darbha-blades either to the Udgātṛ or the Prastotṛ in the like manner[2] with the formula, "Thou art the spreading for Ṛk and Sāman for the procreation by the couple,"[3] or silently. He murmurs in a like manner[2] the Upākaraṇa formula, "The *him*-sound maker is Vāyu; the Prastotṛ is Agni; the Sāman is Prajāpati; the Udgātṛ is Bṛhaspati; the Upagātṛs are Viśve Devas; the Pratihartṛs are Maruts; the end of Sāman is Indra. May the Gods possessors of vital breath give me vital breath."[4] The Ārbhava Pavamāna stotra is characterised by seventeen stomas. When the chanting of the ninth verse has commenced, he causes the sacrificer to recite the formula, "Thou art the eagle with the Jagatī for thy metre; I grasp thee; bring me over in safety."[5] Here he recites the Pañcahotṛ formula.[6]

When the Sāman has been gone over, he gives out the call, "O Agnīdh, do thou spread out fires derived from splinters (on the Dhiṣṇiyas), spread the Barhis, accomplish the Puroḍāśas; O Pratiprasthātṛ, do you converse in respect of the (cooked) animal." They act according to the calls. Having touched water, he calls out, "Come, O Sacrificer," in a like manner.[2] After he has been led into the Havirdhāna shed by the eastern door, the sacrificer prays to the entire Soma in a like manner.[2] Here the Adhvaryu does not murmur the Avakāśa formulas.[2] He takes nine spoonfuls in the ladle in use in a like manner.[2] In the same way[2] the Āgnīdhra spreads out fire-brands successively on the Dhiṣṇiyas from the Āgnīdhrīya Dhiṣṇiya. In the same way[2] seated in front and facing westwards, he pours Āghāra offerings over the spread out firebrands. In the same way[2] he places the ladle in use on the chin of the northern Havirdhāna cart. In the same way[2] along the path involving simultaneous sight, he strews the Pṛṣṭhyā line uninterruptedly from the Gārhapatya up the Āhavanīya.

1. TS III.1.9.2
2. cf BaudhŚS VII.8; VIII.2
3. The source of this formula is not traced.
4. TS.III.3.2.1
5. TS.III.2.1.1
6. TĀ III.1

अथ पशुना चरति मनोताप्रभृतिनेडान्तेन । तथा सवनीयान्पुरोडाशान्याचति । तेषां तथैव समवद्यन्नाह तृतीयस्य सवनस्येन्द्राय पुरोडाशानामवदीयमानानामनुब्रूहीति । पूर्वार्धादवदायापरार्धादवद्यति । अभिघारयति । प्रत्यनक्ति । तथोपभृति स्विष्टकृते सर्वेषां सकृत्सकृदुत्तरार्धादवद्यति । द्विरभिघारयति । न प्रत्यनक्ति । अत्याक्रम्याश्राव्याह तृतीयस्य सवनस्येन्द्राय पुरोडाशान्प्रस्थितान्प्रेष्येति । वषट्कृते जुहोति । तथा समावपमान आहाग्नये ऽनुब्रूहीति । आश्राव्याहाग्नये प्रेष्येति । वषट्कृत उत्तरार्धपूर्वार्धे ऽतिहाय पूर्वा आहुतीर्जुहोति । अथोदङ्ङत्याक्रम्य यथायतनꣳ स्रुचौ सादयित्वा तथैव पात्र्यामिडाꣳ समवधाय प्रतीचः पुरोडाशान्प्रहिणोति । अनु हैके संयन्ति पशव इडेति वदन्तः । अथ प्राङयन्नाहोन्नीयमानेभ्यो ऽनुब्रूहि होतुश्चमसमनून्नयध्वं तीव्राꣳ आशीर्वतः कुरुध्वमुन्नेतः सोमं प्रभावयेति । होतृचमसमेव प्रथममुन्नयन्ति । यथोपपादमितरान् । समुन्नीयोत्तरवेद्याꣳ सꣳसादयन्ति । अथ प्राङेत्य होतृचमसमादायाश्राव्याह तृतीयस्य सवनस्यर्भुमतो विभुमतः प्रभुमतो वाजवतः सवितृवतो बृहस्पतिवतो विश्वदेव्यावतस्तीव्राꣳ आशीर्वत इन्द्राय सोमान् प्रस्थितान्प्रेष्येति । वषट्कृते जुहोति श्येनाय पत्वने स्वाहेति । अनुवषट्कृते तृम्पन्ताꣳ होत्रा मधोर्घृतस्य स्वाहेति । वषट्कृतानुवषट्कृते द्विर्जुहोति । तथैव द्विर्द्विः सर्वाꣳश्चमसाञ्जुह्वति । तथा

VIII.12

Then (the Adhvaryu) goes through the procedure of animal-sacrifice beginning with the Manotā-hymn and ending with Iḍā. In a like manner[1] he asks for the Savanīya Puroḍāśas. In a like manner[1], taking portions of all of them, he says (to the Maitrāvaruṇa), "Do you recite the puronuvākyā for the Puroḍāśas being apportioned for Indra at the third pressing." Having taken portion from the eastern half, he takes from the rear half. He pours clarified butter over them; anoints back (the Puroḍāśas). In a like manner[1] he takes portions once from the northern half of each of all of them. He pours clarified butter over them twice into the Upabhṛt; does not anoint back. Having crossed and having caused to announce, he says (to the Maitrāvaruṇa), "Do you give out a call (to the Hotṛ to recite the yājyā) for the Puroḍāśas set out for Indra at the third pressing." He makes the offering at the Vaṣaṭ-utterance. In a like manner,[1] taking the portions from the Upabhṛt into the Juhū, he says (to the Maitrāvaruṇa), "Do you recite the puronuvākyā for Agni." Having caused to announce he says, "Do you give out a call (to the Hotṛ to recite the yājyā) for Agni." At the Vaṣaṭ-utterance he makes the offering in the eastern half of the southern half beyond the earlier offerings. Having crossed towards the north in a similar way[1] and having placed the ladles at their places and having put the Iḍā in the pan in a similar way,[1] he directs the Puroḍāśas towards the west (to the Hotṛ). Some teachers, saying that the Iḍā represents the animals indeed (prescribe that the relevant priests and the sacrificer) together follow (the invocation.)

Going eastwards (the Adhvaryu) says, "Do you (O Hotṛ) recite the hymn for the goblets being filled in, do you fill in the goblets following the Hotṛ's goblet, render them strong and mixed with churned milk, O Unnetṛ, do thou augment the Soma." The Hotṛ's goblet is filled in first; others as they like. Having filled them, they place them on the Uttaravedi. Having moved eastwards, having taken up the Hotṛ's goblet and having caused to announce, he says (to the Maitrāvaruṇa) "Do you address a call (to the Hotṛ to recite the yājyā) for the Somas set out for Indra, possessed by Ṛbhu, Vibhu, Vāja, Savitṛ, Bṛhaspati and Viśve Devas at the third pressing." At the Vaṣaṭ-utterance he makes the offering with the formula, "For the flying eagle, svāhā."[2] At the second Vaṣaṭ-utterance he makes the offering with the formula, "May the Hotrās delight in the sweet, in the clarified butter, svāhā."[2] He makes the offering twice at the Vaṣaṭ and second Vaṣaṭ-utterance. In a like manner the Camasādhvaryus offer all the goblets twice. In the same way he gives the call, "Let the Hotṛ's goblet go to him; the Brahmaṇ's, the Udgātṛ's, the sacrificer's, the

1. cf. BaudhŚS VIII.3
2. TS.III.2.8.1

संप्रैषमाह प्रैतु होतुश्चमसः प्र ब्रह्मणः प्रोद्गातुः प्र यजमानस्य प्र सदस्यस्य होत्रकाणां चमसाध्वर्यवः सकृत्सकृदाशीर्वतो ऽभ्युन्नीयोपावर्तध्वमिति। यन्त्येते महर्त्विजां चमसाः । तथैते होत्रकाणां चमसाध्वर्यवः सकृत्सकृदाशीर्वतो ऽभ्युन्नीयोपावर्तन्ते। तेषां तथैव मैत्रावरुणचमसमादायाश्राव्याह प्रशास्तर्यजेति। वषट्कृते जुहोति विष्टम्भाय धर्मणे स्वाहेति। परिधये जनप्रथनायेति ब्राह्मणाच्छꣳसिनः। ऊर्जे होत्राणामिति पोतुः। पयसे होत्राणामिति नेष्टुः। प्रजापतये मनव इत्यच्छावाकस्य। ऋतमृतपाः सुवर्वाडित्यग्नीधः। चमसंचमसमेवानुवषट्करोति तृम्पन्ताꣳ होत्रा मधोर्घृतस्य स्वाहेति। सप्त होत्राः संयाज्य प्रदक्षिणमावृत्य प्रत्यङ्ङुद्द्रुत्याग्रेण होतारमुपविशत्ययाडग्नीदिति। स भद्रमकरित्याह होता यो नः सोमꣳ राजानं पाययिष्यतीति। तथाप उपस्पृश्य होत्र इडामुपोद्यच्छन्ते। उपहूयमानायामिडायामुपप्रगृह्णन्ति चमसान्। उपहूतायामिडायामग्नीध आदधाति षडवत्तम्। प्राश्नन्ति। मार्जयन्ते। इडोपहूताꣳश्चमसान्भक्षयन्ति भक्षेहि माविशेति दीर्घभक्षमनुद्रुत्यादित्यवद्गणम्य सोम देव ते मतिविदस्तृतीयस्य सवनस्य जगतीच्छन्दस इन्द्रपीतस्य मधुमत उपहूतस्योपहूतो भक्षयामीति। होतृचमसमेवैते त्रयः समुपहूय भक्षयन्ति। यथाचमसं चमसान्। हिन्व म इत्यात्मानं प्रत्यभिमृशन्ते। आप्याययन्ति चमसानाप्यायस्व समेतु त इति। सीदन्ति नाराशꣳसा आप्यायिता दक्षिणस्य हविर्धानस्यापालम्बमधोऽध उपासनवन्तो वैश्वदेवाय। चमसायचमसायैव त्रीꣳस्त्रीन्पुरोडाशशकलानुपास्यति। नव

Sadasya's, O Camasādhvaryus of the Hotrakas, do you come up with the goblets, having filled them up once mixed with churned milk." The goblets of the principal priests go to them. Similarly the Camasādhvaryus of the Hotrakas come up having filled in the Soma mixed with churned milk. Having taken up similarly the Maitrāvaruṇa's goblet from amongst them and having caused to announce, he says, "O Praśāstṛ, do you recite the yājyā." At the Vaṣaṭ-utterance he makes the offering with the formula, "For the firm supporter svāhā."[2] With the formula, "For the enclosing stick extending to the men"[2] of the Brāhmaṇācchaṁsin's goblet; with "For the strength of the Hotrās"[2] of the Potṛ; with "For the milk of the Hotrās"[2] of the Neṣṭṛ; with "For Manu for Prajāpati"[2] of the Acchāvāka; with "For the order, guardian of order, *suvar vāṭ*"[2] of the Āgnīdhra. At the second Vaṣaṭ-utterance of each goblet he makes the offering with the formula, "May the Hotrās delight in the sweet, in the clarified butter, svāhā."[2]

Having made offerings for the seven Hotrakas, having turned by the right, and having hastened to the west, the Adhvaryu sits down in front of the Hotṛ saying, "The Āgnīdhra has recited his yājyā." The Hotṛ says, "He has done a good thing in that he is going to provide for us Soma-drink." Having touched water, they lift up the Iḍā for the Hotṛ in the same manner.[3] While the Iḍā is being invoked, they closely hold up the goblets. After the Iḍā has been invoked, the Adhvaryu gives six portions to the Agnīdh. They consume (the Iḍā); sprinkle themselves. (The Camasins) consume the goblets with which Iḍā has been invoked with the formula, "O portion to be consumed, come hither, enter into me."[4] Having gone over this Dīrghabhakṣa formula, (he further continues), "O God Soma I, having sought the consent, consume thee who hast the Ādityas for thy troops, who knowest the mind, who belongest to the third pressing, who hast Jagatī for thy metre, who art drunk by Indra, who hast sweetness and whose consent is sought."[5] These three[6] consume the Hotṛ's goblet having obtained the consent of each other. (The Camasins consume) their respective goblets. They touch, each one to himself, with the formula, "Impel my limbs O thou with tawny steeds; do not distress my troops. Propitious, do thou honour for me the seven Ṛṣis; do not go below my navel."[7] They swell the goblets with the verse," O Soma, do thou swell; let the strength be gathered from all sides. Do thou be the cause for gathering strength." The Nārāśaṁsa goblets which have been made to swell lie, each one, together with pieces of puroḍāśa below the rear part of the southern Havirdhāna cart for the Vaiśvadeva offering. For each

3. cf. BaudhŚS VII.14
4. TS.III.2.5.1
5. TS.III.2.5.2; BaudhŚS VII.15; VIII.8
6. The Hotṛ, the Adhvaryu and the Pratiprasthātṛ.
7. TS.III.2.5.3

होतृचमसे । तानत एवानुमन्त्रयते ऽत्र पितरो यथाभागं मन्दध्वमिति । एतस्मिन्काल आग्नीध्रे यजमानः पुरोडाशानां प्राश्नाति । यदशना स्यात्पत्नी पत्नीशाले ॥ १२ ॥ तृतीयः ॥

अथ प्राङयन्नाह देवाय सवित्रे ऽनुब्रूहि प्रतिप्रस्थातरन्तर्यामपात्रेण सावित्रमाग्रयणाद्गृहं गृहीत्वोपास्व मा सीषद इति । तच्छ्रुत्वा प्रतिप्रस्था-तान्तर्यामपात्रेण सावित्रमाग्रयणाद्गृहं गृह्णाति वाममद्य सवितरित्यनुद्रुत्यो-पयामगृहीतो ऽसि देवाय त्वा सवित्रे जुष्टं गृह्णामीति । न सादयतीति ब्राह्मणम् । असादयित्वैवोपनिष्क्रम्याश्राव्याह देवाय सवित्रे प्रेष्येति । वषट्कृते जुहोति । अथ वै भवति सवितृपात्रेण वैश्वदेवं कलशाद्गृह्णाति सोमे सोममभिगृह्णातीति । स सवितृपात्रेण वैश्वदेवं कलशाद्गृह्णाति सोमे सोममभिगृह्णात्युपयामगृहीतोऽसि सुशर्मासि सुप्रतिष्ठानो बृहदुक्षे नमो विश्वेभ्यस्त्वा देवेभ्यो जुष्टं गृह्णामीति । परिमृज्य सादयत्येष ते योनिर्विश्वेभ्यस्त्वा देवेभ्य इति । अथाध्वर्युः प्रदक्षिणमावृत्य प्रत्यङ्ङद्रुत्य होत्रा समीक्ष्य पराङवर्तत इडा देवहूरिति । यावदेतस्य यजुषः पर्याप्नोति तावज्जपति । अभ्येनमाह्वयते होता । प्रत्याह्वयते ऽध्वर्युः । शंसति । प्रतिगृणाति । अथ यत्र होतुरभिजानात्येकया च दशभिश्च स्वभूत इति तत्प्रतिप्रस्थाता द्विदेवत्यपात्राणि मार्जालीये मार्जयित्वा पात्रेष्वपिसृजति। अथ यत्र होतुरभिजानाति प्र द्यावा यज्ञैः पृथिवी ऋतावृधेति तदन्यतोमदं

goblet he places three pieces of puroḍāśa; nine with reference to Hotṛ's goblet. Each of the priests follows them from his own place with the formula, "O Pitṛs, do you rejoice here as per your share."[8] At this juncture, the sacrificer consumes (the remaining portions of) Savanīya Puroḍāśas. The sacrificer's wife eats whatever she usually eats in her chamber.

VIII.13

Moving towards the east (the Adhvaryu) says, "(O Maitrāvaruṇa) do you recite the puronuvākyā for God Savitṛ, O Pratiprasthātṛ, do you be by my side having taken the draught for Savitṛ in the Antaryāma cup from the Āgrayaṇa vessel; do not put it down." Having listened to it, the Pratiprasthātṛ takes up the draught of Soma into the Antaryāma cup from the Āgrayaṇa vessel with the verse, "Prosperity today O Savitṛ, prosperity tomorrow; mayest thou procure prosperity for us day by day. Through this prayer may be won the prosperity of many prosperous dwellings, O God."[1] Having gone through this (verse) (he further recites) "Thou art taken with a support; I take thee agreeable to God Savitṛ,"[1] "He does not keep it down" - so the Brāhmaṇa says.[2] Without keeping it down, having gone out and having caused to announce, he says (to the Maitrāvaruṇa), "Do you address a call (to the Hotṛ to recite the yājyā) for God Savitṛ." He makes the offering at the Vaṣaṭ-utterance. It is indeed said, "He takes a draught for Viśve Devas in the Savitṛ's cup[3] from the (Pūtabhṛt) jar....; he takes up Soma over Soma."[4] He takes a draught for Viśve Devas in the Savitṛ's cup[3] from (the Pūtabhṛt) jar; (thus) he takes Soma over Soma with the formula, "Thou art taken with a support; thou art having great welfare, having steady place. Obeisance to the great bull. I take thee agreeable to the Viśve Devas."[5] Having wiped it around, he places it with the formula, "This is thy birth-place; for Viśve Devas thee."[5] The Adhvaryu should, having turned by the right, having hastened towards the west and having come to an uderstanding with the Hotṛ (in respect of the Pratigara), turn away. He murmurs as much portion of the formula, "May Iḍā who summons the gods...."[6] as he can. The Hotṛ calls upon him. The

8. TS.III.2.5.5

1. TS.I.4.23
2. TS.VI.5.7.1
3. Containing the remnant of Soma after offering.
4. TS. VI.5.7.1,2
5. TS.I.4.26
6. TS. III.3.2.11, BaudhŚS VIII.7

प्रतिगृणात्योथा मोद इव मदा मोद इवेत्या व्याहावात् । अथ यत्र होतुरभिजानाति तद्राधो अद्य सवितुर्वरेण्यमिति तदुभयतोमदमेव प्रतिगृणाति मदा मोद इव मदा मोद इवेत्या व्याहावात् । प्रसिद्धमुक्थं प्रतिगीर्य प्राडेत्योद्यच्छत एतं वैश्वदेवं ग्रहम् । अनूद्यच्छन्ते नाराशꣳसान् । अथाश्रावयत्यो श्रावयास्तु श्रौषडुक्थशा यज सोमस्येति । वषट्कृतानुवषट्कृते द्विर्जुहोति । तथैव द्विर्द्विर्नाराशꣳसाननुप्रकम्पयन्ति । एतत्पात्रं नाराशꣳसा अन्वायन्ति । अनुसवनभक्षो विश्वैर्देवैः पीतस्येति । होता चैवाध्वर्युश्चैतत्पात्रꣳ संभक्षयतो नराशꣳसपीतेन नाराशꣳसान्न-राशꣳसपीतस्य सोम देव ते मतिविदस्तृतीयस्य सवनस्य जगतीच्छन्दसः पितृपीतस्य मधुमत उपहूतस्योपहूतो भक्षयामीति । होतृचमसमेवैते त्रयः समुपहूय भक्षयन्ति । यथाचमसं चमसान् । हिन्व म इत्यात्मानं प्रत्यभिमृशन्ते । नाप्याययन्ति चमसान् । सर्वभक्षा मार्जयन्ते ॥ १३ ॥

अथ होतारं विपृच्छति परियक्ष्यसि सौम्यां३ न परियक्ष्यसी३ इति । स यथैनꣳ होता प्रत्याह तच्छ्रुत्वासन्नꣳ सौम्यमागच्छति । अथ स्रुचि चतुर्गृहीतं गृहीत्वात्याक्रम्याश्राव्याह घृतस्य यजेति । वषट्कृते जुहोति ।

Adhvaryu responds. (The Hotṛ) recites the Śastra. (The Adhvaryu) responds to the reciting. When he knows the Hotṛ reciting the verse *ekayā ca daśabhiś ca svabhūte,*[7] the Pratiprasthātṛ, having cleansed the Dvidevatya cups on the Mārjālīya mound, inserts them among the cups. When he knows the Hotṛ reciting the verse *pra dyāvā yajñaiḥ pṛthivī ṛtāvṛdhā ...,*[8] the Adhvaryu responds, utters the Pratigara with the word *mada* on only one side, such as *othā moda iva madā moda iva* until the utterance of the Vyāhāva[9] (by the Hotṛ). When he knows the Hotṛ reciting the verse *tad rādho adya savitur vareṇyam ...,*[10] the Adhvaryu responds with the word *mada* on both sides, such as *madā moda iva madā moda iva* until the utterance of Vyāhāva.

Having responded to the Śastra in the prescribed manner, and having moved eastwards, he lifts up the cup for Viśve Devas. The Nārāśaṁsa goblets are lifted up subsequently. He causes to announce; "Do thou anounce," "May it be heard;" "O reciter of Śastra, do you recite the yājyā for the offering of Soma." He offers twice at the Vaṣaṭ and second Vaṣaṭ-utterance. In a similar manner the Camasādhvaryus shake the Nārāśaṁsa goblets twice. The Nārāśaṁsa goblets follow the Vaiśvadeva cup. The Savanabhakṣa formula following (the invocation of Iḍā) is "... (the Soma) drunk by Viśve Devas...." The Hotṛ and the Adhvaryu together consume the cup. (The Camasins consume their respective goblets) with the Narāśaṁsapīta formula, "O Soma, having obtained consent, I consume thee who art drunk by Narāśaṁsa, who knowest the mind, who belongest to the third pressing, who hast Jagatī for thy metre, who art drunk by the Pitṛs, who hast sweetness and who hast obtained consent.[11] These three[12] consume the Hotṛ's goblet having obtained the consent of each other. (The Camasins consume) their respective goblets. They touch, each one to himself, with the formula, "Impel my limbs O thou with tawny steeds; do not distress my troops. Propitious, do thou honour for me the seven Ṛṣis; do not go below my navel."[13] They do not swell the goblets. Consuming the entire quantity they sprinkle themselves.

VIII.14

(The Adhvaryu) asks the Hotṛ, "Will you recite the yājyā on both sides of the offering to Soma or not?" Listening to what the Hotṛ said, he comes to the cooked

7. ĀśvŚS V.18.5; VS XXVII 33; MS IV.6.2
8. RV I.159.1
9. viz the utterane *śoṁsāvom.*
10. RV I.159.5
11. TS.III.2.5.2
12. The Hotṛ, the Adhvaryu and the Pratiprasthātṛ.
13. TS.III.2.5.3

अथोपस्तीर्य द्विश्शरोरवद्यति । पूर्वार्धादवदायापरार्धादवद्यति । अभिघार-
यति । न प्रत्यनक्ति । अत्याक्रम्याश्राव्याह सौम्यस्य यजेति । वषट्कृते
दक्षिणार्धपूर्वार्धे प्राचीनावीती सौम्यं जुहोति । अथैनं वैष्णव्यर्चा
स्रुवाहुत्याभिजुहोति विष्णो त्वं नो अन्तम इति । यद्यु वै होताग्रावैष्णव्यर्चा
परियजति संपन्नमिति नाद्रियेत । तस्मिन्नाज्यमानीयावेक्षते । पवित्रं वै
सौम्यः । आत्मानमेव पवयन्ते । य आत्मानं न परिपश्येदितासुः स्यात् ।
अभिदर्दिं कृत्वावेक्षेतेति । तस्मिन्भूय आज्यमानीयावेक्षते यन्मे मनः
परागतं यद्वा मे अपरागतम् । राज्ञा सोमेन तद्वयमस्मासु धारयामसीति ।
मन एवात्मन्दाधार न गतमना भवतीति ब्राह्मणम् । अथैनमुद्गातृभ्यो
हरन्ति । तस्मिꣳस्तच्चेष्टन्ति यत्ते विदुः । अथ प्राडयन्नाह प्रतिप्रस्थातरुपाꣳशु-
पात्रेण पात्नीवतमाग्रयणाद्गृहं गृहीत्वोपास्व मा सीषद इति । तच्छ्रुत्वा
प्रतिप्रस्थातोपाꣳशुपात्रेण पात्नीवतमाग्रयणाद्गृहं गृह्णात्युपयामगृहीतो ऽसि
बृहस्पतिसुतस्य त इन्दो इन्द्रियावतः पत्नीवन्तं ग्रहं गृह्णाम्यग्ना३इ पत्नीवा३
इति । बर्हिषी अन्तर्धाय घृतेन श्रीणात्यहं परस्तादहमवस्तादहं ज्योतिषा
वि तमो ववार । यदन्तरिक्षं तदु मे पिताभूदहꣳ सूर्यमुभयतो ददर्शाहं
भूयासमुत्तमः समानानामिति । अपोद्धृत्य बर्हिषी न सादयतीति ब्राह्मणम् ।
असादयित्वोपनिष्क्रम्याश्राव्याहाग्नीत्पात्नीवतस्य यजेति । वषट्कृते जुहोति
सजूर्देवेन त्वष्ट्रा सोमं पिब स्वाहेत्युपाꣳशु । अनुवषट्कृते हुत्वा हरति
भक्षम् । स यद्यस्मिन्नाग्नीध्र उपहवमिच्छत उपैवैनꣳ ह्वयते । नो त्वेव
संभक्षयतः । अथाहाग्नीन्नेष्टुरुपस्थमासीद नेष्टः पत्नीमुदानयोद्गात्रा संख्याप्याप
उपप्रवर्तयतादूरुणोपप्रवर्तयतान्नग्नं कृत्वोरुमुपप्रवर्तयताद्धोतुश्चमसम-
नून्नयध्वमुन्नेतः सर्वश एव राजानमुन्नय मातिरीरिचः प्रतिप्रस्थातर्होतृचमसे

rice for Soma placed within the altar. Having taken four spoonfuls in the ladle, having crossed and having caused to announce, he says (to the Hotṛ), "Do you recite the yājyā for the offering of clarified butter." At the Vaṣaṭ-utterance he makes the offering. Having spread clarified butter into the ladle, he takes two portions of cooked rice. Having taken a portion from the eastern half, he takes another from the rear half. He pours clarified butter over the portions. He does not anoint back. Having crossed and having caused to announce, he says (to the Hotṛ), "Do you recite the yājyā for the offering to Soma." At the Vaṣaṭ-utterance he offers to Soma in the eastern half of the southern half suspending his sacred cord over the left shoulder. He offers a spoonful with the verse addressed to Viṣṇu, "O conquering Viṣṇu, do thou, nearest to us, grant us shelter. The sweet-flowing streams milk out for thee the unceasing spring."[1] If the Hotṛ recites the yājyā for Agni-Viṣṇu posterior to the Saumya offering, he should not mind the post-offering deeming that it has taken place. Having poured clarified butter into it, he gazes on it. "The Saumya offering indeed is a strainer. The gazers purify themselves. One who does not see his reflection would die. Having added clarified butter, one should gaze into it."[2] Having poured more clarified butter into it, one gazes in it with the verse, "If my mind is gone away, or is not gone away, I retain it within me through King Soma."[2] "He sustains his mind within himself; he does not lose his mind," so the Brāhmaṇa says.[2] The rice is carried towards the Udgātṛs. With regard to it they act as they are aware of.

Moving forward he says, "O Pratiprasthātṛ, come up having taken a draught for the Pātnīvata offering in the Upāṁśu cup from the Āgrayaṇa vessel; do not keep it down." Listening to it, the Pratiprasthātṛ takes the Pātnīvata draught in the Upāṁśu cup from the Āgrayaṇa vessel with the formula, "Thou art taken with a support; O Soma, I take the Pātnīvata draught from thee pressed by Bṛhaspati and possessed of power, O Agni accompanied by wives."[3] Having held two darbha-blades inbetween, he mixes it with clarified butter with the verse, "I from above, I from below, I warded off the darkness with light, the midregion has become my father. On both sides have I seen the sun. May I become the highest of my equals."[4] Having taken away the darbha-blades, "he does not keep down (the cup)" so says the Brāhmaṇa. Without keeping it down, having gone out, and having caused to announce, he says, "O Agnīdh, do thou recite the yājyā for the offering of the Pātnīvata cup." At the Vaṣaṭ-utterance he makes the offering with the formula, "Do

1. TS.III.1.10.2
2. TS.VI.6.7.2
3. TS.I.4.27
4. TS.III.5.5.1

ध्रुवायावकाशं कुरुतादेहि यजमानेति । पूर्वया द्वारा हविर्धानं प्रपाद्य यजमानं ध्रुवमुपस्थापयति भूतमसि भूते मा धा मुखमसि मुखं भूयासमिति । होतृचमसमेव प्रथममुन्नयन्ति । यथोपपादमितरान् । सर्वश एव राजानꣳ समुन्नीयोत्तरवेद्याꣳ सꣳसादयन्ति । अथाप उपस्पृश्य बर्हिषी आदाय वाचंयमः प्रत्यङ् द्रुत्वा स्तोत्रमुपाकरोति । स्तुवते यज्ञायज्ञियेन । अत्र सप्तहोतारं व्याचष्टे । प्रस्तुते साम्नि नेष्टा पत्नीमुद्गात्रा संख्याप्य वाचयति विश्वस्य ते विश्वावतो वृष्णियावतस्तवाग्ने वामीरनु संदृशि विश्वा रेताꣳसि धिषीयागन्देवान्यज्ञो नि देवीर्देवेभ्यो यज्ञमशिषन्नस्मिन्त्सुन्वति यजमान आशिषः स्वाहाकृताः समुद्रेष्ठा गन्धर्वमातिष्ठतानु वातस्य पत्मन्निड ईडिता इति । स यदेवैनामुद्गातोपमीवति तदेषा पत्न्यूरुणा पत्नेजनीरुपप्रवर्तयति । नग्नं कृत्वोरुमुपप्रवर्तयति ॥ १४ ॥

होत्र एषोत्तमेति प्राहुः । होतुः कालात्पराङावर्तते ऽध्वर्युः । अभ्येनमाह्वयते होता । प्रत्याह्वयते ऽध्वर्युः । शꣳसति । प्रतिगृणाति । अथ यत्र होतुरभिजानाति स्वादुष्किलायं मधुमाꣳ उतायमिति तदुभयतोमोदं प्रतिगृणाति मोदा मोद इव मदा मोद इवेत्या व्याहावात् । अथ यत्र

you (O Agni) drink Soma along with god Tvaṣṭṛ, svāhā" recited to himself. Having made another offering at the second Vaṣaṭ-utterance, he carries the cup for consuming. If the Āgnīdhra seeks his consent, he gives it. However, they do not consume the cup together. Then he says, "O Agnīdh, do thou sit in the lap of the Neṣṭṛ, O Neṣṭṛ, do thou lead the sacrificer's wife here, cause the Udgātṛ to gaze at the sacrificer's wife, (O sacrificer's wife) do thou let the water flow; let it flow along the thigh; having exposed the thigh, cause the water to flow; (O Camasādhvaryus), do you fill in the goblets following the Hotṛ's goblet; O Unnetṛ, fill in the entire Soma, do not leave any balance; O Pratiprasthātṛ, do you make room for the Soma from the Dhruva vessel in the Hotṛ's goblet; come O sacrificer."

Having led the sacrificer into the Havirdhāna shed by the eastern door, he makes him pray to the Dhruva vessel with the formula, "Thou art being; do thou place me in being; thou art the mouth, may I be the mouth."[6] The Hotṛ's goblet is filled in first; others are filled at will. Having filled in the entire quantity of Soma, they keep (the goblets) on the Uttaravedi. Having touched water, having taken two darbha-blades, having restrained speech and hastening towards the west, he introduces the Stotra. The Udgātṛs chant the Yajñāyajñiya Stotra. The Adhvaryu pronounces the Saptahotṛ formula.[7] When the Sāman-chanting is commenced, the Neṣṭṛ, having caused the sacrificer's wife to be gazed at by the Udgātṛ, causes her to recite the formula, "O Agni, may I receive all seed as precious thing in the sight of thee that art all, that hast all and that hast manly power. The sacrifice has come to the gods; the goddesses (waters) have left the sacrifice for the gods. While the sacrificer is offering Soma, the blessings accomplished by the Svāhā-utterance residing in the atmospheric ocean have followed the Gandharva along the path of wind. Food has been praised."[8] When the Udgātṛ gazes at her, the sacrificer's wife causes to flow the Pannejanī water along her thigh. She causes the water to flow having exposed the thigh.

VIII.15

It is announced to the Hotṛ, "This is the last (verse)." The Adhvaryu turns away from the place in front of the Hotṛ. The Hotṛ calls him out. The Adhvaryu responds. (The Hotṛ) recites (the Āgnimāruta Śastra). (The Adhvaryu) responds. When he listens to the Hotṛ reciting *svāduṣ kilā'yam madhumāṁ utā'yam,* he utters the Pratigara with the word *moda* on both sides viz. *modā moda iva madā moda iva,* upto

5. TS.VI.5.8.5
6. TS.III.2.8.5
7. TĀ III.1
8. TS.III.5.6.3

होतुरभिजानाति तन्तुं तन्वन्रजसो भानुमन्विहीति तत्प्रतिप्रस्थाता ध्रुवं परिगृह्णाति द्यावापृथिवीभ्यां त्वा परिगृह्णामीति । अथैनं प्रच्यावयति विश्वे त्वा देवा वैश्वानराः प्रच्यावयन्त्विति । अथैनमाहरति दिवि देवान्दृꣳहान्तरिक्षे वयाꣳसि पृथिव्यां पार्थिवानिति । अथैनꣳ होतृचमसे ऽवनयति ध्रुवं ध्रुवेण हविषाव सोमं नयामसि । यथा नः सर्वमिज्जगदयक्ष्मꣳ सुमना असत् ॥ यथा न इन्द्र इद्विशः केवलीः सर्वाः समनसः करत् । यथा नः सर्वा इद्दिशो ऽस्माकं केवलीरसन्निति । प्रसिद्धमुक्थं प्रतिगीर्य प्राडेत्योद्यच्छत एतꣳ होतृचमसम् । अनूद्यच्छन्ते चमसान् । अथाश्रावयत्यो श्रावयास्तु श्रौषडुक्थशा यज सोमानामिति । वषट्कृतानुवषट्कृते द्विर्जुहोति । तथैव द्विर्द्विः सर्वाꣳश्चमसाञ्जुह्वति । अथ भक्षैः प्रत्यञ्च आद्रवन्ति । अनुसवनभक्षो ऽग्निना वैश्वानरेण मरुद्भिः पीतस्य मधुमत उपहूतस्योपहूतो भक्षयामीति। होतृचमसमेवैते त्रयः समुपहूय भक्षयन्ति । यथाचमसं चमसान् । हिन्व म इत्यात्मानं प्रत्यभिमृशन्ते । नाप्याययन्ति चमसान् । सर्वभक्षा मार्जयन्ते । अथैताꣳश्चमसानद्भिः पूरयित्वोत्तरेणाहवनीयं प्राचो वोदीचो वायातयति । तेषु त्रीꣳस्त्रीꣳश्च दूर्वाग्रन्थीन्प्रास्यत्येकैकं च दर्भपुञ्जीलम् । अथोक्थं वाचीन्द्रायेत्याह तृतीयसवनं प्रतिगीर्य प्रशास्तः प्रसुहीति । सर्पतेत्याह प्रशास्ता । संतिष्ठते तृतीयसवनम् ॥ १५ ॥ चतुर्थः ॥

अथ संप्रैषमाहाग्नीदौपयजानङ्गारानाहरोपयष्टरुपसीद ब्रह्मन्प्रस्थास्याम: समिधमाधायाग्नीदग्नीन्सकृत्सकृत्संमृड्ढीति । आहरन्त्येतानाग्नीध्रादौपयजानङ्गारान् । तानग्रेण होतारं निवपति । उपसीदत्युपयष्टा गुदतृतीयेन।

the Vyāhāva (*śoṁsāvom*). When he listens to the Hotṛ reciting *tantuṁ tanvan rajaso bhānum anvihi,* the Pratiprasthātṛ holds up the Dhruva vessel with the formula, "I take thee by means of Dyāvāpṛthivī."[1] He moves it with the formula, "May the Viśve Devas belonging to all men move thee."[1] He brings it with the formula, "Make firm the gods in heaven, birds in the midregion and material things on the earth."[1] He pours it down into the Hotṛ's goblet with the verse, "We pour down the Soma from the Dhruva vessel into the firm oblation so that this whole world may be without ailment and be of kindly intent for us, so that Indra may make for us all subjects of one mind, so that all quarters may be ours alone."[2]

Having responded to the Śastra in the prescribed manner and having moved eastwards, he lifts the Hotṛ's goblet. The (other) goblets are lifted up subsequently. Then he causes to announce; "Do thou announce;" "May it be heard," "O reciter of the Śastra, do you recite the yājyā for the offering of the Somas." He makes the offering twice at the Vaṣaṭ and second Vaṣaṭ-utterance. All (other) goblets are similarly offered twice. They hasten to the west together with (the goblets) to be consumed. The Savanabhakṣa formula following (the invocation of Iḍā) is, "I having obtained consent, consume (the remnants of) the goblet which has been consumed by Agni Vaiśvānara and the Maruts for which consent has been obtained." These three[3] consume the Hotṛ's goblet having obtained the consent of each other. (The Camasins) consume their respective goblets. They touch, each one to himself, with the formula, "Impel my limbs, O thou with tawny steeds; do not distress my troops. Propitious, do thou honour for me the seven Ṛṣis; do not go below my navel."[4] The goblets are not swollen. Consuming the goblets in entirety, they sprinkle themselves. Having filled the goblets with water, he lays them towards the east or north to the north of the Āhavanīya. He puts into each of them three bunches of Dūrvā-grass and one cluster of Darbha-blades. Having responded to the Śastras in the third pressing he says, "A Śastra has been recited for Indra." (He further says), "O Praśastṛ, do you direct." "Do you disperse," says the Praśāstṛ.

The third pressing comes to an end.

VIII.16

(The Adhvaryu) gives out the call, "O Agnīdh, do thou bring embers for the Upayaj-offerings. O Upayaj-offerer, do thou sit down, O Brahman, we shall proceed; O Agnīdh, having put a fire-stick on the fire, do thou cleanse the fires once

1. TS.III.2.8.5
2. TS.III.2.8.6
3. The Hotṛ, the Adhvaryu and the Pratiprasthātṛ
4. TS.III.2.5.3

अथाध्वर्युः पृषदाज्यं विहत्य जुह्वाः समानीयात्याक्रम्याश्राव्याह देवेभ्यः प्रेष्येति । वषट्कृते जुहोति । प्रेष्य प्रेष्येति । एकादशानूयाजानिष्ट्वोदङ्ङत्याक्रम्य यथायतनः स्रुचौ सादयित्वा वाजवतीभ्याः स्रुचौ व्यूहति । शंयुना प्रस्तरपरिधि संप्रकीर्य संप्रस्राव्य स्रुचौ विमुच्योन्नेतारमाहोन्नेतर्ग्रहस्ते प्रचरेति । तच्छ्रुत्वोन्नेता द्रोणकलश आग्रयणतृतीयं ग्रहं गृह्णात्युपयामगृहीतोऽसि हरिरसि हारियोजनो हर्योः स्थाता वज्रस्य भर्ता पृश्नेः प्रेता तस्य ते देव सोमेष्टयजुष स्तुतस्तोमस्य शस्तोक्थस्य हरिवन्तं ग्रहं गृह्णामीति । बर्हिषी अन्तर्धाय धानाभिः श्रीणाति हरी स्थ हर्योर्धाना इति । अपोद्धृत्य बर्हिषी अथैनमादायोपोत्तिष्ठन्नाहेन्द्राय हरिवते धानासोमानामनुब्रूहीति । शीर्षन्नधिनिधाय विक्रम्याश्राव्याहेन्द्राय हरिवते धानासोमान्प्रस्थितान्प्रेष्येति । वषट्कृते जुहोति सहसोमा इन्द्राय स्वाहेति । अनुवषट्कृते हुत्वा हरति भक्षम् । स यावन्त ऋत्विजस्तेभ्य उन्नेता धाना व्यावपति । त उन्नेतर्युपहवमिष्ट्वैकैकामन्वस्यन्ते । मनसा संबाधते ॥ १६ ॥

इष्टयजुषस्ते देव सोम स्तुतस्तोमस्य शस्तोक्थस्य हरिवत इन्द्रपीतस्य मधुमत उपहूतस्योपहूतो भक्षयामीति । अथैना निर्णिज्योत्तरवेद्याः

each." Embers are brought for the Upayaj-offerings from the Āgnīdhra fire. The Adhvaryu pours them in front of the Hotṛ. The Upayaj-offerer sits down taking up the one third part of the anus (of the Savanīya animal). The Adhvaryu, having dipped a spoon into the Pṛṣadājya, having poured it into the ladle, having crossed and having caused to announce, says (to the Maitrāvaruṇa), "Do you address a call (to the Hotṛ to recite the yājyā) for gods." At the Vaṣaṭ-utterance he makes the offering. (He further says) "Do you address a call," "Do you address a call." Having offered eleven Anūyājas, having crossed towards the north, having placed the two ladles in their places, he separates the ladles with the Vājavatī verse.[1] Having scattered the Prastara and enclosing sticks (on the Āhavanīya fire) with the Śaṁyuvāka formula[1] and having released the ladles, he says to the Unnetṛ, ("This is) thy cup, do thou offer it."

Having listened to it, the Unnetṛ takes into the Droṇakalaśa the draught of one third of the Āgrayaṇa vessel with the formula, "Thou art a bay, yoker of bays, monster on the two bays, bearer of the bolt, impeller of Pṛśni, to thee O god Soma, for whom the formula of the sacrifice is uttered, the Sāman is chanted and the Śastra is recited, I draw the draught connected with the bays."[2] Holding two darbha-blades in between, he mixes it with roasted grains with the formula, "You two are bays, roasted grains for the bays."[2] Having taken away the darbha-blades and having taken up (the Droṇakalaśa), standing up, he says (to the Maitrāvaruṇa). "Do you recite the puronuvākyā for the offering of Soma mixed with roasted grains for Indra possessing bays." Having held it upon his head, having taken strides and having caused to announce, he says to him, "Do you address a call (to the Hotṛ to recite the yājyā) for the Soma mixed with roasted grains set up for Indra possessing bays." At the Vaṣaṭ-utterance he makes the offering with the formula, "(Roasted grains) together with Soma for Indra, svāhā."[2] Having made (another) offering at the second Vaṣaṭ-utterance, he carries (the Droṇakalaśa) to be consumed. The Unnetṛ distributes the roasted grains among as many priests as there are. Having sought consent of the Unnetṛ, they put (the grains) into the mouth, one by one. Each one breaks them (under teeth) mentally.

VIII.17

(With the formula) "O god Soma, I, having obtained consent, eat of thee over whom the yajus has been uttered, the Sāman is chanted and the Śastra is recited, who hast tawny steeds, who art drunk by Indra, who hast sweetness, and for whom

1. cf. BaudhŚS I.19
2. TS.I.4.28

संनिवपन्त्यापूर्या स्था मा पूरयत प्रजया च धनेन चेति । निवपन्नेव यजमानस्तिस्रो धानाः सचते । अथ याचति स्फ्यमुदपात्रं बर्हिरिति । एतत्समादायाहैहि यजमानेति । जघनेन दक्षिणेन हविर्धाने परीत्य दक्षिणेन मार्जालीयं धिष्णियः स्फ्येनोद्धत्यावोक्ष्य दक्षिणाग्रं बर्हि स्तीर्त्वाद्भिर्मार्जयति मार्जयन्तां पितरो मार्जयन्तां पितामहा मार्जयन्तां प्रपितामहा इति । अथ तिस्रो धाना ददात्येतत्ते ततासौ ये च त्वामन्वेतत्ते पितामहासौ ये च त्वामन्वेतत्ते प्रपितामहासौ ये च त्वामन्विति । अत्र पितरो यथाभागं मन्दध्वमित्युक्त्वोदङ् पर्यावृत्यात्र षड्ढोतारं व्याचष्टे । अथाभिपर्यावृत्य तथैवाद्भिर्मार्जयित्वैतेनैव यथेतमेत्याग्नीध्रीये द्वे स्रुवाहुती जुहोति यन्म आत्मनो मिन्दाभूत्पुनरग्निश्चक्षुरदादिति द्वाभ्याम् । अथाहवनीये शाकलैश्चरन्ति देवकृतस्यैनसो ऽवयजनमसि स्वाहा मनुष्यकृतस्यैनसो ऽवयजनमसि स्वाहा पितृकृतस्यैनसो ऽवयजनमसि स्वाहेति । अथाप्सु-षोमान्पर्युपविश्यावघ्रेण भक्षयन्त्यप्सु धौतस्य सोम देव ते नृभिः सुतस्येष्टयजुष स्तुतस्तोमस्य शस्तोक्थस्य यो भक्षो अश्वसनिर्यो गोसनिस्तस्य ते पितृभिर्भक्षंकृतस्योपहूतस्योपहूतो भक्षयामीति । अथैना निनीयोपोत्थाया-दित्यमुपतिष्ठन्ते ॥ १७ ॥

consent has been obtained."[1] Having (put out of the mouth and having) washed, they pour them down on the Uttaravedi with the formula, "You are to be filled, do you fill me with offspring and wealth."[2] While pouring them down, the sacrificer keeps back three grains. The Adhvaryu asks for the wooden sword, a pot full of water, and sacrificial grass. Having taken this, he says "Come O sacrificer." Having gone round along the west of the Havirdhāna shed[3] and then along the south, having dug out by means of the wooden sword towards the south of Mārjālīya mound, having sprinkled water, and having strewn darbha-blades pointing towards the south, the sacrificer sprinkles on it with water with the formula, "May the fathers be cleansed, may the grand fathers be cleansed, may the great grandfathers be cleansed." He gives three roasted grains with the formula, "This is thine O father N.N. and those that belong to thee; this is thine O grandfather N.N. and those that belong to thee, this is thine O great grandfather N.N. and those that belong to thee."[4] Having said, "Here O fathers, rejoice here with your respective shares,"[4] and having turned towards the north, he utters the Ṣaḍḍhotṛ formula.[5]

Having turned about, having similarly cleansed with water, and having come by the same route by which he had gone, he offers two spoonfuls on the Āgnīdhrīya fire with the two verses, "Whatever fault has been mine, Agni has set it right, all-knower, he who belongs to all men."[6] "Agni has given back the eye-sight; Indra and Bṛhaspati have given it back. Do you two O Aśvins, replace my eyesight within the eyes."[6] They offer splinters on the Āhavanīya with the formula, "Thou art the expiation of the sin committed in respect of gods svāhā; thou art the expiation of the sin committed in respect of man, svāhā; thou art the expiation committed in respect of the fathers, svāhā."[7] Having sat around the Soma mixed with water, they consume it by smelling with the formula, "O god Soma, I, having obtained consent, consume thee who art purified in water, who art pressed by man, over whom the yajus is uttered, for whom Sāman is chanted and Śastra is recited, who art made by the fathers into food to win horses and cows and for whom consent has been obtained."[7] Having poured down the water and having stood up, they pray to Āditya:

1. TS.III.2.5.4
2. TS.III.2.5.5
3. Caland's text is *havirdhāne;* Two manuscripts have *havirdhānam*. Bhavasvāmin : *jaghanena sadohavirdhānayor madhyena dakṣiṇāmukho gatvā*. Thus *havirdhānam* is the correct reading.
4. TS.I.8.5.1
5. TĀ III.4
6. TS.III.2.5.4
7. TS.III.2.5.7

अपाम सोममृता अभूमादर्श्म ज्योतिरविदाम देवान् ।किमस्मान्कृण-वदरातिः किमु धूर्तिरमृत मर्त्यस्येति । यद्यु वा अस्तमित आदित्यो भवत्याहवनीयमेवैतेन यजुषोपतिष्ठन्ते । अथाग्नीध्रं द्रुत्वाग्नीध्रे दधिद्रप्सान्भक्षयन्ति दधिक्राव्णो अकारिषमिति । अथ सख्यवैसर्जनं जपन्त्युभा कवी युवाना सत्या ता धर्मणस्पती । सत्यस्य धर्मणस्पते वि सख्यानि सृजामह इति । अथाध्वर्युः प्रदक्षिणावृत्य प्रत्यङ्ङाद्रुत्य पत्नीः संयाज्य प्राङेत्य ध्रुवामाप्याय्य षड्ग्मियाणि जुहोति धाता रातिः सवितेदं जुषन्तामिति ।त्रीणि यजूꣳषि यज्ञ यज्ञं गच्छैष ते यज्ञो यज्ञपते देवा गातुविद इति । अथ स्रुचि चतुर्गृहीतं गृहीत्वायुर्दा दशमीं जुहोत्यायुर्दा अग्ने हविषो जुषाण इति ।एतस्मिन्काले चात्वाले यजमानः कृष्णविषाणां प्रास्यतीन्द्रस्य

VIII.18

"We have drunk Soma; we have become immortal; we have seen the light; we have attained the gods. What the evil spirit would do to us? What the injury perpetrated by man, O immortal Soma"?[1] If the sun has already set, they pray to the Āhavanīya with this verse. Having hastened to the Āgnīdhra chamber, they consume the drops of curds with the verse, "Of Dadhikrāvan have I sung, the swift strong horse. May he make our mouths fragrant; may he lengthen our lives."[2] They murmur the verse releasing companionship, "Both the young wise are true; guardians of law. O guardian of eternal law, let us release our companionship."[3]

The Adhvaryu, having turned by the right, having hastened to the west, having made the Patnīsaṁyāja offerings, having gone towards the east, having swollen the Dhruvā ladle (with clarified butter), makes offerings with the six praising verses, "May Dhātṛ the giver rejoice in this our offering; may Savitṛ, may Prajāpati the lord of treasures, may Agni. May Tvaṣṭṛ and Viṣṇu giving liberally grant to this sacrificer wealth together with offspring—O bountiful Indra, do thou unite us with mental power, with cattle, with the wise, with welfare, with prayers to be offered to gods, with the good will of gods, worthy of sacrifice—May we be united with power, with milk, with (able) bodies, with auspicious mental power. May Tvaṣṭṛ grant us bliss in this world; may he remove the disorder of my person—Since O Agni, we have chosen thee as the Hotṛ here in this sacrifice that is going on, thou hast offered successfully and, knowing, hast dispelled (the evils) successfully. Do thou come to our sacrifice—O gods, with the exclamation *svagā* we have made an abode for you who have come to rejoice in this pressing. Do you O wealthy, grant wealth to all of us who have partaken of the oblations and have consumed Soma—O god Agni, do thou direct to their respective places the gods whom, desirous of oblations, thou hast brought over. O gods, carrying the oblations, do you proceed to the sun the resort of all and subsequently to the heaven."[1] He further offers three Samiṣṭayajus offerings with the formulas, "O sacrifice go to the sacrifice, go to the lord of sacrifice, go to thine own birth-place, svāhā—This is thy sacrifice O lord of sacrifice, accompanied by the Sūktavāka and producing noble heroes, svāhā—You gods who find the way, finding the way go on the way. O lord of mind, do thou place this sacrifice O god, for us, among the gods, svāhā. In speech svāhā, do thou place in wind, svāhā."[4] Having taken four spoonfuls into the ladle, he offers the tenth life-giving offering with the verse, "O Agni, do thou, giver of life, with clarified butter as thy face, with clarified butter as thy womb, approve of the oblation. After having

1. TS.III.2.5.4
2. TS.I.5.11.4
3. This verse is found only in the Śrautasūtras; it is not traced to any earlier text.
4. TS.I.4.44

योनिरसि यज्ञस्य त्वा योनौ सादयामीति वा तूष्णीं वा। अथ प्रतिप्रस्थाता पत्नीमुदानयति सा चात्वाले शङ्कुं प्रास्यति तूष्णीम् ॥ १८ ॥ पञ्चमः ॥

अत्रैतमवभृथः संसादयन्त्यग्रेणाग्नीध्रमुच्छ्राय्यां वा चर्मणि वा। पत्नीशालादादत्ते वारुणमुपस्तीर्णाभिघारितमाज्यस्थालीः सस्रुवाः स्रुचं बर्हिः प्रतिवसनीये वाससी औदुम्बरीः राजासन्दीम्। सदस औदुम्बरीः स्थूणां मैत्रावरुणदण्डम्। हविर्धानाभ्यां पूतभृदाधवनीयौ चमसानधिषवणं चर्माधिषवणे फलके षट् छङ्कून्ग्राव्णो वायव्यानि स्थालीर्द्रोणकलशं दशापवित्रे ऋजीषमित्येतत्सह कृष्णाजिनेन यत्किञ्चित्सोमलिप्तं भवति। अथ वै भवति परा स्थालीरस्यन्त्युद्वायव्यानि हरन्तीति। एतत्समादाय प्रस्तोतारमाह प्रस्तोतः साम गायेति। साम्ना प्रस्तोतान्ववैति। त्रिर्निधनमुपैति। पुरुषःपुरुषो निधनमुपैतीति ब्राह्मणम्। अथान्तरेण चात्वालोत्करावुदङ्ङुपनिष्क्रामन्त्युरुं हि राजा वरुणश्चकार सूर्याय पन्थामन्वेतवा उ। अपदे पादा प्रतिधातवेऽकरुतापवक्ता हृदयाविधश्चिदिति। विषुवति द्वितीयं निधनमुपयन्ति। अपः पराख्याय वाचयति शतं ते राजन्भिषजः सहस्रमुर्वी गम्भीरा सुमतिष्टे अस्तु। बाधस्व द्वेषो निर्ऋतिं पराचैः कृतं चिदेनः प्रमुमुग्ध्यस्मदिति। उदकान्ते तृतीयं निधनमुपयन्ति। अथापामन्तमभितिष्ठन्त्यभिष्ठितो वरुणस्य पाश इति। अथाप्सु बर्हिः प्रास्यत्यग्नेरनीकमप आविवेश। अपां नपात्प्रतिरक्षन्नसुर्यं दमेदमे समिधं

consumed sweet flavoury clarified butter made out of cow's milk, do thou guard this (sacrificer) as father the son."[5] At this juncture the sacrificer throws the horn of black antelope into the Cātvāla with the formula, "Thou art the birth-place of Indra; I place thee in the birth-place of sacrifice," or silently. The Pratiprasthātṛ escorts the sacrificer's wife; she throws the pin into the Cātvāla silently.

VIII.19

The materials pertaining to the Avabhṛtha are placed in front of the Āgnīdhra chamber either on a platform or on a skin. They take up from the chamber of the sacrificer's wife (= Prāgvaṁśa) the cake for Varuṇa for which clarified butter has been spread and over which clarified butter is poured, the vessel of clarified butter together with the spoon, darbha-blades, two pieces of cloth to be worn and the stool of Udumbara wood (*Ficus glomerata*) for Soma, from the Sadas the Udumbara post, the Maitrāvaruṇa's staff; from the Havirdhāna carts the Pūtabhṛt and Ādhvanīya jars, goblets, skin used for pressing, two pressing boards, six pins, pressing stones, Vāyavya wooden cups, (earthern) vessels, Droṇakalaśa, woollen filter and fringe, residue of Soma and whatever else, together with the skin of black antelope, might have been smeared with Soma. It is said, "They throw away the vessels and take up theVāyavya wooden cups."[1]

Having taken this, he says, "O Prastotṛ, do thou chant the Sāman." The Prastotṛ, chanting, follows. He chants the Nidhana thrice. "Each one chants the Nidhana," so the Brāhmaṇa[2] goes. They go out towards the north inbetween the Cātvāla and the rubbish-heap with the verse, "King Varuṇa has made a broad path for the sun to travel. He has made him set his feet on the pathless way. He drives away whatever wounds the heart."[3] They chant the Nidhana the second time at midway. Having seen the water at a distance he makes the sacrificer recite the verse, "O King, your remedies are a hundred, a thousand. May thy favour be broad and deep. Overcome the enemy and the evil. Remove from us whatever sin is committed."[3] They chant the Nidhana the third time having approached water.

They stand by the side of the water with the formula, "The bond of Varuṇa is overcome."[3] He puts darbha-blades into water with the verse, "The face of Agni has entered the water. Do thou, O Agni, the child of water, guarding against the

5. TS.III.3.8.1

1. Source ?
2. TS.VI.6.3
3. TS I.4.45.1

यक्ष्यग्र इति । अथैनत्स्रुवाहुत्याभिजुहोति प्रति ते जिह्वा घृतमुच्चरण्येत्स्वाहेति । अथ स्रुचि चतुर्गृहीतं गृहीत्वापबर्हिषश्चतुरः प्रयाजान्यजति । अथाग्नये सोमायेत्याज्यभागाभ्यां चरति । अथोपस्तीर्य पूर्वार्धात्पुरोडाशस्यावद्यन्नाह ॥ १९ ॥

वरुणायानुब्रूहीति । पूर्वार्धादवदायापरार्धादवद्यति । अभिघारयति । प्रत्यनक्ति । अत्याक्रम्याश्राव्याह वरुणं यजेति । वषट्कृते जुहोति । अथोपस्तीर्य सर्वश एव वारुणमवदधदाहाग्नीवरुणाभ्यांऽ स्विष्टकृदभ्यामनुब्रूहीति । द्विरभिघारयति । आश्राव्याहाग्नीवरुणौ स्विष्टकृतौ यजेति । वषट्कृत उत्तरार्धपूर्वार्धे ऽतिहाय पूर्वा आहुतीर्जुहोति । अथ स्रुचि चतुर्गृहीतं गृहीत्वापबर्हिषौ द्वावनूयाजौ यजति । अथाप्सु स्रुचं प्रतिष्ठापयति समुद्रे ते हृदयमस्वन्तरिति । अथैनामद्भिः पूरयति सं त्वा विशन्त्वोषधीरुताप इति । अप्स्वेवापो जुहोति यज्ञस्य त्वा यज्ञपते हविर्भिः । सूक्तवाके नमोवाके विधेम स्वाहेति । अत्रैतमवभृथऽ संप्रकिरन्ति यत्किंचित्सोमलिप्तं भवत्यवभृथ निचंकुण निचेरुरसि निचंकुणाव देवैर्देवकृतमेनो ऽयाडवमर्त्यैर्मर्त्यकृतमुरोरा नो देव रिषस्पाहीति। अथाञ्जलिनाप उपहन्ति सुमित्रा न आप ओषधयः सन्त्विति । तां दिशं निरुक्षति यस्यामस्य दिशि द्वेष्यो भवति दुर्मित्रास्तस्मै भूयासुर्योऽस्मान्द्वेष्टि यं च वयं द्विष्म इति । अथाप उपस्पृश्यात्रैतदृजीषं प्रप्लावयन्ति सह कृष्णाजिनेन देवीराप एष वो गर्भस्तं वः सुप्रीतऽ सुभृतमकर्म देवेषु नः सुकृतो ब्रूतादिति । बिन्दूनुपैव स्पृशति । न भक्षयति । अथानुपमज्जन्ता-

demon's power, offer a fire-stick in each house."[3] He offers a spoonful on it with the formula, "Let thy tongue suck the clarified butter, svāhā."[3] Having taken four spoonfuls into the ladle, he offers four Prayājas omitting the one to Barhis. Then he offers two Ājyabhāgas—"to Agni." "to Soma." Having spread clarified butter as base into the ladle, while taking a portion from the eastern half of the cake, he says (to the Hotṛ):

VIII.20

"Do you recite the puronuvākyā for Varuṇa." Having taken a portion from the eastern half he takes another portion from the rear half. He pours clarified butter over it. He anoints back (the oblation). Having crossed beyond and having caused to announce, he says (to the Hotṛ), "Do you recite the yājyā for Varuṇa." At the Vaṣaṭ-utterance he makes the offering. Having spread clarified butter (into the ladle), putting the entire cake for Varuṇa (into the ladle) he says (to the Hotṛ), "Do you recite the puronuvākyā for Sviṣṭakṛt Agni-Varuṇa." He pours clarified butter twice. Having caused to announce, he says, "Do you recite the yājyā for Sviṣṭakṛt Agni-Varuṇa." He makes the offering at the Vaṣaṭ-utterance into the eastern half of the northern half transgressing the earlier offerings. Having taken four spoonfuls into the ladle, he offers two Anūyājas leaving out the one for Barhis. He holds the ladle on the surface of water with the formula, "Thy heat is in the ocean, within water."[1] He fills it with water with the formula, "Let the plants and water enter thee."[1] He offers water into water with the formula, "O lord of sacrifice, may we furnish thee with the credit of Sūktavāka and Namovāka of the sacrifice through the offerings (of water), svāhā."[1]

At this juncture they scatter the material pertaining to the Avabhṛtha whatever is besmeared with Soma with the formula, "O resounding Avabhṛtha-material, thou art being dispersed. Do thou destroy for gods the evil done by us with regard to the gods, and for men the evil done by us with regard to men. O God, guard us from injury."[1] The sacrificer strikes water with folded hands with the formula, "May the waters and plants be friendly towards us."[1] He throws it towards that direction towards which lives one whom he hates with the formula "May they be unfriendly to him who hates us and whom we hate."[1] Having touched water they submerge the sediment of Soma together with the skin of black antelope with the formula, "O divine waters, this is your foetus; glad and well tended, have we made it for you; proclaim us as doers of good deeds among gods." (The sacrificer) touches the drops (of Soma) : he does not consume them. The sacrificer and his wife wash each other's back without completely immersing into water. They loosen the girdles and

1. TS.I.4.45.2

वन्योन्यस्य पृष्ठे धावयतो विस्रस्य मेखले प्रतिवसनीये वाससी परिधायोन्नेतारमाहोन्नेतरुन्नो नयेति । तिसृभिरुद्वतीभिरुदायन्त्युद्वयं तमसस्पर्युदुत्यं चित्रमिति । अथापामन्तं प्रतियौति प्रतियुतो वरुणस्य पाशः प्रत्यस्तो वरुणस्य पाश इति । अथाप्रतीक्षमायन्ति वरुणस्यान्तर्हित्यै। प्रपथे समिधः कुर्वत एधो ऽस्येधिषीमहीति । एत्याहवनीये ऽभ्यादधाति समिदसि तेजो ऽसि तेजो मयि धेहीति । अथाहवनीयमुपतिष्ठन्ते ऽपो अन्वचारिषꣳ रसेन समसृक्ष्महि । पयस्वाꣳ अग्न आगमं तं मा सꣳसृज वर्चसेति । व्यवच्छिन्दन्ति परिश्रयणानि । विवर्तयन्ति हविर्धाने दक्षिणेन दक्षिणमुत्तरेणोत्तरम् ॥ २० ॥

यावदेवात्राध्वर्युश्चेष्टति तावदेष प्रतिप्रस्थाता प्रायणीयस्य निष्कास उदयनीयमभिनिर्वपति । एष एव वेद एतन्मेक्षणमेतद्बर्हिः । अथैतां चरुस्थालीꣳ सक्षामकाषामुत्स्विद्य निर्णिज्य तयोदयनीयꣳ श्रपयति । तस्मिꣳस्तथैव श्रप्यमाणे जघनेन गार्हपत्यमौपसदायां वेद्याꣳ स्तम्बयजुर्हरति । इदमेव प्रसिद्धं पौरोडाशिकंत्रिर्यजुषा तूष्णीं चतुर्थम् । पूर्वं परिग्राहं परिगृह्णाति । करणं जपति । उद्धन्ति । उद्धतादाग्नीध्रस्त्रिर्हरति । समानं कर्म यथा प्रायणीयस्य । एतावदेव नाना । पथ्याममुत्र स्वस्तिं प्रथमां यजति तामिहोपोत्तमां यजति । नो तु दिशश्च्यवन्ते । अथ पुरस्तात्स्विष्टकृतः

wear new garments. (The sacrificer) says to the Unnetṛ, "Do thou pull us out." With three verses containing the preverb *ud* they come up : "We have gone above darkness beholding the higher light, God Sūrya among the gods, the highest light—Thy rays bear upwards, god Sūrya, the lord of wealth, so that everything may be visible. - The bright face of the gods has arisen, the eye of Mitra, Varuṇa and Agni. It has filled in the heaven and the earth and the midregion; the sun, the soul of the moving and standing." He tosses back the water at the border with the formula, "Varuṇa's bond is tossed back; Varuṇa's bond is thrown back."[2]

They return without gazing back for the purpose of concealment from Varuṇa. On the way they collect firesticks with the formula, "Thou art the fuel; may we flourish."[2] Having come back (the sacrificer) puts a fire-stick on the Āhavanīya with the formula, "Thou art a fire-stick, thou art lustre; place lustre within me."[2] All pray to the Āhavanīya with the verse, "I have penetrated to the water, we are united with the sap. Rich in milk, O Agni, I have come. Do thou unite me with radiance."[2] The enclosures are broken off, the Havirdhāna carts are turned back, the southern one by south and the northern one by the north.

VIII.21

While the Adhvaryu is functioning, the Pratiprasṭātṛ pours out paddy for the oblation at the Udayanīyeṣṭi in the scrapings of the Prāyaṇīyeṣṭi.[1] The same Veda, the same corn-stirring stick and the same sacrificial grass (are used in this Iṣṭi which were used at the Prāyaṇīyeṣṭi). Having scooped out the vessel of cooked rice together with the scrapings and having cleansed, he cooks in it the rice for the Udayanīyeṣṭi. While the rice is being cooked in a similar manner, he carries the Stambayajus from the altar used for the Upasad Iṣṭi (in the Prāgvaṁśa shed). He carries the Stambayajus three times with the Yajus and the fourth time silently with the mantras prescribed in the Paurodāśika Brāhmaṇa.[2] He does the first tracing of the altar; murmurs the Karaṇa formula.[3] He digs out the altar. The Āgnīdhra carries away (the grass and earth) from the dug out part. The (further) rite is similar as in the Prāyaṇīyeṣṭi. This much is different : there he offers to Pathyā Svasti first;

2. TS.I.4.45.3
3. TBr. III.7.11

1. cf. BaudhŚS. VI.10
2. cf. BaudhŚS V.2. ff
3. cf. BaudhŚS. VI.10

स्रुवाहुतिमुपजुहोति यास्ते विश्वाः समिधः सन्त्यग्न इति । उप-स्तरणाभिघारणाभ्यामेवैतद्ध्रुवाज्यं विच्छिꣳषन्ति । समिष्टयजुरु हैके जुह्वति । शंय्वन्त उदयनीयः संतिष्ठते । अत्रैतत्पूर्णपात्रमन्तर्वेदि निनयति। अथ पृषदाज्यवन्त्याज्यानि गृहीत्वा मैत्रावरुणीं वशामुपाकरोति । तस्यै प्रसिद्धं वपया चरित्वा दक्षिणे वेद्यन्ते केशश्मश्रु वपते नखानि निकृन्तते। सर्वसꣳस्थां पशोः कुर्वन्ति । अथ यदि वशां न लभते मैत्रावरुणीमामिक्षां गार्हपत्ये श्रपयित्वा तयाहवनीये प्रचरति । साज्यभागप्रतिपत्केडान्ता संतिष्ठते ॥ २१ ॥

अथारण्योरग्नीन् समारोह्योदवसाय मथित्वाग्नीन्विहृत्याग्नेयमष्टा-कपालमुदवसानीयामिष्टिं निर्वपति । श्रपयित्वासादयति । तस्याः पञ्चदश सामिधेन्यः । पञ्च प्रयाजाः । वार्त्रघ्नावाज्यभागौ । अथ हविषो ऽग्ने तमद्याश्वं न स्तोमैर्ह्यग्न इति । त्रिष्टुभौ संयाज्ये । अन्वाहार्यमासद्यानड्वाहं ददाति। सा प्रसिद्धेष्टिः संतिष्ठते । अथारण्योरग्नीन्समारोह्योदवसाय मथित्वाग्नीन्विहृत्य पूर्वाणि देविकाहवीꣳषि निर्वपत्यनुमत्यै चरुꣳ राकायै चरुं धात्रे पुरोडाशं द्वादशकपालमिति । अन्वाहार्यमासाद्य वत्सतरीं ददाति । सा प्रसिद्धेष्टिः संतिष्ठते । अथ तदानीमेव पृष्ठ्याꣳ स्तीर्त्वापः प्रणीयोत्तराणि देविकाहवीꣳषि निर्वपति सिनीवाल्यै चरुं कुह्वै चरुं धात्र एव पुरोडाशं द्वादशकपालमिति। अन्वाहार्यमासाद्य वत्सतरं ददाति । सा प्रसिद्धेष्टिः संतिष्ठते ।

here he offers her as the last one. The locations (of the oblations) are however not changed. Before the Sviṣṭakṛt offering he offers a spoonful with the verse, "O Agni, all the fire-sticks that are thine on earth, on the Barhis, or in the sun, let these of thine approach the oblation of clarified butter, a protection to the pious sacrificer."[4] The clarified butter in the Dhruvā vessel is exhausted with the spreading and pouring. Some teachers prescribe the offering of the Samiṣṭayajus. The Udayanīya sacrifice is concluded with the rite of Śaṁyuvāka. At this stage the Adhvaryu pours down the Pūrṇapātra (= Praṇītā goblet) within the altar.

Having taken into the ladles clarified butter together with Pṛṣadājya, he dedicates a barren cow to Mitra-Varuṇa. Having gone through the rite of offering the omentum in the prescribed manner, the sacrificer gets his hair and beard shaved and nails pared. The entire rite of the animal-sacrifice is gone through. If one does not get a barren cow, he offers on the Āhavanīya the Āmikṣā having boiled it on the Gārhapatya. The Iṣṭi begins with the Ājyabhāgas and ends with the Iḍā.

VIII.22

Having consigned the fires into the kindling woods, having moved from the place, having churned out fire, and having spread out fires, (the Adhvaryu) pours out paddy for a cake on eight potsherds for Agni at the Udavasānīyā Iṣṭi. Having baked the cake, he places it (within the altar). In this Iṣṭi there are fifteen Sāmidheni verses, five Prayāja offerings; the Ājvabhāgas are Vārtraghna. The puronuvākya-yājyā for the principal offering are *agne tam adya...*[1] and *adhā hy agne...*[1] the puronuvākyā-yājyā for the Sviṣṭakṛt offering are in the Triṣṭubh metre. Having placed the Anvāhārya cooked rice (within the altar), the sacrificer gives away a bullock as Dakṣiṇā. The Iṣṭi comes to an end in the prescribed manner.

Having consigned the fires into the kindling woods, having moved from the place, having churned out fire, having spread out fires, the Adhvaryu pours out material for the former Devikā-offerings, namely, cooked rice for Anumati, cooked rice for Rākā, and a cake on twelve potsherds for Dhātṛ. Having placed the Anvāhārya cooked rice, the sacrificer gives away a heifer. The Iṣṭi comes to an end in the prescribed manner. At the same time, having strewn the Pṛṣṭhyā line and having carried forth Praṇītā water, he pours out material for latter Devikā-offerings, namely, cooked rice for Sinīvālī, cooked rice for Kuhū, and a cake on twelve potsherds for Dhātṛ. Having placed the Anvāhārya cooked rice, the sacrificer gives away a steer as Dakṣiṇā. The Iṣṭi comes to an end in the prescribed manner. Having

4. TS III.5.5.3

1. TS.IV.4.4.7

अथारण्योरग्नीन्समारोह्य स्वान्यग्न्यायतनान्यध्यवसाय मथित्वाग्नीन्विहृत्य सायंप्रातरग्निहोत्रे प्रतिजुहोति । संतिष्ठते ऽग्निष्टोमः संतिष्ठते ऽग्निष्टो- मः ॥ २२ ॥ षष्ठः ॥

॥ इत्यष्टमः प्रश्नः ॥

consigned the fires into the kindling woods, having reached his own fireplaces, having churned out fire, having spread out fires, the sacrificer severally offers the evening and morning Agnihotra. The Agniṣṭoma comes to an end. The Agniṣṭoma comes to an end.

CHAPTER VIII ENDS.

प्रवर्ग्यꣳ संभरिष्यन्नुपकल्पयते खादिरीमौदुम्बरीं वैणवीं वैकङ्कतीं वाभ्रिं व्याममात्रीं वारत्निमात्रीं वोभयतःक्ष्णूं मृदं च भाविता करणीयां कृष्णाजिनं वराहविहतं वल्मीकवपामूतीकस्तम्बं वादारस्तम्बं वा छागापयो ऽर्मकपालानि शर्करा अवाञ्जनपिष्टा अजलोमानि कृष्णाजिनलोमानि सूनामधिकरणीं कर्तारं कुशलं वेणुकाण्डं मदन्तीरिति । अथामावास्येन वा हविषेष्ट्वा नक्षत्रे वा पूर्वाꣳ शान्तिमुपयन्ति नमो वाच इति । अथाग्रेण शालां धनुर्मात्रे वेद्यै गर्तं खानयति । तद्भावितां मृदमवलेपयति । समां बिलेन करोति । तदुपसादयति वराहविहतं वल्मीकवपामूतीकस्तम्बं वादारस्तम्बं वा स्थाले छागापय इति । अथोत्तरतः पार्श्वतः संभाराणां प्राचीनाग्राणि तृणानि सꣳस्तीर्य तेषूपरि कृष्णाजिनं प्राचीनग्रीव-मुत्तरलोमोपस्तृणाति । अथोत्तरꣳ शालाखण्डमग्रेण स्फ्येनोद्धत्यावोक्ष्य सिकता निवपति । तं परिमण्डलं खरं करोति । अथैनꣳ सिकताभिराभ्राशिनं करोति । तं कुशतरुणकैर्दूर्वाग्रन्थिभिरिति संप्रच्छाद्याथैनं परिश्रयन्ति ।

CHAPTER - IX
THE PRAVARGYA RITE
IX.1

One who is going to provide for the materials necessary for the Pravargya rite, procures a hoe made of the wood of *Acasia catechu,* or *Ficus glomerata* or Bamboo or *Flacourtia sapida* as long as the span of exended arms or a cubit, having points at both the ends, refined soil to be used, a skin of black antelope, earth dug out by a boar, earth of an anthill, a stem of *Basela cordifolia* or Ādāra, milk of a she-goat, potsherds from a deserted village, well-powdered sand, goat's hair, hair of a skin of black antelope, a plank to be used as a receptacle, a skilled workman, a piece of Bamboo and hot water.

After having performed the New-moon sacrifice or having performed an Iṣṭi under an (auspicious) constellation, they pronounce the preceding Śānti formulas: "Obeisance to the speech which is uttered and which is not uttered; obeisance to the lord of speech; obeisance to the Ṛṣis the authors of mantras; the guardians of mantras; may the Ṛṣis the authors of mantras the guardians of the mantras not abandon me; may I not abandon the Ṛṣis the authors of mantras the guardians of mantras. May I utter the speech pertaining to all gods, auspicious, undecayed and approved by gods. May the heaven be gracious to me; may the earth be gracious; may the entire universe be gracious; may the sun and the moon be gracious; may the Brahman and Prajāpati be gracious. I shall utter (speech of) what is created; I shall utter splendour; I shall utter glory; I shall utter heat; I shall utter the mantra; I shall utter the truth. For that (speech) I spread this support; let there be support for my offspring and cattle; may I be a support for the offspring and cattle. O Prāṇa and Apāna, do you guard me from death; O Prāṇa and Apāna, do you not leave me. I shall think sweet; I shall produce sweet; I shall carry through sweet; I shall utter sweet; may I utter for the gods the speech which is sweet and worthy of listening by men. May the gods help me towards the fulfilment (of the worship); may the Pitṛs acquiesce. *Om* (let there be) appeasement, appeasement, appeasement."[1]

In front of the northern part of the shed, (the Adhvaryu) causes a pit to be dug out at a distance of a bow. He fills it with the refined soil. He makes the level of the soil equal to the opening of the pit. He keeps by its side the earth dug out by a boar, earth of an anthill, a stump of *Basela cordifolia* or Ādāra and the milk of a female goat in a vessel. Having spread blades of darbha with their tips towards the east near the materials and towards the north, he spreads upon them a skin of black antelope with its neck towards the east and with the hairy side upwards.

1. TĀ IV.1

तस्योदीचीं द्वारं कुर्वन्ति। तदुपसादयत्यर्मकपालानि शर्करा अवाञ्जनपिष्टा अजलोमानि कृष्णाजिनलोमानि सूनामधिकरणीं कर्तारं कुशलं वेणुकाण्डमिति । अथ गार्हपत्ये मदन्तीरपो ऽधिश्रयति । अन्तर्वेद्यभ्रिं निदधाति। परिश्रयन्ति द्वाराणि। पत्नीशाले पत्नीं परिश्रयन्ति। परिस्तृणन्ति। दक्षिणत उपविशतो ब्रह्मा च यजमानश्च । अत्र पूर्वाः शान्तिमुपयन्ति येषामनुपेता भवति। अथ गार्हपत्य आज्यं विलाप्योत्पूय स्रुचि चतुर्गृहीतं गृहीत्वाहवनीये सावित्रं जुहोत्यन्वारब्धे यजमाने ॥ १ ॥

युञ्जते मन उत युञ्जते धियो विप्रा विप्रस्य बृहतो विपश्चितः। वि होत्रा दधे वयुनाविदेक इन्मही देवस्य सवितुः परिष्टुतिः स्वाहेति । जुहोत्यदीक्षितस्य। जपति दीक्षितस्य। अथाभ्रिमादत्ते देवस्य त्वा सवितुः प्रसवे ऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्यामादद इति । आदायाभिमन्त्रयते ऽभ्रिरसि नारिरस्यध्वरकृद्देवेभ्य इति । अथैनामादायोपोत्तिष्ठत्युत्तिष्ठ ब्रह्मणस्पते देवयन्तस्त्वेमहे । उपप्रयन्तु मरुतः सुदानव इन्द्र प्राशूर्भवा सचेति । प्रैति प्रैतु ब्रह्मणस्पतिः प्र देव्येतु सूनृता । अच्छा वीरं नर्यं पङ्क्तिराधसं देवा यज्ञं नयन्तु न इति। अथ भावितां मृदमुपतिष्ठते देवी द्यावापृथिवी अनु मे ऽमꣳसाथामिति। अभ्रिया प्रहरत्यृध्यासमद्य मखस्य शिर इति। मखाय त्वेति हरति। मखस्य त्वा शीर्ष्ण इत्युत्तरतः कृष्णाजिने निवपति । उदूह्योपस्थानमेवमेव द्वितीयꣳ हरति । एवं तृतीयं तूष्णीं चतुर्थम् । पर्येतस्यै शिनष्टि । अथ वराहविहतमुपतिष्ठत इयत्यग्र आसीरिति। अभ्रिया प्रहरत्यृध्यासमद्य मखस्य शिर इति। मखाय त्वेति हरति । मखस्य त्वा शीर्ष्ण इत्युत्तरतः कृष्णाजिने निवपति ।

Having dug out by means of the wooden sword the spot in front of the northern part of the (Prāgvaṁśa) shed and having sprinkled it with water, he pours down the powdered sand on it. He makes a circular mound out of that. He makes it glossy by means of the sand. After he has covered it with sprouts of darbha-blades and bundles of Dūrvā-grass, they enclose it. A door is kept towards the north. Here he places potsherds from a deserted village, besmeared and powdered sand, hair of a goat, hair of a skin of black antelope, a plank to be used as a receptacle, a skilled workman and a piece of bamboo. He boils hot water on the Gārhapatya fire; keeps the hoe within the altar. The doors are enclosed. The sacrificer's wife is curtained off in her chamber. (The fire-places) are strewn around. The Brahman and the sacrificer sit down towards the south. The mantras pertaining to the preceding Śānti are recited at this stage if they are not recited (previously). Having melted clarified butter on the Gārhapatya, having purified and having taken four spoonfuls into the ladle, he makes an offering to Savitṛ while the sacrificer has contacted him.

IX.2

With the verse, "The wise and the learned direct the thought and the notion of the great wise. He, the only knower of ways and means, has arranged the oblations. The praise of God Savitṛ is great, svāhā."[1] He makes the offering for a sacrificer who is not yet consecrated; he murmurs the verse for a sacrificer who has been consecrated. He takes up the hoe with the formula, "I take thee in the impulse of god Savitṛ, with the arms of the Aśvins, with the hands of Pūṣan." Having taken, he recites over it the formula, "Thou art a hoe, thou art a woman, offering sacrifice to gods."[2] Having taken it, he stands up with the verse, "O Brahmaṇaspati, do thou get up. Serving the gods, we approach thee. May the Maruts, giving richly, come to us. O Indra, do thou come quickly to us."1 He moves out with the formula, "May Brahmaṇaspati, may goddess Sūnṛtā come to the strong hero possessing fivefold bounty; may the gods carry through our sacrifice."[3] He prays to the refined soil with the formula, "O divine Dyāvāpṛthivī, you have given me consent."[3] He strikes the soil with the hoe with the formula, "May I flourish today, thou art the head of Makha."[3] He carries it with the formula, "For Makha thee."[3] He pours it down towards the north on the skin of black antelope with the formula, "Thee for the head of Makha."[3] In a similar manner (but) excluding the praying[4] he carries the

1. TĀ IV.2.1
2. TĀ IV.2.3
3. TĀ IV.2.2
4. To the refined soil with the formula, "O divine Dyāvāpṛthivī, you have given me consent."

उदूह्योपस्थानमेवमेव द्वितीयः हरति । एवं तृतीयम् । तूष्णीं चतुर्थम् । पर्येतस्यै शिनष्टि । अथ वल्मीकवपामुपतिष्ठते देवीर्वम्रीरस्य भूतस्य प्रथमजा ऋतावरीरिति । अभ्रिया प्रहरत्यृध्यासमद्य मखस्य शिर इति । मखाय त्वेति हरति । मखस्य त्वा शीर्ष्ण इत्युत्तरतः कृष्णाजिने निवपति। उदूह्योपस्थानमेवमेव द्वितीयः हरति । एवं तृतीयम् । तूष्णीं चतुर्थम् । पर्येतस्यै शिनष्टि । अथोतीकस्तम्बं वादारस्तम्बं वोपतिष्ठत इन्द्रस्यौजो ऽसीति । अभ्रिया प्रहरत्यृध्यासमद्य मखस्य शिर इति । मखया त्वेति हरति । मखस्य त्वा शीर्ष्ण इत्युत्तरतः कृष्णाजिने निवपति । उदूह्योप-स्थानमेवमेव द्वितीयः हरति । एवं तृतीयम् । तूष्णीं चतुर्थम् । पर्येतस्यै शिनष्टि । अथ छागापय उपतिष्ठते ऽग्निजा असि प्रजापते रेत इति । अभ्रिमवदधात्यृध्यासमद्य मखस्य शिर इति । मखाय त्वेति हरति। मखस्य त्वा शीर्ष्ण इत्युत्तरतः कृष्णाजिने मृदि प्रश्चोतयति । उदूह्योपस्थानमेवमेव द्वितीयं प्रश्चोतयति । एवं तृतीयम् । तूष्णीं चतुर्थम् । चतुर्थेन सह सर्वश एवैतच्छागापय स्थालेन मृदि परिषिञ्चति । अत्रैतानतिशेषानपो ऽभ्यव-हरन्ति । अत्रैव वा प्रकिरन्ति। प्रायश्चित्ताय वा परिशाययन्ति ॥ २ ॥

अथ प्रवर्ग्यमाददते ऽवनाम्य मुखान्यनभिप्रश्वसन्तः । न प्रवर्ग्यं चादित्यं चान्तर्दधति । बहवो हरन्तीति विज्ञायते । अथैनमानयन्त्यैतु ब्रह्मणस्पतिरा देव्येतु सूनृता । अच्छा वीरं नर्यं पङ्क्तिराधसं देवा यज्ञं नयन्तु

soil a second time; similarly a third time, the fourth time without reciting any formula. He keeps back a part of this (soil).

Then he prays to the earth dug out by a boar with the formula, "Thou wast so much (extensive) at first."[2] He strikes it with the hoe with the formula, "May I flourish today; (thou art) the head of Makha."[3] He carries it with the formula, "For Makha thee."[3] He pours it down towards the north on the skin of black antelope with the formula, "For the head of Makha thee."[3] In a similar manner (but) excluding the praying he carries a second time; similarly a third time. The fourth time similarly. He keeps back a part of it. He prays to the earth of anthill with the formula, "O divine ants, you the righteous, are born first of all this creation."[3] He strikes with the hoe with the formula, "May I flourish today; (thou art) the head of Makha."[3] He carries with the formula, "For Makha thee."[4] He pours it down towards the north on the skin of black antelope with the formula, "For the head of Makha thee."[3] In the same manner (but) without praying he carries a second time; similarly a third time; the fourth time silently. He keeps back a part of it. He prays to the stem of *Basela cordifolla* or Adāra with the formula, "Thou art the vigour of Indra."[4] He strikes with the hoe with the formula, "May I flourish today; (thou art) the head of Makha."[3] He carries with the formula, "For Makha thee."[4] He pours it down towards the north on the skin on black antelope with the formula, "For Makha's head thee."[4] In the same manner (but) excluding the praying he carries it a second time; similarly a third time; the fourth time silently. He keeps back a part of it. He prays to the milk of a she-goat with the formula, "Thou art born of fire, the semen virile of Prajāpati."[3]

He puts down the hoe with the formula, "May I flourish today; (thou art) the head of Makha."[5] He carries it (=the milk) with the formula, "For Makha thee."[5] He drops it towards the north on the soil on the skin of black antelope with the formula, "For Makha's head thee."[5] In the same manner (but) excluding the praying he drops a second time; similarly a third time; the fourth time silently. With the fourth (dropping) he sprinkles around the entire goat's milk from the vessel into the soil. At this stage all the remnants (of the materials) are poured into water, or scattered here (over the soil); or are preserved for expiation.

IX.3

They take up the Pravargya (= soil and other materials) moving away their faces and without breathing over. Nobody stands between the Pravargya and the sun. Many persons csarry it. So is it said.[1] They bring it with the verse, "May Brahmaṇaspati, may goddess Sūnṛtā come to the strong hero possessing fivefold

5. TA IV. 2.4

1. TĀ V.2.12

न इति । अथैनं खर उपावहरन्त्यायुर्धेहि प्राणं धेह्यपानं धेहि व्यानं धेहि चक्षुर्धेहि श्रोत्रं धेहि मनो धेहि वाचं धेह्यात्मानं धेहि प्रतिष्ठां धेहि मां धेहि मयि धेहीति । अथैनमर्मकपालैः शर्कराभिरवाञ्जनपिष्टाभिरजलोमैः कृष्णाजिनलोमैरिति सꣳसृज्य मदन्तीभिरुपसृजति मधु त्वा मधुला करोत्विति । पिण्डं करोति मखस्य शिरोऽसीति । यज्ञस्य पदे स्थ इत्यङ्गुष्ठाभ्यामुपनिगृह्णाति । अथ तृतीयं मृदोऽपच्छिद्य त्रीन्पिण्डान्करोति। तेषामेकं कर्त्रे प्रयच्छति गायत्रोऽसीति । तेनास्य बुध्नं करोति गायत्रेण त्वा छन्दसा करोमीति । अतिशिष्टायै मृदोऽर्धं प्रयच्छति त्रैष्टुभोऽसीति । तेनास्य मध्यं करोति त्रैष्टुभेन त्वा छन्दसा करोमीति । सर्वामन्ततो मृदं प्रयच्छति जागतोऽसीति । तेनास्य बिलं करोति जागतेन त्वा छन्दसा करोमीति । तं प्रादेशमात्रं पृथुबुध्नं मध्ये लग्नं करोति । अथास्य वेणुकाण्डेन द्विभागभवविध्यति । तदस्य पिन्वनं भवति । अथास्य त्र्यङ्गुले वा चतुरङ्गुले वा रास्नां पर्यस्यति मखस्य रास्नासीति । अथास्य बिलं गृह्णात्यदितिस्ते बिलं गृह्णातु पाङ्क्तेन छन्दसेति । अथैनमादित्येनाभितपति सूर्यस्य हरसा श्रायेति । अथैनं खरे निदधाति । निहितमनुमन्त्रयते मखोऽसीति । एवमेव द्वितीयं महावीरं करोति । एवं तृतीयम् । तूष्णीं पिन्वने रौहिणकपाले चाज्यस्थालीं च । अथ या मृदतिशिष्यते तया प्रवाते प्रतिलेपमुपवातयति । तेषूपवातेषूपकल्पयत एकविꣳशतिं वृष्णो अश्वस्य शकृत्पिण्डानभ्रिमग्निं पचनमिति । अथाश्वशकमादीप्य मुख्यं महावीरं धूपयति वृष्णो अश्वस्य निष्पदसि वरुणस्त्वा धृतव्रत आधूपयतु मित्रावरुणयोर्ध्रुवेण धर्मणेति । अन्तरतश्च बाह्यतश्च सुधूपितं कृत्वा

bounty; may the gods carry through the sacrifice."[2] They put it down on the mound with the formula, "Do thou give me long life; give me Prāṇa; give me Apāna; give me Vyāna; give me sight; give me faculty of hearing, give me mind; give me speech; give me body; give me stability; hold me; place (all these) within me."[3] Having mixed (the soil) with potsherds from a deserted village, besmeared and powdered sand, hair of goat and hair of the skin of black antelope, pours over it hot water with the formula, "May the sweet make thee sweet."[5]

He makes a ball (out of the clay) with the formula, "Thou art the head of Makha."[5] He moulds it with the formula, "You two are the feet of the sacrifice."[6] Having taken out one third of the soil (=ball), he forms three balls out of it. He gives one of them to the workman with the formula, "Thou belongest to Gāyatrī." By means of it he moulds the base with the formula, "I mould thee with the Gāyatrī metre."[6] He gives half of the remaining clay with the formula, "Thou belongest to Triṣṭubh." By means of it he moulds the middle part with the formula, "I mould thee with the Triṣṭubh metre."[6] He gives the whole remaining clay with the formula, "Thou belongest to Jagatī." By means of it he moulds the upper part with the formula, "I mould thee with the Jagatī metre."[6] (The workman) moulds (the Mahāvīra) one span (high) with broad base and contracted in the middle. By means of the piece of bamboo he pierces it through the (upper) two parts. It (the cavity) forms the container of the Mahāvīra. He moulds around a girdle at three or four aṅgulas (below the opening) with the formula, "Thou art the girdle of Makha."[6] He carves its opening with the formula "May Aditi carve the hollow with Paṅkti metre."[6] He heats it in the sun with the formula, "Do thou be burnt with the sun's heat."[6] He keeps it on the mound. He follows the kept one with the formula, "Thou art Makha."[6] Similarly he prepares the second Mahāvīra, similarly the third one.

He silently prepares two milking pots, potsherds for two Rauhiṇa cakes and a vessel for clarified butter. With whatever clay remains, he besmears them in windy weather[7] and dries them up. When they have dried up, he procures twentyone balls of the dung of a strong steed, a hoe and fire for burning. Having kindled the dung of steed, he fumigates the principal Mahāvīra with the formula, "Thou art the excrement of a strong steed, may Varuṇa, the preserver of laws, fumigate thee through the steady law of Mitra and Varuṇa."[8] Having well fumigated it inside and

2. TĀ IV.2.2. with a little modification
3. TĀ IV.2.3
4. TĀ IV.2.4
5. TĀ IV.2.5
6. TĀ IV.2.6
7. Bhavasvāmin : *nivāte* "When the weather is calm."

निदधाति। एवमेव द्वितीयं महावीरं धूपयति। एवं तृतीयम्। तूष्णीं पिन्वने रौहिणकपाले चाज्यस्थालीं च। अथोत्तरेण शालामुरुबिलमिवावटं खानयति। तं पचनेनावस्तीर्य तस्मिन्प्राचो वोदीचो वा महावीरानायातयति। पुरस्तात्पिन्वने। पश्चाद्रौहिणकपाले चाज्यस्थालीं च। अथैनान्पचनेनोपरिष्टात्संप्रच्छाद्य मृदावलिम्पति। चतुरङ्गुलमनुदिशमादीपनायातिशिनष्टि। अथोपोषति ॥ ३ ॥

अर्चिषे त्वेति पुरस्तात्। शोचिषे त्वेति दक्षिणतः। ज्योतिषे त्वेति पश्चात्। तपसे त्वेत्युत्तरतः। ते ऽह्ना वा रात्र्या वा पच्यन्ते। यदि प्रातरुपोषति सायमुपैति। यदि सायं प्रातः। तेषु पक्वेषूपकल्पयते गोपयश्छागापयो धृष्टिमश्मसंदावꣳ सतꣳ संदꣳशं खारीꣳ शिक्यं कृष्णाजिनमिति। एतत्समादायाभ्यैत्यभीमं महिना दिवं मित्रो बभूव सप्रथाः। उत श्रवसा पृथिवीम् ॥ मित्रस्य चर्षणीधृतः श्रवो देवस्य

outside, he keeps it. Similarly he fumigates the second Mahāvīra; similarly the third one. He silently fumigates the two milking pots, the two potsherds for the Rauhiṇa cakes and the vessel of clarified butter. To the north of the shed he causes a wide pit to be dug out. Having covered it with fuel, he places in it the Mahāvīras pointing towards the east or north, the milking pots on the front side, the potsherds for Rauhiṇa cakes and the vessel of clarified butter to the rear. Having covered these with fuel from above, he puts a layer of clay. In all directions he leaves cavities of four aṅgulas each for lighting. He then burns it.

IX.4

(With the formulas) "For flame thee"[1] towards the east, "For brilliance thee"[1] towards the south, "For light thee"[1] towards the west, and 'for heat thee"[1] towards the north. The implements are burnt either by day or at night. If he enflames in the morning, he goes to it in the evening. If in the evening, in the morning. When they are well burnt, he procures cow's milk, goat's milk, a stirring stick, powdered stone, a pan, pincers, a straw-basket, a sling, and a skin of black antelope. Having taken all this, he goes to it with the verses, "Mitra spreading wide, has supported the heaven gently by his might and the earth with his eminence—The eminence of the god Mitra, supporting men, is victorious; his glory is worthy of loud praise."[1] He takes the stirring stick with the formula, "For accomplishment thee."[2] With it he removes the embers from the principal Mahāvīra with the verse, "May god Savitṛ draw out thee with good hands, good fingers, good arms and with might."[2] He lifts it up with the formula, "Do thou get up, be great, stand erect and firm."[2] He keeps it in its place with the formula, "Without falling on the ground, do thou fill in the directions and the regions."[2] He inspects it with the formula, "I inspect thee with the eye of the sun for straightness, goodness, good dwelling and well being."[2] He surrounds it with soil by the right with the formula, "Hereby I surround N.N., son of N.N. with subjects, cattle and Brahman splendour"[3] (modifying the formula) according to the caste.[4]

Having held it by means of the pincers and having kept it in the pan, he sprinkles it with goat's milk with the formula, "I sprinkle thee with Gāyatrī metre;

8. TĀ IV.3.1

1. TĀ IV.3.1
2. TĀ IV.3.2
3. TĀ IV.3.3
4. All the three options are mentioned in the formula. If the sacrificer is a ruler, he should say "with subjects", if a Vaiśya "with cattle" and if a Brāhmaṇa "with Brahman-splendour."

सानसिम्। द्युम्नं चित्रश्रवस्तममिति। अथ धृष्टिमादत्ते सिद्ध्यै त्वेति। तया मुख्यान्महावीरादङ्गारानुद्वपति देवस्त्वा सवितोद्वपतु सुपाणिः स्वङ्गुरिः। सुबाहुरुत शक्त्येति। अथैनमुच्छ्रयत्युत्तिष्ठ बृहन्भवोर्ध्वस्तिष्ठ ध्रुवस्त्वमिति। अथैनमाशये प्रतिष्ठापयत्यपद्यमानः पृथिव्यामाशा दिश आपृणेति। अथैनमन्वीक्षते सूर्यस्य त्वा चक्षुषान्वीक्ष ऋजवे त्वा साधवे त्वा सुक्षित्यै त्वा भूत्यै त्वेति। अथैनं प्रदक्षिणं पुरीषेण पर्यूहतीदमहममुमामुष्यायणं विशा पशुभिर्ब्रह्मवर्चसेन पर्यूहामीति यथावर्णम्। अथैनꣳ संदꣳशेन परिगृह्य सते ऽवधाय छागापयसाच्छृणत्ति गायत्रेण त्वा छन्दसाच्छृणद्मि त्रैष्टुभेन त्वा छन्दसाच्छृणद्मि जागतेन त्वा छन्दसाच्छृणद्मि छृणत्तु त्वा वाक् छृणत्तु त्वोर्क् छृणत्तु त्वा हविश्छृन्धि वाचं छृन्ध्यूर्जं छृन्धि हविर्देव पुरश्चर सध्यासं त्वेति। अन्तरतश्च बाह्यतश्च स्वाच्छृण्णं कृत्वा

I sprinkle thee with Triṣṭubh metre; I sprinkle thee with Jagatī metre; may speech sprinkle thee, may vigour sprinkle thee, may the oblation sprinkle thee; do thou sprinkle the speech, do thou sprinkle the vigour, do thou sprinkle the oblation; O forward-moving god, May I be able to hear thee."[3] Having sprinkled it well from inside and outside, he pours around cows' milk on it. In the same manner he sprinkles the second Mahāvīra; in the same manner the third Mahāvīra. He silently sprinkles the two milking pots, the two potsherds for Rauhiṇa cakes and the vessel of clarified butter.

If a Mahāvīra suffers from any hole or has a crack, having put the powder of stone in goat's milk and having sprinkled that liquid (over the deficient portion), he heats it by means of a fire-brand with two verses, "The gray one has praised in the assembly of many (the Mahāvīra) who has a hole or a crack and is young. See the miracle of the god by whose greatness (the Mahāvīra) has today fallen to pieces, it breathed yesterday—The Mahāvīra which formerly broke asunder at the ribs without the sticking substances, the bountiful Maghavant the joiner, has again made up the deficiency."[5] Indeed it becomes recouped. If it totally breaks, having well powdered the potsherds, having mixed that powder with the soil that has remained, having prepared (a new Mahāvīra), and having sprinkled it with milk, he keeps it.

When their hissing ceases, having placed them in the grass-basket and having covered it from above with the skin of black antelope, he hangs it in a sling in the northern part of the shed in such a manner that the sacrificer's wife may not see it. They lie (there) until the (proper) time. They then pronounce the succeeding Śānti mantras :

"(1) May the wind residing in the midregion blow auspiciously for us. May the sun illumine auspiciously for us. May the days be auspicious for us. May the night be auspicious.

(2) May the dawn shine auspiciously for us. May the sun rise auspiciously for us. O Sarasvatī, do thou become most auspicious and favourable to us. Let there be no emptiness under thy supervision.

(3) (O earth) thou art the residence of Iḍā. Thou art possessed of residence. May we not be deprived of residence. Let him be without residnece who hates us and whom we hate.

(4) Thou art stability, may we be possessed of stability; may we not be deprived of stability. Let him be without stability who hates us and whom we hate.

(5) O wind, do thou carry remedy; carry away what is evil. Possessed of all remedies, thou movest as the messenger of gods.

5. TĀ IV.20.1

गोपयसाभिविष्यन्दयति । एवमेव द्वितीयं महावीरमाच्छृणत्ति । एवं तृतीयम् । तूष्णीं पिन्वने रौहिणकपाले चाज्यस्थालीं च । अथ यदि विधुर्वा प्रदरो वा जायते ऽश्मचूर्णानि छागापयसि संप्रकीर्य तैः प्रत्युक्ष्योल्मुकेनाभितपति विधुं दद्राणं यदृते चिदभिश्रिष इति द्वाभ्याम् । स॰ हैव रोहति । यद्यु वै सर्वश एव भिद्यत एतान्येव कपालान्यवाञ्जनं

(6) These two winds blow as far as the ocean and as far as the farthest regions. May the one bring forth grace; may the other carry away what is evil.

(7) O wind, the treasure of ambrosia which is deposited in thy house—do thou give us a part of it for our life; do thou give us remedy out of it; do thou bring lustre out of it.

(8) May the wind, gracious and auspicious to our minds, bring forth remedy; may he extend our life.

(9) (O Sun) thou art the home of Indra. I submit to thee with the cows, the horses and what is mine.

(10) I resort to Bhūḥ; I resort to Bhuvaḥ: I resort to Suvaḥ: I resort to Bhūr Bhuvaḥ Suvaḥ. I resort to Vāyu, I resort to the health-giving divinity. I resort to the unbreakable rock. I resort to Brahman, the treasure of Brahman belonging to Prajāpati; I resort to the Praṇava.

(11) May the midregion be wide for me; the fires and mountains be great. May the wind grant me the grace with which it blows. May our minds be full of grace.

(12) O Prāṇa and Apāna, do you guard me from death. O Prāṇa and apāna, do you not leave me.

(13) May Agni place within me intellect, offspring and lustre. May Indra place within me intellect, offspring and strength. May Sūrya place within me intellect, offspring and brilliance.

(14) O Aśvins, do you guard us with brilliant food and uninjured fortunes. May Mitra, Varuṇa, Aditi, Sindhu, and Dyāvāpṛthivī glorify our gain.

(15) With what help, with which most powerful help will the wonderful and evergrowing friend come to us?

(16) Which of the intoxication of the drink, truthful and the most bountiful, will intxicate thee so that thou shalt break the closed treasures?

(17) Do thou become the guardian of us, thy praising friends, with a hundred aids.

(18) Priyamedha Ṛṣis approached Indra for seeking help like the fair-winged birds. Do thou (O Indra), clear the darkness, grant the sight; release us who are fastened as if with a cord.

(19) May the divine waters be auspicious to us for protection and favourable drinking. May they flow happiness and welfare towards us.

(20) I ask for remedy to the waters which are capable of granting boons and providing shelter to men.

(21) May the waters and plants be friendly to us and unfriendly to him who hates us and whom we hate.

(22) O waters, you are welfare-bringing; do you grant us strength so that we may see the great good.

पिष्ट्वा यैषा मृत्प्रायश्चित्ताय परिशेते तया सꣳसृज्य कृत्वा पक्त्वाच्छृद्य निदधाति । तेषां यदा श्वसथ उपरमत्यथैनान्खार्याꣳ समवधाय कृष्णाजिनेनोपरिष्टात्संप्रच्छाद्योत्तरे शालाखण्डे शिक्य आसजति । यथा

(23) Give us here your most gracious essence like the dear mothers.

(24) We aproach you for that essence whose presence you like. O waters, create that essence for us.

(25) The earth is appeased; it is appeased by fire. Appeased, may it appease my ailment.

(26) The midregion is appeased; it is appeased by the wind. Appeased, may it appease my ailment.

(27) The heaven is appeased, it is appeased by the sun. Appeased, may it appease my ailment.

(28) The earth is the appeasement, midregion the appeasement, heaven the appeasement, quarters the appeasement, intermediate quarters the appeasement, fire the appeasement, mind the appeasement, sun the appeasement, moon the appeasement, constellations the appeasement, waters the appeasement, plants the appeasement, herbs the appeasement, cow the appeasement, she-goat the appeasement, horse the appeasement, man the appeasement, appeasement itself the appeasement. May there be appeasement for me.

(29) With that appeasement, the entire appeasement, I cause appeasement for myself, the two-footed and four footed. May there be appeasement for me.

(30) May radiance, modesty, restraint, penance, intellect, stability, faith, truth and law rise up following me who am rising up. May radiance, modesty, restraint, penance, intellect, stability, faith, truth, and law not leave me.

(31) I have risen up following the immortal gods with life, good life, essence of plants and the strength of rains.

(32) May we perceive for a hundred autumns the brilliant eye placed in the east by gods. May we live for a hundred autumns; may we prosper for a hundred autumns; may we rejoice for a hundred autumns; may we succeed for a hundred autumns, may we hear for a hundred autumns, may we speak for a hundred autumns; may we be unconquered for a hundred autumns so that we may be able to behold the sun for ever.

(33) May the sun, the red-eyed bull, wise, who, illuminating, has come up from the middle of the water of the great ocean, purify my mind.

(34) Thou art the dropper of the Brahman; you two are the leaders of the Brahman, thou art the support of Brahman. This large earth is supported by the Brahman; the wide region is supported by him, he has supported the heaven and earth together with the gods. May I realize what I know. May the Veda not be loosened from me.

(35) May the intellect and grasping faculty enter me concurrently for the attainment of the past and future. May I enjoy the whole span of life.

(36) O Indra, being supported with these utterances, do thou fill up for us what is wanting here. When thou hast broken the big stables for the purpose of thy worshippers, we shall be receiving plenty from thee.

पत्नी न पश्यति तथा । त आ कालात्परिशेरे । अथोत्तराः शान्तिमुपयन्ति शं नो वातः पवतां मातरिश्वेति ॥ ४ ॥ प्रथमः ॥

श्वो राज्ञः क्रय इत्युपकल्पयत औदुम्बरीः सम्राडासन्दीमौदुम्बरीः स्थूणां गोदोहनीमौदुम्बरं छागायै शङ्कुमौदुम्बरः शफोपयमनमौदुम्बरः स्रुवमौदुम्बर्यौ स्रुचावनिष्कीर्णे रौहिणहवणी द्वे औदुम्बरी धृष्टी त्रीणि धवित्राणि कार्ष्णाजिनान्यौदुम्बरदण्डानि । वैणवदण्डानीत्येके । षडौदुम्बराञ्छकलान्वैकङ्कतीं च समिधं त्रयोदश वैकङ्कतान्परिधीन्वैकङ्कतीः स्रुचं प्रचरणीं कार्ष्मर्यमयान्परिधीन्सुवर्णरजतौ च रुक्मौ द्वे घर्मदुघे धेनुं च छागां च द्वौ कुशमयौ वेदावेकं मौञ्जं वेदमपरिवासितं मौञ्जं रज्जुदाम मुञ्जप्रलवान् रौहिणपिष्टानि खरेभ्यः सिकता इति । अथ प्रायणीयेन चरति । प्रायणीयेन चरित्वा पदेन चरति । पदेन चरित्वा राजानं क्रीत्वोह्यातिथ्यं निर्वपति । आतिथ्येन प्रचर्य पूर्वाः शान्तिमुपयन्ति नमो वाच इति । अथाग्रेण गार्हपत्यं तृणानि सःस्तीर्य तदेतत्परिघर्म्यः सर्वः सःसादयन्ति । अत्र सम्राडासन्दीमत्र स्थूणां गोदोहनीमत्र छागायै शङ्कुमिति । अथोत्तरेण गार्हपत्यः स्फ्येनोद्धत्यावोक्ष्य सिकता निवपति । तं प्रादेशमात्रं परिमण्डलं प्रवृञ्जनीयं खरं करोति । अथैनः सिकताभिराभ्राशिनं करोति । अथोत्तरेणाहवनीयः स्फ्येनोद्धत्यावोक्ष्य सिकता निवपति । तं प्रादेशमात्रं परिमण्डलमुद्वासनीयं खरं करोति । अथैनः सिकताभिराभ्राशिनं करोति । अथोत्तरे शालाखण्डे स्फ्येनोद्धत्यावोक्ष्य सिकता निवपति । तं

(37) We have pronounced the Brahman; may it now leave us. *Om.* (Let there be) appeasemnent, appeasement, appeasement."[6]

IX.5

(Presuming that) the purchase of Soma is to take place next day, (the Adhvaryu) procures the Samrāḍāsandī[1] made of *Ficus glomerata,* a peg of *Ficus glomerata,* a pot for milking the cow, a pin of *Ficus glomerata* for the she-goat, a pair of tongs and a supporting ladle of *Ficus glomerata,* a spoon of *Ficus glomerata,* two ladles made of *Ficus glomerata,* two uncarved ladles for offering Rauhiṇa cakes, two fire-stirring sticks of *Ficus glomerata,* three fans made of a skin of black antelope with handles made of *Ficus glomerata*—made of bamboo according to some teachers, six chips of *Ficus glomerata,* a firestick of *Flacurtia ramontchi*), thirteen enclosing sticks of *Flacourtia ramontchi,* a ladle in use made of the wood of *Flacourtia ramontchi,* enclosing sticks of *Gmelina arborea,* sheets of gold and silver, two Gharma-yielding animals—a cow and a she-goat, two Vedas of Kuśa grass, one Veda of Muñja grass with its tip uncut, a halter made of Muñja grass, cuttings of Muñja grass, flour for Rauhiṇa cakes and sand for mounds.

The Adhvaryu performs the Prāyaṇīyeṣṭi. Having performed the Prāyaṇīyeṣṭi, he goes through (the rite of collecting the soil of) the foot-print (of the Soma-selling cow). Having gone through the rite pertaining to the foot-print, having purchased Soma, having carried it, he pours out paddy for the Ātithyeṣṭi. Having performed the Ātithyeṣṭi, they pronounce the preceding Śānti, "Obeisance to speech..."[2] Having spread out darbha-blades in front of the Gārhapatya, they place upon them the implements pertaining to the Gharma oblation. Here the Samrāḍāsandī, here the peg for tethering the cow to be milked, here the pin for the she-goat. Having dug out by means of the wooden sword towards the north of the Gārhapatya, and having sprinkled the place with water, the Adhvaryu pours down sand. Out of it he prepares a circular mound one span wide meant for preparing the Gharma. He makes it shining by means of sand. Having dug out by means of the wooden sword towards the north of the Āhavanīya and having sprinkled (the place) he pours down sand. Out of it he prepares a circular mound, one span wide, meant for shifting of the Mahāvīra. He makes it shining by means of sand. Having dug out

6. TĀ IV.42

1. The stool intended for the implements pertaining to Pravargya which is regarded as *Samrāṭ* (emperor), Soma is regarded as *Rājan* (king).
2. TĀ IV.1; cf BaudhŚS IX.1

चतुरश्रं निष्यन्दनवन्तमुच्छिष्टखरं करोति । अथैनꣳ सिकताभिराभ्राशिनं करोति । अथाध्वर्युः प्रचरणीयं महावीरꣳ शफाभ्यां परिगृह्य प्रवृञ्जनीये खरे सादयति । अथैनं मौञ्जेन वेदेनापिदधाति । अथैतामासन्दीमग्रेणाहवनीयं पर्याहृत्य दक्षिणतो निदधाति । तस्यां कृष्णाजिनं प्राचीनग्रीव-मुत्तरलोमोपस्तृणाति । अथैतावुपशयौ महावीरौ वेदाभ्यां परिगृह्याग्रेणा-हवनीयं पर्याहृत्य दक्षिणतः सम्राडासन्द्यां कृष्णाजिने प्राचीनबिलौ सादयति । अथैतामभ्रिमग्रेणाहवनीयं पर्याहृत्य दक्षिणतः सम्राडासन्द्यां कृष्णाजिने सादयति । अथैतां मृदमतिशिष्टामग्रेणाहवनीयं पर्याहृत्य दक्षिणतः सम्राडासन्द्यां कृष्णाजिने सादयति । अथैताꣳ स्थूणां गोदोहनीं छागायै शङ्कुमित्यादाय जघनेन दक्षिणेन गार्हपत्यं परिक्रम्य दक्षिणया द्वारोपनिर्हृत्य होतुः संदर्शे स्थूणां निहत्य मौञ्जेन दाम्ना घर्मदुघो वत्सं बध्नन्ति । तमुत्तरेण छागायै शङ्कुं निहत्य छागां निग्रथ्नन्ति । प्रत्युब्जति छगलम् । अथैतेनैव यथेतमेत्य निष्क्रमयन्ति वृषलान् । ह्वयन्ति पत्नीम् । ह्वयन्ति होतारम् । ह्वयन्ति ब्रह्माणम् । ह्वयन्ति प्रतिप्रस्थातारम् । ह्वयन्ति प्रस्तोतारम् । ह्वयन्त्याग्नीध्रम् । परिश्रयन्ति द्वाराणि । पत्नीशाले पत्नीं परिश्र-यन्ति । परिस्तृणन्ति । दक्षिणत उपविशतो ब्रह्मा च यजमानश्च । अत्र पूर्वाम् शान्तिमुपयन्ति येषामनुपेता भवति ॥ ५ ॥

अथाध्वर्युः सपवित्राः प्रोक्षणीराददान आह ब्रह्मन्प्रवर्ग्येण प्रचरिष्यामो होतर्घर्ममभिष्टुह्यग्नीद्रौहिणौ पुरोडाशावधिश्रय प्रतिप्रस्थातः प्रवर्ग्यं विहर प्रस्तोतः सामानि गायेति । तद्ब्रह्मा प्रसौति यजुर्युक्तꣳ सामभिराक्तखं त्वा विश्वैर्देवैरनुमतं मरुद्भिः । दक्षिणाभिः प्रततं पारयिष्णुꣳ स्तुभो वहन्तु सुमनस्यमानꣳ स नो रुचं धेह्यहृणीयमानो भूर्भुवः सुवरोमिन्द्रवन्तः

by means of the wooden sword in the northern part of the shed and having sprinkled (the place), he pours sand. Out of it he prepares a four-cornered mound with an outlet for the disposal of the Mahāvīra. He makes it shining by means of sand.

Having caught hold of the Mahāvīra to be used by means of the pair of tongs, he places it upon the mound meant for preparing the Gharma. He covers it by means of the Veda of Muñja grass. Having brought around the Samrāḍāsandī along the front of the Āhavanīya, he keeps it towards the south. He spreads upon it the skin of black antelope with its neck towards the east and with the hairy side upwards. Having held the two lying Mahāvīras by means of two Vedas and having brought around along the front of the Āhavanīya, he places them with their openings towards the east, towards the south upon the skin of black antelope spread upon the Samrāḍāsandī. Having brought around along the front of the Āhavanīya, he places the hoe towards the south on the skin of black antelope spread upon the Samrāḍāsandī. Having brought around along the front of the Āhavanīya, he places the remaining soil towards the south on the skin of black antelope spread upon the Samrāḍāsandī. Having taken up the peg meant for tethering the cow to be milked and the pin for the she-goat, having moved around along the south-west of the Gārhapatya, having carried out by the southern door, and having fixed the peg within the Hotṛ's sight they fasten the calf of the Gharma-yielding cow by means of a tether made of Muñja grass. Having fixed the pin to its north for the she-goat, they tie up the she-goat. The kid is kept under control.

Having come back by the route by which they had gone, they drive away the Śūdras. The sacrificer's wife is called out; the Hotṛ is called out; the Brahman is called out; the Pratiprasthātṛ is called out; the Prastotṛ is called out; the Āgnīdhra is called out. Doors are enclosed. The sacrificer's wife is curtained off in her apartment. Fire-places are strewn around. The Brahman and the sacrificer sit down towards the south. The preceding Śānti is pronounced at this stage if not already pronounced.

IX.6

Taking up the Prokṣaṇī-water together with the strainer, the Adhvaryu says, "O Brahman, we are going to perform the Pravargya rite, O Hotṛ, do you praise the Gharma, O Agnīdh, do thou put on fire the two Rauhiṇa cakes, O Pratiprasthātṛ, do you spread out the Pravargya implements, O Prastotṛ, do thou chant the Sāmans." The Brahman gives the impulse, "May the exultations carry thee who thou art possessed of Yajus, smeared with the Sāmans, accompanied by all gods and the Maruts, extended by the Dakṣiṇās, bringing through and cheerful. Do you give us brilliance, without being angry. *Bhūr Bhuvaḥ suvar om*, supported by Indra, do you

प्रचरतेति । अथाध्वर्युः प्रचरणीयं महावीरं प्रोक्षति यमाय त्वा मखाय त्वा सूर्यस्य हरसे त्वेति । अभिप्राप्नुवन्परान्परान्संभारान्प्रोक्षति । तमेव प्रतिप्रस्थाता प्रवर्ग्यं विहरति । अथाहवनीये कार्ष्मर्यमयान्परिधीन्परिद-धाति । तदुपसादयति षडौदुम्बराञ्छकलान्वैकङ्कतीं च समिधं गार्हपत्ये त्रयोदश वैकङ्कतान्परिधीन्सुवर्णरजतौ च रुक्मौ मुञ्जप्रलवान् रौहिणपिष्टा-नीति । अथैष आग्नीध्रो जघनेन गार्हपत्यमुपविश्य धृष्टिभ्यां प्रतीचो ऽङ्गारान्निरूह्य तेषु रौहिणकपाले उपदधाति । अथ दारुणसंयुतानि पिष्टानि संयुत्य रौहिणौ पुरोडाशावधिश्रयति । अथाज्यं निर्वपति । अथाज्यमधिश्र-यति । उभयं पर्यग्नि कृत्वा रौहिणौ पुरोडाशौ श्रपयति । एतस्मिन्काले प्रतिप्रस्थाता मौञ्जेन वेदेन होमार्थानि पात्राणि संमृशति महावीरꣳ स्रुवं पिन्वने रौहिणहवनी उपयमनमिति । अथ प्रतिप्रस्थाताज्यमुत्पूय रौहिणौ पुरोडाशावुपस्तीर्णाभिघारितावुद्वास्य रौहिणहवनीभ्यां परिगृह्यान्तर्वेद्या-सादयति । दक्षिणं परिधिसन्धिमन्वेकम् । उत्तरं परिधिसन्धिमन्वितरम् । प्राञ्चौ पूर्वाह्णिके । प्रत्यञ्चावापराह्णिके । अथाध्वर्युः प्रचरणीयं महावीरꣳ शफाभ्यां परिगृह्य सव्ये पाणौ समावृत्याज्यस्थाल्याः सकृदुपहतेनाज्येन गार्हपत्ये ऽनवानꣳ संतताः सप्त प्राणाहुतीर्जुहोति प्राणाय स्वाहा व्यानाय स्वाहापानाय स्वाहा चक्षुषे स्वाहा श्रोत्राय स्वाहा मनसे स्वाहा वाचे सरस्वत्यै स्वाहेति । चतस्र उत्तरा यथोपपादं दक्षाय स्वाहा क्रतवे स्वाहौजसे स्वाहा बलाय स्वाहेति । अथैनमाज्येनानक्ति देवस्त्वा सविता मध्वानक्त्विति । एतस्मिन्काले प्रतिप्रस्थाता राजतꣳ रुक्मं प्रवृञ्जनीये खर उपगूहति पृथिवीं तपसस्त्रायस्वेति । अथ मुञ्जप्रलवान्व्यतिषज्यादीपयत्य-र्चिरसि शोचिरसि ज्योतिरसि तपो ऽसीति । तान्प्रवृञ्जनीये खरे संप्रकीर्य तेषु प्रचरणीयं महावीरꣳ सꣳसादयति ॥ ६ ॥

go ahead."[1] The Adhvaryu sprinkles the Mahāvīra in use with the formula, "For Yama thee, for Makha thee, for the heat of Sūrya thee."[2] Reaching successively each one, he sprinkles the implements. The Pratiprasthātṛ then arranges those implements. He lays around the Āhavanīya the enclosing sticks of *Gmelina arborea.* He places near it six chips of *Ficus glomerata* and a fire-stick of *Flacourtia ramontchi.* Near the Gārhapatya he places thirteen fire-sticks of *Flacourtia ramontchi,* sheets of gold and silver, cuttings of Muñja grass and flour for Rauhiṇa cakes.

The Āgnīdhra, having sat down to the rear of the Gārhapatya and having taken out embers to the west by means of the stirring sticks, lays down upon them two potsherds for Rauhiṇa cakes. Having thickly mixed the flour with water he puts the Rauhiṇa cakes on fire. He pours out clarified butter; puts it on fire. Having carried fire around both (the cakes and clarified butter), he bakes the Rauhiṇa cakes. At this juncture the Pratiprasthātṛ touches the implements to be used at the offering by means of the Veda of Muñja—the Mahāvīra, the spoon, the milking pots; the ladles to be used for offering the Rauhiṇa cakes and the supporting ladle. Having purified the clarified butter, having taken out the Rauhiṇa cakes (in a pan), having first spread clarified butter as base and after having poured clarified butter over them and having placed them on the Rauhiṇa-ladles, he places them within the altar—one adjoining the southern joint of enclosing sticks and the other adjoining the northern joint of the enclosing sticks. At the forenoon (Pravargya) pointing towards the east; at the afternoon (Pravargya) pointing towards the west.

The Adhvaryu, having held the Mahāvīra in use by means of the pincers and having left them to the left hand, offers on the Gārhapatya by means of the clarified butter in a spoon dipped only once into the vessel of clarified butter seven continuous Prāṇa-offerings without breathing in with the formulas "For Prāṇa svāhā, for Vyāna svāhā; for Apāna svāhā, for Cakṣus svāhā, for Śrotra svāhā; for Manas svāhā; for Vāk Sarasvatī svāhā."[2] The subsequent four as may be possible[3] with the formulas, "For Dakṣa svāhā; for Kratu svāhā; for Ojas svāhā; for Bala svāhā."[2] He then besmears the Mahāvīra with clarified butter with the formula, "May god Savitṛ besmear thee with honey."[4] At this juncture the Pratiprasthātṛ inserts the silver sheet into the mound for preparing Gharma with the formula, "Do thou guard the earth from heat."[4] (The Adhvaryu) enkindles the cuttings of Muñja grass having brought together the opposite points with the formula, "Thou art flame; thou art brilliance; thou art light; thou art heat."[4] Having scattered them on the mound for the Gharma, he places upon them the Mahāvīra to be used.

1. TĀ IV.4.1
2. TĀ IV.5.1
3. That is to say, he need not care for breathing in, according to Bhavasvāmin : *ucchvāsaniyamo nāsti.*
4. TĀ IV.5.2

सꣳसीदस्व महाꣳ असि शोचस्व देववीतमः । वि धूममग्ने अरुषं मियेध्य सृज प्रशस्त दर्शतमिति । अथैनमाज्येन पूरयत्यञ्जन्ति यं प्रथयन्तो न विप्रा वपावन्तं नाग्निना तपन्तः । पितुर्न पुत्र उपसि प्रेष्ठ आ घर्मो अग्निमृतयन्नसादीदिति । अथास्य प्रादेशेन दिशो व्यास्थापयत्यनाधृष्या पुरस्तादग्नेराधिपत्य आयुर्मे दा इति पुरस्तात् । पुत्रवती दक्षिणत इन्द्रस्याधिपत्ये प्रजां मे दा इति दक्षिणतः । सुषदा पश्चाद्देवस्य सवितुराधिपत्ये प्राणं मे दा इति पश्चात् । आश्रुतिरुत्तरतो मित्रावरुणयोराधिपत्ये श्रोत्रं मे दा इत्युत्तरतः । विधृतिरुपरिष्टाद्बृहस्पतेराधिपत्ये ब्रह्म मे दाः क्षत्रं मे दास्तेजो मे धा वर्चो मे धा यशो मे धास्तपो मे धा मनो मे धा इत्युपरिष्टात्। अथेमामभिमृशति मनोरश्वासि भूरिपुत्रा विश्वाभ्यो मा नाष्ट्राभ्यः पाहि सूपसदा मे भूया मा मा हिꣳसीरिति । अथ धृष्टीभ्यामुदीचो ऽङ्गारान्निरूहति तपो ष्वग्ने अन्तराꣳ अमित्रान्तपा शꣳसमररुषः परस्य । तपो वसो चिकितानो अचित्तान्वि ते तिष्ठन्तामजरा अयास इति । तैरेनं प्रदक्षिणं परिचिनोति चित स्थ परिचितः स्वाहा मरुद्भिः परिश्रयस्वेति । अथैनं त्रयोदशभिर्वैकङ्कतैः परिधिभिः परिचिनुतो ऽध्वर्युश्च प्रतिप्रस्थाता च । मा असीति प्राञ्चावध्वर्युः । प्रमा असीत्युदञ्चौ प्रतिप्रस्थाता । तावेवमेव व्यतिषङ्गं प्रतिमा असि संमा असि विमा अस्युन्मा असीति । अथैनं त्रयोदशं परिधिं दक्षिणत ऊर्ध्वाग्रं निमिनोत्यन्तरिक्षस्यान्तर्धिरसीति ।

IX.7

With the verse, "Do thou be seated; thou art great. Gratifying the gods, do thou shine. O Agni, do thou, who art extolled and partaking of sacrificial food, send out red and beautiful smoke."[1] He fills it with clarified butter with the verse, "The pious Gharma has been seated on fire—the Gharma which the officiating priests besmear as if widening it, heating it with fire as if it possessed omentum, just as a dear son sits in his father's lap."[1] He marks the directions of the Mahāvīra by means of the span of his right hand (held above)—towards the east with the formula, "(Thou art) unassailable towards the east under the supremacy of Agni; give me long life;" towards the south with the formula, "(Thou art) possessed of sons towards the south under the supremacy of Indra; give me offspring:" towards the west with the formula, "Be comfortable towards the west under the supremacy of god Savitṛi, give me vital breath;" towards the north with the formula, "(Thou art) the hearing towards the north under the supremacy of Mitra and Varuṇa, give me the faculty of hearing;"[2] from above with the formula, "Thou art partition from above under the supremacy of Bṛhaspati. Give me divine song; give me valour; give me splendour; give me vigour; give me glory; give me penance; give me thought."[2] He then touches this (earth) with the formula, "Thou art the mare of Manu, having many sons. Guard me from all dangers. Do thou become approachable to me. Do not kill me."[3]

By means of the stirring sticks he draws out embers towards the north with the verse, "O Agni, do thou burn the inner enemies, burn the curse of unkind foe. O good one, do thou, who art wise, burn the unobserved. May the non-aging and brisk keep thee asunder."[4] He piles them around by the right with the formula, "You are piled, piled around svāhā. Do thou be enclosed by the Maruts."[4] The Adhvaryu and the Pratiprasthātṛ pile around the thirteen enclosing sticks of *Flacourtia ramontchi*. The Adhvaryu piles up two enclosing sticks towards the east with the formula, "Thou art Mā."[4] The Pratiprasthātṛ too towards the north with the formula, "Thou art Pramā."[4] In a similar manner they pile up in opposite directions respectively with the formulas, "Thou art Pratimā; Thou art Sammā; Thou art Vimā; Thou art Unmā."[4] (The Adhvaryu) keeps erect thirteenth enclosing stick towards the south with the formula, "Thou art the covering of midregion."[5] He covers the Mahāvīra with the golden sheet with the formula, "Do thou guard the heaven from heat."[5] He prays to it with the verses, "O Indra, growing with these our songs, do thou make

1. TĀ IV.5.2
2. TĀ IV.5.3
3. TĀ IV.5.4
4. TĀ IV.5.5
5. TĀ IV.5.6

अथैनꣳ सौवर्णेन रुक्मेनापिदधाति दिवं तपसस्त्रायस्वेति । अथैनमुपतिष्ठत आभिर्गीभिः शुक्रंते अन्यदर्हन्बिभर्षि सायकानि धन्वेति । प्रज्वलिते रुक्ममपकर्षति ॥ ७ ॥

अथ धवित्राण्यादत्ते गायत्रमसीत्यन्यतरत् त्रैष्टुभमसीत्यन्यतरज्जागत-मसीत्यन्यतरत् । तैरेनं पश्चात्प्राङ् जान्वाच्योर्ध्वं धूनोति मधु मध्विति । उत्तरतस्तिष्ठते प्रतिप्रस्थात्रे द्वे धवित्रे प्रयच्छति । तयोरन्यतरदाग्नीध्रा-योत्प्रयच्छति । अथैनं त्रिः प्रदक्षिणं परियन्ति प्रणवेप्रणवे धून्वन्तः । त्रिः परीत्योत्तरतस्तिष्ठन्ति । अथ धवित्राण्यादत्ते । अपरेण परिक्रान्तायोत्तरतस्तिष्ठते प्रतिप्रस्थात्रे द्वे धवित्रे प्रयच्छति । तयोरन्यतरदाग्नीध्रायोत्प्रयच्छति । अथैनं पर्युपविशन्ति । पश्चात्प्राङ्मुखो ऽध्वर्युरुपविशति । पुरस्तात्प्रत्यङ्मुखः प्रतिप्रस्थाता । उत्तरतो दक्षिणामुख आग्नीध्रः । त एवमेव प्रणवेप्रणवे धून्वन्त आसत उपसमासमुल्मुकान्याप्याययन्तो महावीरम् । अथ यत्र होतुरभिजानाति याभिर्वर्तिकां ग्रसिताममुञ्चतमिति तदेनमुपोत्थाय रोचयतो ऽध्वर्युश्च यजमानश्च दश प्राचीर्दश भासि दक्षिणेत्येतेनानुवाकेन । अथ यत्र होतुरभिजानात्यप्रस्वतीमश्विना वाचमस्मे इति तद्धवित्राण्युपोद्यच्छन्ते ।

up the deficiency. When thou wilt break the big stables for thy worshippers, may we be receivers of plenty. O Pūṣan, thy one form is bright, the other is holy. Thou art as if the heaven bearing the two different forms of day. O blessed one, thou delightest in all powers. May thy pleasing gift be here—O venerable Rudra, thou holdest arrows and a bow. Venerable, thou carriest the holy and multi-formed necklace. Venerable, thou alleyest all dread. There is nothing more vigorous than thee."[5] When they catch fire, he takes away the golden sheet.

IX.8

(The Adhvaryu) takes up the fans—one with the formula, "Thou belongst to Gāyatrī," another with the formula, "Thou belongst to Triṣṭubh," and still another one with the formula, "Thou belongst to Jagatī."[1] Having bent knees from west to east, he tosses them upwards with "honey, honey,"[1] He hands over two fans to the Pratiprasthātṛ standing towards the north. He hands over one of these to the Āgnīdhra. They (the three) move around this (Mahāvīra) three times by the right while fanning at the (utterance of) Praṇava (uttered by the Hotṛ). Having moved three times, they stand towards the north. (The Adhvaryu) takes up the fans. He hands over two fans to the Pratiprasthātṛ standing towards the north after he has moved around by the left. (The Pratiprasthātṛ) gives one of them to the Āgnīdhra. They sit down around this (Mahāvīra). The Adhvaryu sits down to the west facing the east; the Pratiprasthātṛ towards the east facing the west; the Āgnīdhra towards the north facing the south. Tossing the fans at each Praṇava (uttered by the Hotṛ) in a similar manner, they keep on adding chips (to the fire) and swelling the Mahāvīra. When he knows the Hotṛ reciting the verse *yābhir vartikā grasitām amuñcatam...* the Adhvaryu and the sacrificer, having stood up, illumine the Mahāvīra with the Anuvāka : "O Mahāvīra, being gracious, thou shinest as ten (flames) in the east, ten in the south, ten in the west, ten in the north and ten above. Being uninjured, do thou grant us brilliance. May Agni, together with the Vasus, illumine thee in front with the Gāyatrī metre; shining, do thou illumine me. May Indra, together with the Rudras, illumine thee towards the south with the Triṣṭubh metre; shining, do thou illumine me. May Varuṇa, together with the Ādityas, illumine thee towards the west with the Jagatī metre; shining, do thou illumine me. May the glittering Māruta together with the Maruts illumine thee towards the north with the Anuṣṭubh metre; shining, do thou illumine me. May Bṛhaspati together with Viśve Devas illumine thee above with the Paṅkti metre; shining, do thou

1. TĀ IV.5.7. Caland's text reads *madhu* twice; many MSS read it thrice following TĀ.

अथ यत्र होतुरभिजानात्यरूरुचदुषसः पृश्निरग्रिय इति तद्रुचितो घर्म इत्युक्त्वा यथेतं त्रिः पुनः प्रतिपरियन्ति निधाय धवित्राणि । अवकाशैरवेक्षमाणा उपतिष्ठन्तेऽपश्यं गोपामिति प्रतिपद्याशीमहि त्वा मा मा हिꣳसीरित्यातः । अथ गार्हपत्यमुपतिष्ठते त्वमग्ने गृहपतिर्विशामसि विश्वासां मानुषीणाꣳ शतं पूर्भिर्यविष्ठ पाह्यꣳहसः समेद्धारꣳ शतꣳ

illumine me. O glittering Gharma, thou art shining among the gods; may I shine among men. O all-pervading Gharma, shining, thou art long-lived, bright and full of Brahma-splendour among the gods; shining, may I be long-lived, bright and full of Brahman-splendour among men. Thou art brilliance; grant me brilliance may brilliance be within me. Being gracious, thou shinest as ten (flames) in the east, ten in the south, ten in the west, ten in the north, and ten above. All-pervading, do thou give us food and strength. Mighty, do thou flow so that I may become mighty. The Gharma has been caused by us to shine; may I be shining."[2]

When he knows the Hotṛ reciting *apnasvatīm aśvinā vācam asme*, they lift up the fans. When he knows the Hotṛ reciting *arūrucad uṣasaḥ pṛśnir agriyaḥ* having said, "The Gharma is illuminate," they move around in reverse three times, having put down the fans. Gazing at it with the Avakāśa formulas they pray to it with the mantras beginning with "I have seen the Mahāvīra who is the guardian" and ending with "O Mahāvīra, may we partake of thee, do thou not injure me."[3] (="I have seen the Gharma (the sun) who is the guardian, not subduing, going along and the ways beyond. Covering collectively and individually, he recurs again and again within the regions. (O Mahāvīra) together with Madhu and Madhvī, Mādhu and Mādhūcī, thou hast guarded us. I follow you for the attainment of gods. Agni accompanied by Agni, god Savitṛ and Sūrya, shone. Agni accompanied by Tapas, god Savitṛ and Sūrya, has shone. Supporter of heaven, thou shinest from the region; supporter of the earth; supporter of wide midregion; supporting god of gods; immortal, born of Tapas. For the heart thee; for mind thee; for heaven thee; for the sun thee, do thou uplift this sacrifice; do thou convey the offerings unto gods in the heaven. O lord of all regions, O lord of the entire region, O lord of the entire mind, O lord of the entire speech, O lord of the entire Tapas, O lord of the entire Brahman, O god Gharma, well known among the gods, do thou guard the gods. Grant us speech which is born of Tapas and which invokes the gods. (The Gharma is) the womb of gods, the creator of thoughts, the lord of offspring, the thought of wise. The god (Gharma) has exerted himself together with god Savitṛ; he has shone together with Sūrya. O Gharma, thou art the giver of long life, the giver of splendour. Thou art our guardian; do thou guide as a guardian. (The Gharma is) the giver of long life, the giver of milk, the giver of splendour, the giver of boon, the giver of wealth; wider than the wide, he fills up the midregion. (O Gharma) may we partake of thee; do thou not injure me.")[3]

He prays to the Gārhapatya with the formula, "O Agni, thou art the lord of subjects, of all men. O youngest one, do thou guard me from evils for a hundred winters with thy hundred helps—me who am thy kindler, wearied and heart-cheering. May gifts be here (with me)."[3] While being curtained off, the Pratiprasthātṛ

2. TĀ IV.6
3. TĀ IV.7

हिमास्तन्द्राविणः हार्दिवानमिहैव रातयः सन्त्विति । अन्तर्हिते प्रतिप्रस्थाता वेदे पत्नीं वाचयति त्वष्टीमती ते सपेयेत्यान्तादनुवाकस्य । एतस्मिन्काले प्रतिप्रस्थाता दक्षिणः रौहिणं जुहोत्यहर्ज्योतिः केतुना जुषताः सुज्योतिर्ज्योतिषांः स्वाहेति ॥ ८ ॥ द्वितीयः ॥

अथ रशनामादत्ते देवस्य त्वा सवितुः प्रसवे ऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्यामादद इति । आदायाभिमन्त्रयते ऽदित्यै रास्नासीति । दोहनं कंःसं पिन्वने इति प्रतिप्रस्थातापरेण परिक्रम्य । अथैतां घर्मदुघं त्रिरुपांःशु देवनामभिराह्वयतीड एह्यदित एहि सरस्वत्येहीति । त्रिरुच्चैः । दक्षिणया द्वारोपनिष्क्रम्य यदस्यै नाम भवति तेनासावेह्यसावेहीति । अथैनाः रशनयाभिदधात्यदित्या उष्णीषमसीति । वायुरस्यैड इति घर्मदुघो वत्समभिमृशति । अथैनमुपावसृजति पूषा त्वोपावसृजत्वश्विभ्यां प्रदापयेति । धयन्तमनुमन्त्रयते यस्ते स्तनः शशयो यो मयोभूर्येन विश्वा पुष्यसि वार्याणि । यो रत्नधा वसुविद्यः सुदत्रः सरस्वति तमिह धातवे करिति । प्रत्तामुन्नयत्युस्र घर्मः शिंःषोस्र घर्मं पाहि घर्माय शिंःषेति । नियुज्य संधायोपसीदति बृहस्पतिस्त्वोपसीदत्विति । स्तनान्संमृशति दानव स्थ पेरवो विष्वग्वृतो लोहितेनेति । अथ यत्र होतुरभिजानात्या दशभिर्विवस्वत इति तदेनां पिन्वने पिन्वयत्यश्विभ्यां पिन्वस्व सरस्वत्यै पिन्वस्व पूष्णे पिन्वस्व बृहस्पतये पिन्वस्वेन्द्राय पिन्वस्वेन्द्राय पिन्वस्वेति । अतिशिष्टं कंःसे दोहयति । एतस्मिन्काले प्रतिप्रस्थाता पिन्वने छागां पिन्वयति तूष्णीम् । अथ यत्र होतुरभिजानात्युत्तिष्ठ ब्रह्मणस्पत इति तत्प्रतिप्रस्थात्रे पयसी संप्रदायैतेनैव यथेतमेत्य शफोपयमानादत्ते गायत्रो ऽसीत्यन्यतरत्।

makes the sacrificer's wife recite with regard to the Veda the mantra up to the end of the Anuvāka, "May I, connected with Tvaṣṭṛ, be attached to thee. Holding the semen virile, may I become pregnant. May I obtain a heroic son within thy sight. May I not become void of increase of wealth."[3] At this juncture the Pratiprasthātṛ offers the southern Rauhiṇa cake with the formula, "May the day, the light enjoy with brightness, good light of the lights, svāhā."[4]

IX.9

(The Adhvaryu) takes up the cord with the formula, "I take thee in the impulse of god Savitṛ, with the arms of Aśvins, with the hands of Pūṣan." Having taken up, he recites over the formula, "Thou art the girdle of Aditi."[1] (Taking up) the pot of white copper for milk and two milking pots, the Pratiprasthātṛ (moves) along the rear (of the Gārhapatya). (The Adhvaryu) calls out the Gharma-yielding cow with divine names "Come, O Iḍā, come O Aditi, come O Sarasvatī"[1] three times in a low tone, three times loudly. Having gone out by the southern door he calls her out with her usual name "Come N.N. Come N.N." He fastens her with the cord with the formula, "Thou art the turban of Aditi."[2] He touches the calf of the Gharma-yielding cow with the formula, "Thou art wind, son of Iḍā."[2] He releases it with the formula, "May Pūṣan release thee; do thou cause (the milk) to be yielded for the Aśvins."[2] He follows the calf sucking the cow with the verse, "O Sarasvati, do thou direct thy udder here which is incessant, which is gladdening, with which thou hast promoted all the treasures, which is bestowing riches and bestowing good and which grants good gifts."[2] When the cow has begun yielding milk, he takes away the calf with the formula, "O calf, let the Gharma remain, O calf, guard the Gharma, keep back milk for the Gharma."[2] After having tethered the calf and having joined it (to the cow) he sits by the side of the cow with the formula, "May Bṛhaspati sit by thy side."[2] He touches all udders together with the formula, "You all swelling drops, surrounded by blood on all sides."[3] When he knows the Hotṛ reciting *ā daśabhir vivasvataḥ* .. he milks her in the milking pot with the formula, "Do thou swell for Aśvins; do thou swell for Sarasvatī; do thou swell for Pūṣan; do thou swell for Bṛhaspati; do thou swell for Indra; do thou swell for Indra."[3] The remaining milk he milks in the pot of white copper.

At this juncture the Pratiprasthātṛ milks the she-goat in the milking pot silently. When he knows the Hotṛ reciting *uttiṣṭha brahmaṇaspate* ... the Adhvaryu

4. TĀ IV.10.4

1. TĀ IV.8.1
2. TĀ IV.8.2
3. TĀ IV.8.3

त्रैष्टुभौ ऽसीत्यन्यतरज्जागतमसीत्युपयमनम् । अथ यत्र होतुरभिजानात्युपद्रव पयसा गोधुगोषमिति तत्पयसी आह्रियमाणे अभिमन्त्रयते सहोर्जो भागेनोप मेहीन्द्राश्विना मधुनः सारघस्य घर्मं पात वसवो यजता वडिति। अथ पुरस्तात्प्रत्यञ्चावुपविश्य महावीरे पयसी अवनयतो ऽध्वर्युश्च प्रतिप्रस्थाता च । अध्वर्युः पूर्वो गोपयो ऽवनयति स्वाहा त्वा सूर्यस्य रश्मये वृष्टिवनये जुहोमि स्वाहेति । अथास्योष्माणमन्वीक्षते मधु हविरसि सूर्यस्य तपस्तपेति । एतस्मिन्काले प्रतिप्रस्थाता छागापयो ऽवनयति तूष्णीम् । उभयꣳ समानीयाध्वर्युस्तृतीयमवनयति । अत्र यत्कꣳसे पयस्तदुपयमने समवनयति । प्रत्यूह्याङ्गारान् । अथाध्वर्युः प्रचरणीयं महावीरꣳ शफाभ्यां परिगृह्णाति ॥ ९ ॥

द्यावापृथिवीभ्यां त्वा परिगृह्णामीति । वेदेनाधस्तादुपमृज्योपयमनेनो-पयच्छत्यन्तरिक्षेण त्वोपयच्छामीति । अथैनमादायोपोत्तिष्ठति देवानां त्वा पितृणामनुमतो भर्तुꣳ शकेयमिति । प्राङ् हरति तेजो ऽसि तेजो ऽनु प्रेह्यग्निर्मा पृथिव्याः पातु वायुरन्तरिक्षात्सूर्यो दिवो दिविस्पृङ्मा मा हिꣳसीरन्तरिक्षस्पृङ्मा मा हिꣳसीः पृथिविस्पृङ्मा मा हिꣳसीः सुवरसि सुवर्मे यच्छ दिवं यच्छ दिवो मा पाहीति । अथ वातनामानि व्याचष्टे समुद्राय त्वा वाताय स्वाहेति पञ्चानवानम् । एवमेव द्वे उत्तरे । षडुत्तराणि यथोपपादमग्नये त्वा वसुमते स्वाहा सोमाय त्वा रुद्रवते स्वाहा वरुणाय त्वादित्यवते स्वाहा बृहस्पतये त्वा विश्वदेव्यावते स्वाहा सवित्रे त्वर्भुमते विभुमते प्रभुमते वाजवते स्वाहा यमाय त्वाङ्गिरस्वते पितृमते स्वा-हेति । विश्वा आशा दक्षिणसदिति दक्षिणत आसीनं ब्रह्माणमीक्षते । विश्वान्देवानयाडिहेति पश्चादासीनꣳ होतारम् । सव्येनात्याक्रामञ्जपति स्वाहाकृतस्य घर्मस्य मधोः पिबतमश्विना स्वाहाग्नये यज्ञियाय शं

having handed over the two milks[4] and having come back by the same route by which he had gone, takes up the pincers and the supporting ladle—one limb with the formula, "Thou belongst to Gāyatrī metre; " another with "Thou belongst to Triṣṭubh metre," and the supporting ladle with "Thou belongst to Jagatī metre."[5] When he knows the Hotṛ reciting *upadrava payasā godhug oṣam*... he recites over the two milks having brought in (by the Pratiprasthātṛ) the formula, "Do thou come to me together with a portion of vigour. O Indra, O Aśvins, do you drink the Gharma of honey procured by bees; O Vasus; accomplish the sacrificer, *vaṭ*."[5]

Having sat down towards the east facing towards the west, the Adhvaryu and the Pratiprasthātṛ pour down their respective milks into the Mahāvīra. First the Adhvaryu pours down cow's milk with the formula, "svāhā, I offer thee to the rain-giving ray of the sun, svāhā."[5] He gazes at the last glow with the formula, "Thou art sweet oblation; do thou burn like the heat of the sun."[5] At this juncture the Pratiprasthātṛ pours down the goat's milk silently. Having brought both the milks together, the Adhvaryu pours down the third (oblation). He pours into the supporting ladle the milk remaining in the pot of white copper. Having carried back the embers (to the Gārhapatya fire), the Adhvaryu holds the Mahāvīra in use by means of the pincers.

IX.10

(With the formula) "I hold thee round by means of Dyāvāpṛthivī."[1] Having cleansed it at the bottom, he supports it with the supporting ladle with the formula, "I support thee with midregion."[2] Having taken it, he stands up with the formula, "Permitted by the gods and Pitṛs, may I be able to carry thee."[2] He carries it towards the east with the formula, "Thou art splendour; follow the splendour. Touching the heaven, do thou not injure me; touching the midregion, do thou not injure me; touching the earth, do thou not injure me. Thou art light; grant me the heaven; guard me from (i.e. in) the heaven."[2] He then utters the five names of Vāta without breathing in : "For Vāta called ocean thee; svāhā; for Vāta called water thee svāhā; for Vāta the unconquerable thee svāhā; for Vāta the unassailable thee, svāhā; for Vāta seeking help thee, svāhā."[3] Similarly the next two (having breathed out and then again without breathing in), "For Vāta the respectful thee svāhā; for Vāta pervading thee svāhā."[3] The next six as may be convenient (for breathing), "For wealthy Agni thee svāhā; for Soma accompanied by Rudra thee svāhā; for Varuṇa

4. One in the milking pot and the other in the pot of white copper.
5. TĀ IV.8.4

1. TĀ IV.8.4
2. TĀ IV.8.5
3. TĀ IV.9.1

यजुर्भिरिति । यजमानमतिवाचयत्यश्विना घर्मं पातꣳ हार्दिवानमहर्दिवा-भिरूतिभिरनु वां द्यावापृथिवी अमꣳसातामिति । उच्चैराश्राव्याह घर्मस्य यजेति । वषट्कृते जुहोति स्वाहेन्द्रायेति । स्वाहेन्द्रा वडित्यनुवषट्कृते हुत्वा वाचयति घर्ममपातमश्विना हार्दिवानमहर्दिवाभिरूतिभिरनु वां द्यावापृथिवी अमꣳसातां तं प्राव्यं यथावट् नमो दिवे नमः पृथिव्यै दिवि धा इमं यज्ञं यज्ञमिमं दिवि धा दिवं गच्छान्तरिक्षं गच्छ पृथिवीं गच्छ पञ्च प्रदिशो गच्छ देवान्घर्मपान्गच्छ पितॄन्घर्मपान्गच्छेति । एतस्मिन्काले प्रतिप्रस्थाता पिन्वनेनोपयमनादुपहत्य प्रचरणीयं महावीरं पूरयति । एथैनमन्तःपरिध्यभिपीपयतोऽध्वर्युश्च प्रतिप्रस्थाता च सहैवेषे पीपिह्यूर्जे पीपिहि ब्रह्मणे पीपिहि क्षत्राय पीपिह्यद्भ्यः पीपिह्योषधीभ्यः पीपिहि वनस्पतिभ्यः पीपिहि द्यावापृथिवीभ्यां पीपिहि सुभूताय पीपिहि ब्रह्मवर्चसाय पीपिहि यजमानाय पीपिहि मह्यमित्युपाꣳशूक्त्वा ज्यैष्ठ्याय पीपिहीत्युच्चैः । अथैनमनुदिशमात्मानमभि पीपयति त्विष्यै त्वा द्युम्नाय त्वेन्द्रियाय त्वा भूत्यै त्वेति । अत्र यन्महावीरे पयस्तदुपयमने समवन-यति । अथोदङ्ङत्याक्रम्याथैतदुपयमनमन्तर्वेदि प्राचीनबिलꣳ सादयति। एतस्मिन्काले प्रतिप्रस्थाता राजतꣳ रुक्ममुद्वासनीये खर उपगूहति । तस्मिन्प्रचरणीयं महावीरꣳ सादयति ॥ १० ॥

accompanied by Āditya thee svāhā; for Bṛhaspati accompanied by Viśve Devas thee svāhā; for Savitṛ accompanied by Ṛbhus, Vibhus, Prabhus and Vāja thee svāhā; for Yama accompanied by Aṅgiras and Pitṛs thee svāhā."[3] He gazes at the Brahman sitting towards the south with the formula, "(May the Brahman) seated towards the south (guard me from) all directions."[4] (He gazes) at the Hotṛ seated towards the west with the formula, "He has offered to Viśve Devas."[4]

Stepping beyond along the left, he murmurs the formula, "O Aśvins, do you drink the sweet Gharma offered to the accompaniment of svāhā. Svāhā for the holy Agni. Blessings with the Yajus."[4] He makes the sacrificer recite the formula, "O Aśvins, do you drink today the heart-cheering Gharma with shining aids. May Dyāvāpṛthivī approve you."[4] Having loudly caused to announce, he says (to the Hotṛ), "Do you recite the yājyā for Gharma." At the Vaṣaṭ-utterance he makes the offering with "svāhā for Indra."[4] Having made (another) offering at the second Vaṣaṭ-utterance with *svāhe'ndra vaṭ* he causes the sacrificer to recite the formula, "O Aśvins, you have drunk today the heart-cheering Gharma with shining aids. Dyāvāpṛthivī have given assent to you. To him zealous *vaṭ*. Obeisance to Dyaus; obeisance to Pṛthivī. Do thou (O Indra) place this offering in the heaven; go to the heaven; go to the midregion; go to the earth; go towards the five directions; go to the Gharma-drinking gods, go to the Gharma-drinking Pitṛs."[5]

At this juncture the Pratiprasthātṛ fills up the Mahāvīra in use by means of the milking pot dipping it into the supporting ladle. The Adhvaryu and the Pratiprasthātṛ swell it together (i.e. cause to flow) holding it within the enclosing sticks with the formula, "Do thou swell for food, do thou swell for vigour; do thou swell for the Brahman; do thou swell for the Kṣatra; do thou swell for waters; do thou swell for herbs; do thou swell for trees; do thou swell for Dyāvāpṛthivī; do thou swell for happiness; do thou swell for Brahman-splendour, do thou swell for the sacrificer—me (to be uttered in a low tone), do thou swell for my greatness"[6] (uttered loudly). Then he causes it to flow towards himself successively from the various directions with the formula, "For glory thee; for brilliance thee; for power thee; for welfare thee."[7] Whatever quantity of milk remains in the Mahāvīra, he pours it into the supporting ladle. Having crossed towards the north, he places the supporting ladle within the altar with its opening towards the east. At this juncture the Pratiprasthātṛ keeps the silver sheet on the disposing mound. (The Adhvaryu) places upon it the Mahāvīra in use.

4. TĀ IV.9.2
5. TĀ IV.9.3
6. TĀ IV.10.1
7. TĀ IV.10.2

घर्मासि सुधर्मा मे न्यस्मे ब्रह्माणि धारय क्षत्राणि धारय विशं धारय नेत्त्वा वात स्कन्दयादिति । अथ यद्यभिचरेदमुष्य त्वा प्राणे सादयाम्यमुना सह निरर्थं गच्छ यो ऽस्मान्द्वेष्टि यं च वयं द्विष्म इति । अथाप उपस्पृश्य षडौदुम्बराञ्छकलान्याचति । तेषामेकैकेनोपयमनादुपहत्य पूर्वार्ध आहवनीयस्य प्रश्चोतयति पूष्णे शरसे स्वाहेति । अथैनमन्तराञ्जनं मध्यमे परिधौ सꣳस्पृष्टꣳ सादयति । एवमेव द्वितीयेनोपयमनादुपहत्य पूर्वार्ध एवाहवनीयस्य प्रश्चोतयति ग्रावभ्यः स्वाहेति । तं तथैवान्तराञ्जनं मध्यमे परिधौ सꣳस्पृष्टꣳ सादयति । एवमेव तृतीयेनोपयमनादुपहत्य मध्यत आहवनीयस्य प्रश्चोतयति प्रतिरेभ्यः स्वाहेति । तं तथैवान्तराञ्जनं मध्यमे परिधौ सꣳस्पृष्टꣳ सादयति । एवमेव चतुर्थेनोपयमनादुपहत्यापरार्ध आहवनीयस्य प्रश्चोतयति द्यावापृथिवीभ्याꣳ स्वाहेति । एथैनमूर्ध्वाञ्जनं भस्मान्त उपगूहति । एवमेव पञ्चमेनोपयमनादुपहत्य दक्षिणार्ध आहवनीयस्य प्रश्चोतयति पितृभ्यो घर्मपेभ्यः स्वाहेति । अथैनं बहिराञ्जनं दक्षिणे परिधौ सꣳस्पृष्टꣳ सादयति । अथैतꣳ षष्ठꣳ शकलꣳ सर्वेषु लेपेषु समज्योपयमनादन्तत उपहत्योत्तरार्ध आहवनीयस्य प्रश्चोतयति रुद्राय रुद्रहोत्रे स्वाहेति । अथैनमुत्तरेण शालाया अतीकाशेनानन्वीक्षमाणो निरस्यत्यमुना सह निरर्थं गच्छ यो ऽस्मान्द्वेष्टि यं च वयं द्विष्म इति । अथाप उपस्पृश्यातिशिष्टाञ्छकलानद्भिः सꣳस्पर्श्याहवनीये ऽनुप्रहरति । एतस्मिन्काले प्रतिप्रस्थातोत्तरꣳ रौहिणं जुहोत्यहर्ज्योतिः केतुना जुषताꣳ सुज्योतिर्ज्योतिषाꣳ स्वाहेति । अत्रैताꣳ समिधं मध्यत आहवनीय-स्याभ्यादधाति तूष्णीम् । तस्यामादीप्तायां प्रतिमुखं द्विर्जुहोति भूः स्वाहेति । अथैतदुपयमनमन्तर्वेदि प्राचीनबिलꣳ सादयित्वा

IX.11

(With the formula) "Thou art a support, strong support for me; do thou place the Brahman within us,... do thou place the Kṣatra ... do thou place the Viś. Let the wind not spill thee out."[1] If he wants to practise exorcism (he places it with the formula) "I place thee in the vital breath of N.N:; go out to the desired place with N.N. who hates us and whom we hate."[2] Having touched water, he asks for six chips of *Ficus glomerata*. Having dipped each of them into the supporting ladle, he drops the drops into the eastern half of the Āhavanīya with the formula, "For Pūṣan the cream svāhā."[2] He keeps it (=the chip) with the besmeared end inside so as to touch the middle enclosing stick. Similarly having dipped the second (chip) into the supporting ladle, he drops (the drops of Gharma) into the eastern part of the Āhavanīya with the formula, "For pressing stones svāhā."[2] He similarly keeps it with the besmeared end inside[3] so as to touch the middle enclosing stick. Similarly having dipped the third (chip) into the supporting ladle, he drops (the drops of Gharma) into the supporting ladle, he drops (the drops of Gharma) into the middle part of the Āhavanīya with the formula, "For the promoting ones svāhā."[2] He similarly keeps it with the besmeared and inside[3] so as to touch the middle enclosing stick. Similarly, having dipped the third (chip) into the supporting ladle, he drops (the drops of Gharma) into the middle part of the Āhavanīya with the formula, "For the promoting ones svāhā."[2] He similarly keeps it with the besmeared end inside[3] so as to touch the middle enclosing stick. Similarly having dipped the fourth (chip) into the supporting ladle, he drops (the drops of Gharma) into the rear half of the Āhavanīya fire with the formula, "For Dyāvāpṛthivī svāhā."[2] He keeps it with the besmeared end upwards within the ashes. Similarly having dipped the fifth (chip) into the supporting ladle, he drops (the drops of Gharma) into the southern half of the Āhavanīya with the formula, "For Gharma-drinking Pitṛs svāhā."[2] He places it with its besmeared end outside so as to touch the southern enclosing stick.

Having besmeared the sixth chip into all smearings and finally having dipped into the supporting ladle drops (the drops of Gharma) into the northern half of the Āhavanīya with the formula, "For Rudra having Rudras as the invokers 'svāhā."[2] While not gazing on, he throws away the chips through the northern window of the shed with the formula, "Go away to the desired place with one who hates us and whom we hate."[2] Having touched water and having applied water to the remaining chips, he puts them on the Āhavanīya fire. At this juncture, the Pratiprasthātṛ offers the Rauhiṇa cake placed towards the north with the formula, "May the day, the light enjoy with brightness good light of the lights svāhā."[4] At this juncture he puts the

1. TĀ IV.10.2
2. TĀ IV.10.3
3. Caland's text reads *tathai'vāñjanam*. It needs to be emended as *tathai'vāntarāñjanam* following the earlier occurrence.
4. TĀ IV.10.4

तस्मिन्नग्निहोत्रविधिं चेष्टित्वा । स यावन्तः प्रवर्ग्यस्यर्त्विजस्तेषूपहवमिष्ट्वा यजमान एव प्रत्यक्षं भक्षयति हुतꣳ हविर्मधु हविरिन्द्रतमे ऽग्नौ पिता नो ऽसि मा मा हिꣳसीरश्याम ते देव घर्म मधुमतो वाजवतः पितुमतो ऽङ्गिरस्वतः स्वधाविनो ऽशीमहि त्वा मा मा हिꣳसीरिति । अथैतदुपयमनं परिकर्मी वाग्नीध्रो वोच्छिष्टखरे मार्जयित्वान्तर्वेदि प्राचीनबिलꣳ सादयित्वा तस्मिन्सुवर्णरजतौ च रुक्मौ प्रास्य मदन्तीरप आनीय हिरण्यवती-भिर्मार्जयन्ते ॥ ११ ॥

हिरण्यवर्णाः शुचयः पावका इति चतसृभिः । अत्रैव मदन्तीरपो निनीयाज्यस्थाल्याः स्रुवेणोपघातं घर्मप्रायश्चित्तानि जुहोति प्राणाय स्वाहा पूष्णे स्वाहेत्येताभ्यामनुवाकाभ्याम् । अथैतदुपयमनमन्तर्वेदि प्राचीनबिलꣳ सादयित्वा तदेत्परिघर्म्यꣳ सर्वꣳ समवशमयन्नाह घर्मायोत्साद्यमानाया-नुब्रूहीति । अथैतदुपयमनमग्रेणाहवनीयं पर्याहृत्य दक्षिणतः सम्राडासन्द्यां कृष्णाजिने प्राचीनबिलꣳ सादयति स्वाहा त्वा सूर्यस्य रश्मिभ्य इति । अथोत्तराꣳ शान्तिमुपयन्ति शं नो वातः पवतां मातरिश्वेति । अथापराह्ण आपराह्णिकेन प्रवर्ग्येण प्रचरति । तस्य यद्विहितं विहितमेवास्य तत् । समानं कर्मा दक्षिणस्य रौहिणस्य होमात् । अथ दक्षिणꣳ रौहिणं जुहोति रात्रिर्ज्योतिः केतुना जुषताꣳ सुज्योतिर्ज्योतिषाꣳ स्वाहेति । एवमेवोत्तरꣳ रौहिणं जुहोति । समानं कर्मा समिदाधानात् । अत्रैताꣳ समिधं मध्यत

firestick[5] silently in the middle of the Āhavanīya. When it has caught fire, he twice offers with *bhūḥ svāhā* with the ladle held in the positions facing each other.

Having placed the supporting ladle within the altar with its opening towards the east and with regard to it he goes through the procedure of Agnihotra (to be followed after the offering). The sacrificer, having sought the consent of as many priests as there are at the Pravargya, himself consumes (the remnants) with the formula, "The oblation, the sweet oblation is offered on the most powerful fire. O Gharma, thou art our father; do not injure me. May we, O God Gharma, enjoy thee who thou art sweet, full of treasure, full of food, relating to the Aṅgirases, and containing sweet drink. Let us enjoy thee. Do not injure me."[6] An assistant or the Āgnīdhra, having cleansed the supporting ladle, having placed it within the altar with its opening towards the east and having put into it the golden and silver sheets,[5] brings the hot water. The priests sprinkle themselves with that water equipped with gold.

IX.12

With the four verses, "May the water be auspicious and pleasing for us which are golden-coloured, bright, purifying, from whom Kaśyapa was born, Agni was born, which conceived Agni and which are multiformed—May the waters be auspicious and pleasing for us whose ruler Varuṇa moves among men watching their truth and untruth, which are dripping honey and are bright and purifying. May the waters be auspicious and pleasing for us which gods consume in heaven, which become multiplied in the midregion, which by their fluid form inundate the earth and which are bright—O waters, do you gaze at me with auspicious eye; do you touch me with auspicious body. I invoke all Agnis residing in you. Do you grant me vigour and might."[1] Having poured down the hot water, he offers the Gharma-expiations, each time dipping the spoon into the vessel of clarified butter with the two Anuvākas, "For Prāṇa svāhā," "For Pūṣan svāhā." (= "For Prāṇa svāhā; for Vyāna svāhā; for Apāna svāhā; for Cakṣuṣ svāhā; for Śrotra svāhā; for Manas svāhā; for Vāk Sarasvati svāhā.[2] —For Puṣan svāhā; for Pūṣan the cream svāhā; for Pūṣan favourable on the way svāhā; for Pūṣan pleasing men svāhā; for Pūṣan the leader svāhā; for Pūṣan the wise svāhā.")[3]

5. The fire-sticks of *Flacourtia ramontchi*, cf. BaudhŚS IX.5.
6. TĀ IV.10.5

1. TS V.6.1.1-2 These verses are among those which are employed in connection with the piling up of Kumbha-bricks in the Agnicayana. No other Śrauta-sūtra has employed these mantras in this context.
2. TĀ IV.15
3. TĀ IV.16

आहवनीयस्याभ्यादधात्यपीपरो माह्नो रात्रियै मा पाह्येषा ते अग्ने समित्तया समिध्यस्वायुर्मे दा वर्चसा माञ्जीरिति सायमपीपरो मा रात्रिया अह्नो मा पाहीति प्रातः । प्रातर्मन्त्रेणात ऊर्ध्वं पूर्वाह्णिके ऽभ्यादधाति । सायंमन्त्रेणापराह्णिके । तस्यामादीप्तायां प्रतिमुखं द्विर्जुहोत्यग्नि-र्ज्योतिर्ज्योतिरग्निः स्वाहेति साय॰ । सूर्यो ज्योतिर्ज्योतिः सूर्यः स्वाहेति प्रातः । समानं कर्मा संप्रैषात् । अथैतदुपयमनमग्रेणाहवनीयं पर्याहृत्य दक्षिणतः सम्राडासन्द्यां कृष्णाजिने प्रतीचीनबिल॰ सादयति स्वाहा त्वा नक्षत्रेभ्य इति । अथोत्तरा॰ शान्तिमुपयन्ति शं नो वातः पवतां मातरि-श्वेति । स एवमेव प्रवर्ग्येण प्रचरति त्र्यह॰ षडहं द्वादशाह॰ संवत्सरं चतुरो वा मासा॰स्तापश्चिते ऽग्नौ । प्रवर्ग्यं भक्षयित्वा संवत्सरं न मा॰समश्नीयात्।

Having placed the supporting ladle within the altar with its opening pointing towards the east, while collecting all the Gharma-implements in it, he says (to the Hotṛ) "Do you recite verses for the Gharma (-implements) being shifted." Having brought around the supporting ladle along the front of the Āhavanīya, he places it towards the south upon the skin of black antelope spread upon the Samrāḍāsandī with its opening towards the east with the formula, "For the sun's rays thee svāhā."[4] Then they adopt the posterior Śānti,[5] "May the wind residing in the midregion blow auspiciously for us."

In the afternoon he performs the afternoon Pravargya rite. What is prescribed for that (morning Pravargya) is to be applied here also. The procedure up to the offering of the southern Rauhiṇa cake is similar. He offers the southern Rauhiṇa cake with the formula, "May the night, the light, enjoy with brightness, good light of the lights svāhā."[6] Similarly he offers the northern Rauhiṇa cake. The rite up to the putting of the fire-stick[7] is similar. He offers this fire-stick into the middle of the Āhavanīya in the evening with the formula, "(O Agni), thou hast led me through the day, guard me through the night. O Agni, this is thy fire-stick; do thou be kindled with it. Grant me (long) life; furnish me with vigour"[6] and in the morning with the formula, "(O Agni), thou hast led me through the night; guard me from the day. This O Agni, is thy fire-stick; do thou be enkindled with it. Grant me (long) life; furnish me with glory."[6] Hereafter he puts the fire-stick at the morning Pravargya with the morning formula; at the afternoon Pravargya with the evening formula.[7] When it has been lighted, he makes the offering twice (at both the ends) in the evening with the formula, "Agni the light, light the Agni svāhā,"[8] and in the morning with the formula, "Sūrya the light, light the Sūrya svāhā."[8] The rite upto the call is similar. He places the supporting ladle towards the south on the skin of black antelope spread over the Samrāḍāsandī having carried it around along the front of the Āhavanīya with its opening towards the west with the formula, "For constellations thee svāhā."[8] Then they go through the posterior Śānti "May the wind residing in the midregion blow auspiciously for us."[9]

In this very manner he performs the Pravargya rite for three days, for six days, for twleve days, for a year. In Tapaścitām Ayana for four months. After having consumed (the remnants at) the Pravargya, one should not eat flesh for a year;

4. TĀ IV.11.5
5. cf. BaudhŚS IX.4
6. TĀ IV.10.4
7. cf. BaudhŚS IX.11
8. TĀ IV.10.5
9. TĀ IV.42

न रामामुपेयात् । न मृन्मयेन पिबेत् । नास्य राम उच्छिष्टं पिबेत् । तेज एव तत्सꣳश्यतीति ब्राह्मणम् ॥ १२ ॥ तृतीयः ॥

प्रवर्ग्यमुद्वासयिष्यन्नुपकल्पयते त्रीञ्छालाकानिध्माꣳस्त्रीणि सतान्युदकुम्भौ दधि मधुमिश्रं ग्रुमुष्टिमवकाभारं विꣳशतिमौदुम्बरीः समिधो मुञ्जप्रलवान् रौहिणपिष्टानि खरेभ्यः सिकता इति । अत्र पूर्वाꣳ शान्तिमुपयन्ति नमो वाच इति । अथाग्रेणाहवनीयं तृणानि सꣳस्तीर्य तदेतत्परिघर्म्यꣳ सर्वꣳ सह सꣳसादयन्ति । अत्र सम्राडासन्दीमत्र स्थूणां गोदोहनीमत्र छागायै शङ्कुमिति । अथैतौ खरौ नानैव सतयोः समुप्यात्रैव सह सꣳसादयन्ति । अथैतमुच्छिष्टखरं परिकर्मी वाग्नीध्रो वा सते समुप्य दक्षिणया द्वारोपनिर्हृत्य मार्जालीयदेशे निवपति । अथैतेनैव यथेतमेत्य निष्क्रमयन्ति वृषलान् । ह्वयन्ति पत्नीम् । ह्वयन्ति होतारम् । ह्वयन्ति ब्रह्माणम् । ह्वयन्ति प्रतिप्रस्थातारम् । ह्वयन्ति प्रस्तोतारम् । ह्वयन्त्याग्नीध्रम् । परिश्रयन्ति द्वाराणि । अथैतां पत्नीमुदग्दशेन वाससान्तर्दधति । परिस्तृणन्ति । दक्षिणत उपविशतो ब्रह्मा च यजमानश्च । अत्र पूर्वाꣳ शान्तिमुपयन्ति येषामनुपेता भवति । अथ गार्हपत्य आज्यं विलाप्योत्पुनाति । एतस्मिन्काले प्रतिप्रस्थाताहवनीये शालाकमिध्ममादीप्य मुखदघ्ने धारयन्पुरस्तात्प्रत्यङ्मुखस्तिष्ठति । तमध्वर्युः पश्चात्प्राङ्मुखस्तिष्ठन्स्रुवाहुत्याभिजुहोति घर्म या ते दिवि शुग्या गायत्रे छन्दसि या ब्राह्मणे या हविर्धाने तां त एतेनावयजे स्वाहेति । तमत्रैव प्रास्यापरमादीप्य नाभिदघ्ने धारयन्पुरस्तात्प्रत्यङ्मुखस्तिष्ठति । तमध्वर्युः पश्चात्प्राङ्मुखस्तिष्ठन्स्रुवाहुत्याभिजुहोति घर्म या ते ऽन्तरिक्षे शुग्या त्रैष्टुभे छन्दसि या राजन्ये याग्नीध्रे तां त एतेनावयजे स्वाहेति । तमत्रैव प्रास्यापरमादीप्य जानुदघ्ने

should not approach a woman; should not drink from an earthen pot; a servant should not drink his remnants. "Thereby he sharpens his lustre." So says the Brāhmaṇa.[10]

IX.13

One who is going to dispose of the Pravargya (- implements) procures three faggots of sticks, three pans, two water-pitchers, curds mixed with honey, a bunch of darbha-blades with roots, a load of *Blyxa octranda*, twenty fire-sticks of *Ficus glomerata*, cuttings of Muñja grass, flour remained after preparing the Rauhiṇa cakes and sand for mounds. At this stage they pronounce the anterior Śānti "obeisance to speech."[1] Having spread darbha-blades in front of the Āhavanīya, they place together all implements pertaining to Gharma; here the Samrāḍāsandī, here the peg for tethering the cow and here the pin for the shegoat. The two mounds which are separately collected in two pans are placed together. An assistant or the Āgnīdhra, having collected in a pan and having taken out by the southern door, pours it down on the Mārjālīya mound.

Having come back by the route by which they had gone, they drive away the Śūdras, call out the sacrificer's wife, call out the Hotṛ, call out the Brahman, call out the Pratiprasthātṛ, call out the Prastotṛ, and call out the Āgnīdhra. The doors are curtained off. The sacrificer's wife is curtained off with a piece of cloth with its fringes towards the north. (The fire-places) are strewn around. The Brahman and the sacrificer sit down towards the south. The anterior Śānti is pronounced now if it was not already pronounced. After having melted clarified butter over the Gārhapatya, he purifies it. At this juncture the Pratiprasthātṛ, having enkindled the faggot of sticks over the Āhavanīya, holding it as high as the mouth, stands towards the east facing the west. The Adhvaryu, standing to his west and facing the east, offers a spoonful over it with the formula, "O Gharma, I hereby compensate thy glow which is in the heaven, which is in the Gāyatrī metre, which is in the Brāhmaṇa, which is in the Havirdhāna, svāhā."[2] Having thrown it here only and having enkindled another one, holding it as high as the navel, the Pratiprasthātṛ stands in front facing the west. The Adhvaryu, standing to his west and facing eastwards, offers a spoonful over it with the formula, "O Gharma, I hereby compensate thy glow which is in the midregion, which is in the Triṣṭubh metre, which is in the Rājanya and which is in the Āgnīdhrīya, svāhā."[2] Having thrown it here only and

10. TĀ V.8.13

1. cf. BaudhŚS IX.1
2. TĀ IV.11.1

धारयन्पुरस्तात्प्रत्यङ्मुखस्तिष्ठति । तमध्वर्युः पश्चात्प्राङ्मुखस्तिष्ठन्त्रु-वाहुत्याभिजुहोति घर्म या ते पृथिव्याः शुग्या जागते छन्दसि या वैश्ये या सदसि तां त एतेनावयजे स्वाहेति । तमत्रैव प्रास्य विवृत्य द्वाराण्यथ प्रवर्ग्यमादाय पूर्वया द्वारोपनिष्क्रामन्त्यनु नो ऽद्यानुमतिरन्विदनुमते त्वमिति द्वाभ्याम् । अथ महावेदिमवक्रम्य प्रस्तोतारमाह प्रस्तोतः साम गायेति । साम्ना प्रस्तोतान्ववैति । त्रिर्निधनमुपैति । पुरुषःपुरुषो निधनमुपैतीति ब्राह्मणम् । अथाभिक्रामन्ति ॥ १३ ॥

दिवस्त्वा परस्पाया अन्तरिक्षस्य तनुवः पाहि पृथिव्यास्त्वा धर्मणा वयमनुक्रामाम सुविताय नव्यस इति । विषुवति द्वितीयं निधनमुप-यन्ति । अथाभिक्रामन्ति ब्रह्मणस्त्वा परस्पायाः क्षत्रस्य तनुवः पाहि विशस्त्वा धर्मणा वयमनुक्रामाम सुविताय नव्यस इति । उपरवकाले तृतीयं निधनमुपयन्ति । अथाभिक्रामन्ति प्राणस्य त्वा परस्पायै चक्षुषस्तनुवः पाहि श्रोत्रस्य त्वा धर्मणा वयमनुक्रामाम सुविताय नव्यस इति । अथोत्तरेणोत्तरवेदिमुपरमन्ति । स यो बलवाꣳस्तमाहानेनोदकुम्भेन संततया धारया त्रिः प्रदक्षिणं परिषिञ्चन्परीहीति । स तथा करोति । परिषिच्यमाने यजमानं वाचयति वल्गुरसि शंयुधायाः शिशुर्जनधायाः शं च वक्षि परि च वक्षीति । निधाय कुम्भं यथेतं त्रिः पुनः प्रतिपर्येति । अथोत्तरनाभिमभिमृशति चतुःस्रक्तिर्नाभिर्ऋतस्य सदो विश्वायुः शर्म सप्रथा अप द्वेषो अप ह्वरो ऽन्यद्व्रतस्य सश्चिमेति । अथैतौ खरावुत्तरेणोत्तरनाभिमवकिरति । तं धृष्टीभ्यां प्राग्दीर्घं खरं करोति ।

having enkindled still another one, holding it as high as the knee, the Pratiprasthātṛ stands in front facing the west. The Adhvaryu, standing to his west and facing eastwards, offers a spoonful with the formula, "O Gharma, I hereby compensate thy glow which is on the earth, which is in the Jagatī metre, which is in the Vaiśya and which is in the Sadas, svāhā."[2]

Having thrown it here only, having opened the doors and having taken up the Pravargya-implements, they go out by the eastern door with the two verses, "May Anumati accompany us today and favour our sacrfice today among the gods. May she and the oblation-carrier Agni be cheerful to the worshipper"—"O Anumati, do thou favour us and give us bounty; impel us for wisdom and power; lengthen our lives."[3] Having stepped into the Mahāvedi, he says to the Prastotṛ, "O Prastotṛ, do thou chant the Sāman." The Prastotṛ follows by chanting. He chants the Nidhana thrice. "Each person chants the Nidhana." So says the Brāhmaṇa.[4] Then they proceed further.

IX.14

(with the formula), "For the protection of the heaven thee; guard the forms of the midregion. May we, O Pravargya, follow thee with the law of the earth for the new welfare."[1] On the half way they chant the Nidhana for the second time. Then they proceed further with the formula, "For the protection of the divine knowledge thee; do thou guard the forms of Kṣatra. May we, O Pravargya, follow thee with the law of the subjects for the new welfare."[1] At the spot near the Uparava-holes they chant the Nidhana for the third time. Then they proceed with the formula, "For the protection of the vital breath thee; do thou guard the forms of the sense of sight. May we, O Pravargya, follow thee with the law of the sense of hearing for the new welfare."[1]

They halt towards the north of Uttaravedi. (The Adhvaryu) says to one who is strong, "Do thou move around (the Uttaravedi) three times by the right pouring down a continuous stream by means of this pitcher full of water." He does so. While (the Uttaravedi) is being sprinkled around, he makes the sacrificer recite the formula, "Thou art handsome, giving benevolence, a child giving progeny. Bring me fortune, bring around."[2] Having put down the pitcher, he moves around in the reverse manner three times, by the way by which he had gone. (The Adhvaryu)

3. TĀ IV.11.2
4. TĀ V.9.4

1. TĀ IV 11.3
2. TĀ IV.11.4

तस्मिन्सुवर्णꣳ हिरण्यं निधाय कृष्णाजिनं प्राचीनग्रीवमुत्तरलोमोपस्तृणाति। अथैनꣳ रौहिणपिष्टैरनुप्रकीर्य मुञ्जप्रलवैरनुविशाद्य सिकताभिरनुप्रकिरति। अथाध्वर्युः प्रचरणीयं महावीरꣳ शफाभ्यां परिगृह्य दध्ना मधुमिश्रेण पूरयति घर्मैतत्ते ऽन्नमेतत्पुरीषं तेन वर्धस्व चा च प्यायस्व वर्धिषीमहि च वयमा च प्यासिषीमहीति । अथैनमभिपूरयति महीनां पयो ऽसि विहितं देवत्रा ज्योतिर्भा असि वनस्पतीनामोषधीनाꣳ रसो वाजिनं त्वा वाजिनो ऽवनयाम इति । अथैनं पूर्वार्धे खरस्य सादयत्यूर्ध्वं मनः सुवर्ग-मिति ॥ १४ ॥

अथैतावुपशयौ महावीरौ वेदाभ्यां परिगृह्य दध्ना मधुमिश्रेण पूरयित्वाग्रेण प्रचरणीयं महावीरꣳ सꣳस्पृष्टौ सादयति । अथैतां प्रचरणीं दध्ना मधुमिश्रेण पूरयित्वोपरिष्टान्महावीरेषु प्रतीचीनबिलाꣳ सादयति । अथैतौ रुक्मौ दध्ना मधुमिश्रेण समज्याभितः प्रचरणीयं महावीरꣳ सꣳस्पृष्टौ सादयति । अथैते पिन्वने दध्ना मधुमिश्रेण पूरयित्वाभितः प्रचरणीयं महावीरं प्रतीचीनबिले सꣳस्पृष्टे सादयति । अथैतं मौञ्जं वेदं विस्रस्य दध्ना मधुमिश्रेण समज्याग्रेण महावीरान्प्रतीचीनाग्रꣳ सꣳस्पृष्टं विस्तृणाति । अथैतौ शफौ दध्ना मधुमिश्रेण समज्य जघनेन प्रचरणीयं महावीरं तिरश्चीनाग्रौ व्यतिषक्तौ सꣳस्पृष्टौ सादयति । अथैते रौहिणहवनी दध्ना मधुमिश्रेण समज्य शफाग्राभ्यां प्रतीचीनाग्रे सꣳस्पृष्टे सादयति । अथैता दशौदुम्बरीः समिधो दध्ना मधुमिश्रेण समज्य जघनेन रौहिणहवनी प्रतीचीनाग्राः सꣳस्पृष्टा विस्तृणाति । अथैतं कुशमयं वेदं विस्रस्य दध्ना मधुमिश्रेण समज्य जघनेन प्रचरणीयं महावीरं प्रतीचीनाग्रꣳ सꣳस्पृष्टं विस्तृणाति । अथैते स्थूणे दध्ना मधुमिश्रेण समज्य जघनेन शफौ प्रतीचीनाग्रे सꣳस्पृष्टे सादयति । अथैतदुपयमनं दध्ना मधुमिश्रेण

touches the navel of the Uttaravedi with the formula, "(Thou art) the four-cornered navel of the divine order, the seat for all beings the extensive happiness. We have removed the aversion, the crookedness of one who abides by another's rules."[2]

He scatters the two mounds towards the north of the navel of the Uttaravedi. He makes out of them an oblong mound by means of the two stirring sticks. Having placed upon it a piece of gold, he spreads upon it the skin of black antelope with its neck towards the east and hairy side upwards.[3] Having scattered the remaining flour of Rauhiṇa cake in a line, and having covered them with cuttings of Muñja grass, he spreads sand upon it. The Adhvaryu, having caught hold of the Mahāvīra in use by means of the pincers, fills it with curds mixed with honey with the formula, "O Gharma, this is thy food, this the debris; grow with it and swell. May we grow and swell."[2] He further fills it with the formula. "Thou art the milk of great (cows) intended for gods; thou art the light and brilliance, the sap of trees and plants; we the strong, pour down thee, strong."[4] He places it in the eastern half of the mound with the formula, "(in order to obtain) the desirable Svarga upwards."[4]

IX.15

Having seized the two lying Mahāvīras by means of the two Vedas and having filled them with curds mixed with honey (the Adhvaryu) places them in front of the Mahāvira in use and touching it. Having filled the ladle in use with curds mixed with honey, he places it upon the Mahāvīras with its opening towards the west. Having besmeared the two sheets with curds mixed with honey, he places them on both sides of the Mahāvīra in use and touching it. Having filled the two milking pots with curds mixed with honey, he places them on both sides of the Mahāvīra in use with their openings towards the west and touching it. Having loosened the Veda of Muñja grass and having besmeared it with curds mixed with honey, he spreads it in front of the Mahāvīras with its tips towards the west and touching them. Having besmeared the pincers with curds mixed with honey, he places them to the rear of the Mahāvīra in use with their tips across, with ends on opposite sides and touching it. Having besmeared the two ladles for offering the Rauhiṇa cakes with curds mixed with honey and with their tip towards the west, he places them so as to touch the tips of the pincers.

Having besmeared the ten fire-sticks of *Ficus glomerata* with curds mixed with honey, he spreads them to the rear of the ladles for Rauhiṇa-cakes and touching them with their tips pointing towards the west. Having loosened the Veda of Kuśa grass and having besmeared it with curds mixed with honey, he spreads it to the rear

3. Bhavasvāmin says *adharaloma* "with hairy side below."
4. TĀ IV.12

पूरयित्वोपरिष्टात्स्थूणयोः प्रतीचीनबिलꣳ सादयति । अथैतद्रज्जुद्रव्यं विस्रस्य दध्ना मधुमिश्रेण समज्यात्रैवोपयमने समवशमयति । अथैतान्कार्ष्मर्यमयान्परिधीन्धवित्रदण्डानिति विस्रस्य दध्ना मधुमिश्रेण समज्योपरिष्टादुपयमनं तिरश्चीनाग्रान्व्यतिषक्तान् सꣳस्पृष्टान्विस्तृणाति । अथैतामभ्रिं दध्ना मधुमिश्रेण समज्य जघनेन स्थूणे तिरश्चीनाग्राꣳ सꣳस्पृष्टाꣳ सादयति । अथैते धृष्टी दध्ना मधुमिश्रेण समज्याभ्र्याग्राभ्यां प्रतीचीनाग्रे सꣳस्पृष्टे सादयति । अथैते धवित्रे दध्ना मधुमिश्रेण समज्य जघनेन धृष्टी सꣳस्पृष्टे सादयति । अथैता दशौदुम्बरीः समिधो दध्ना मधुमिश्रेण समज्य जघनेन धवित्रे प्रतीचीनाग्राः सꣳस्पृष्टा विस्तृणाति । अथैतामाज्यस्थालीं दध्ना मधुमिश्रेण पूरयित्वा जघनेनाभ्रिꣳ सꣳस्पृष्टाꣳ सादयति । अथैतद्धवित्रं दध्ना मधुमिश्रेण समज्य तेनाज्यस्थालीमपिदधाति । अथैते रौहिणकपाले दध्ना मधुमिश्रेण समज्य जघनेनाज्यस्थालीꣳ सꣳस्पृष्टे सादयति । अथैतꣳ स्रुवं दध्ना मधुमिश्रेण पूरयित्वा जघनेनाज्यस्थालीमन्तरेण रौहिणकपाले प्रतीचीनबिलꣳ सꣳस्पृष्टꣳ सादयति । अथैतं कुशमयं वेदं विस्रस्य दध्ना मधुमिश्रेण समज्य जघनेनाज्यस्थालीं प्रतीचीनाग्रꣳ सꣳस्पृष्टं विस्तृ-णाति । अथैतामासन्दीं विस्रस्य दध्ना मधुमिश्रेण समज्यात्रैवोत्तरतः सꣳस्पृष्टाꣳ सादयति । अथैतां मृदमतिशिष्टां दध्ना मधुमिश्रेण समज्यान्तरेण सक्थिनी निवपति ॥ १५ ॥

घर्मैतत्ते ऽन्नमेतत्पुरीषं तेन वर्धस्व चा च प्यायस्व वर्धिषीमहि च वयमा च प्यासिषीमहीति । अथैनꣳ सिकताभिरनुप्रकीर्य मुञ्जप्रलवैरनु-विशाद्य रौहिणपिष्टैरनुप्रकीर्य कृष्णाजिनेन प्राचीनग्रीवेणोत्तरलोम्ना प्रोर्णोति। अपि वाभितः प्रचरणीयं महावीरं परिचिनोत्यादित्यमण्डलवत् । अथैनमुपतिष्ठते ऽयं यः पुरुषरूपो ऽसि स न आस्ये न तिष्ठसि । नोर्ध्वो

of the Mahāvīra in use and touching it with its tips towards the west. Having besmeared the two pegs with curds mixed with honey, he places them to the rear of the pincers and touching them with their tips pointing towards the west. Having filled the supporting ladle with curds mixed with honey, he places it with its opening towards the west upon the pegs. Having loosened the tether and having besmeared it with curds mixed with honey, he puts it into the supporting ladle. Having loosened the enclosing sticks of *Gmelina arborea* and the handles of the fans and having besmeared them with curds mixed with honey, he scatters them upon the supporting ladle with their tips across, with opposite ends and touching each other. Having besmeared the hoe with curds mixed with honey, he places it to the rear of the pegs and touching them with its tips across. Having besmeared the stirring sticks with curds mixed with honey, he placed them touching the tips of the hoe with their tips pointing towards the west. Having besmeared the two fans with curds mixed with honey, he places them to the rear of the stirring sticks and touching them. Having basmeared the (other) ten fire-sticks of *Ficus glomerata* with curd mixed with honey, he spreads them to the rear of the two fans and touching them with their tips pointing towards the west.

Having filled the vessel of clarified butter with curds mixed with honey, he places it to the rear of the hoe and touching it. Having besmeared the fan with curds mixed with honey, he covers the vessel of clarified butter with it. Having besmeared the potsherds for Rauhiṇa cakes with curds mixed with honey, he places them touching each other to the rear of the vessel of clarified butter. Having filled the spoon with curds mixed with honey, he places it to the rear of the vessel of clarified butter between the potsherds for Rauhiṇa cakes and touching them with its opening towards the west. Having loosened the Veda of Kuśa grass and having besmeared it with curds mixed with honey, he spreads it to the rear of the vessel of clarified butter and touching it with its tips towards the west. Having dismantled the stool and having besmeared it with curds mixed with honey, he places it here only towards the north and touching (other utensils). Having mixed the remaining soil with curds mixed with honey, he pours it down between the thighs.

IX.16

(with the formula), "O Gharma, this is thy food, this the debris, grow with it and swell. May we grow and swell."[1] Having scattered sand around it, having covered with the cuttings of Muñja grass and having scattered around the remaining flour of Rauhiṇa cakes, he covers the Pravargya materials with the skin of black

1. TĀ IV.11.4

न तिर्यग्विधां ते ऽनु विहितो ऽस्मि विधां मे ऽनु विहितो ऽसि यस्त्वमसि सो ऽहमस्मि यो ऽहमस्मि स त्वं नाकमारोह सह यजमानेन साकमिति। अथ ग्रुमुष्टिमादाय दध्ना मधुमिश्रेणावोक्षत्यस्कान्द्यौः पृथिवीमस्कानृषभो युवा गाः। स्कन्नेमा विश्वा भुवना स्कन्नो यज्ञः प्रजनयतु। अस्कानजनि प्राजनि। आ स्कन्नाज्जायते वृषा। स्कन्नात्प्रजनिषीमहीति। अथ प्रस्तोतारमाह प्रस्तोतर्वार्षाहरꣳ साम गायेष्टाहोत्रीयं चेति। स यो बलवाꣳस्तमाहानेनोदकुम्भेन संततया धारया त्रिः प्रदक्षिणं परिषिञ्चन्परीहीति। स तथा करोति। परिषिच्यमाने यजमानं गन्धर्वयजूꣳषि वाचयति रन्तिर्नामासि दिव्यो गन्धर्व इति प्रतिपद्येन्द्रो दक्षं परिजानादहीनमित्यातः। निधाय कुम्भं यथेतं त्रिः पुनः प्रतिपर्येति। अथैनमुपतिष्ठत एतत्त्वं देव घर्म देवो देवानुपागा इदमहं मनुष्यो मनुष्यान्सोमपीथानु मेहि सह प्रजया सह रायस्पोषेणेति। अथाञ्जलिनाप उपहन्ति सुमित्रा न आप ओषधयः सन्त्विति। तां दिशं निरुक्षति

antelope with its neck towards the east and hairy side upwards. Or he piles around all the Pravargya-implements on both sides of the Mahāvīra in use like the disc of the sun. He prays to it with the formula, "Thou who this one hast assumed a human body, dost not stand in our mouth; neither erect nor crosswise. I am formed after thy pattern. Thou art formed after my pattern. Who thou art so am I. Who I am so art thou. Do thou ascend the heaven together with the sacrificer."[2] Having taken the bundle of darbha-blades with roots, he sprinkles (the Pravargya) with curds mixed with honey (with the two verses), "The heaven has split upon the earth; the young bull spilt upon the cows; all these worlds are spilt out. May the spilt out sacrifice procreate. It is spilt out; it is created; it is further created; the bull is born of the spilt out; let us procreate from the spilt out."[3]

He says to the Prastotṛ, "O Prastotṛ, do thou chant the Vārṣāhara Sāman and the Iṣṭāhotrīya Sāman." He says to one who is strong, "Do thou move around (the Uttaravedi) three times by the right pouring down a continuous stream by means of this pitcher full of water." He does so. While (the Uttaravedi) is being sprinkled around, he makes the sacrificer recite the Gandharva yajus beginning with "Thou art the heavenly Gandharva name Ranti" and ending with "Indra knew the mighty and bountiful Gandharva."[4] ("Thou art the heavenly Gandharva named Ranti. Thy Havirdhāna is having feet; Agni is thy superintendent; Rudra the overlord. May I meet with long life, splendour, milk, lordship over cows and welfare. May he be without him who hates us and whom we hate. The manly yellowish (Pravargya) is making noise, the great, handsome as the sun. He shines along with the sun. Thou art intelligence, the womb of ocean, brilliant, mighty, an eagle, righteous, an active bird having golden wings, the great seated in thy seat with stability. Obeisance be to thee; do thou not injure me. The waters have perceived Viśvāvasu Gandharva, the bringer of Soma. They met him with law. He followed them. Active Indra saw with them the enclosures of the sun. May Viśvāvasu the heavenly Gandharva measuring the midregion approve of what is truth and what we do not know. Impelling our intellects, may he guard our intellects. In the flowing of rivers he obtained the gain. He opened the doors of the rivers flowing through rock. The Gandharva praised their water. Indra knew the mighty and bountiful Gandharva.")

Having kept down the pitcher, he again moves three times reversely. Then (the Adhvaryu) prays to him with the formula, "O god Gharma, thou as god hast gone to the gods. I, a human being, have gone to human beings. O Soma-drink, accompany me together with offspring and welfare."[5] He strikes at water by means

2. The original source of this mantra is not known.
3. TĀ IV.13
4. TĀ IV.11.5-8
5. TĀ IV.42. BaudhŚS IX.12.

यस्यामस्य दिशि द्वेष्यो भवति दुर्मित्रास्तस्मै भूयासुर्यो ऽस्मान्द्वेष्टि यं च वयं द्विष्म इति । अथाप उपस्पृश्य ज्योतिष्मत्यादित्यमुपतिष्ठत उद्वयं तमसस्परीति । अथैनमवकाभारेण प्रतिच्छाद्य गोप्तारꣳ समादिशति वयोभ्यो महावीरं गोपाय । प्रस्तोतः श्यैतेनान्वेहीति प्रस्तोतारमाह । अथैतेनैव यथेतमेत्य गार्हपत्ये द्वे स्रुवाहुती जुहोत्युदुत्यं चित्रमिति । अथाहवनीयमुपतिष्ठन्त इममूषुत्यमस्मभ्यꣳ सनिं गायत्रं नवीयाꣳसमग्ने देवेषु प्रवोच इति । अथाग्नीध्रदेशं द्रुत्वाग्नीध्रदेश उत्तराꣳ शान्तिमुपयन्ति शंनो वातः पवतां मातरिश्वेति ॥ १६ ॥ चतुर्थः ॥

अथातो घर्मप्रायश्चित्तानि व्याख्यास्यामः । अथ यदि प्रवर्ग्यम-प्रवृक्तमादित्यो ऽभ्यस्तमियाद्गार्हपत्ये तिस्रः स्रुवाहुतीर्जुहुयाद्भूर्भुवः सुवरिति । उपसदा प्रचर्य श्वो भूते प्रवर्ग्येण प्रचरेत् । अथ यदि प्रवर्ग्यं प्रवृक्तमादित्यो ऽभ्यस्तमियाद्गार्हपत्ये तिस्रः स्रुवाहुतीर्जुहुयाद्भूर्भुवः

of his folded palms with the formula, "May waters and plants be our good friends."[5] He throws away (the water in his folded palms) towards that direction towards which lies one whom he hates with the formula, "May they become hostile to him who hates us and whom we hate."[5] Having touched water, he prays to Āditya with the Jyotiṣmatī verse, "We have gone above darkness beholding the higher light, god Sūrya among the gods highest light."[5] Having covered (the Pravargya) with a load of *Blyxa octranda* he instructs the guard, "Do thou guard the Mahāvīra against birds."

He says to the Prastotṛ, "O Prastotṛ, do thou proceed with the chanting of the Śyaita Sāman." Having come back by the same route by which he had gone, he offers two spoonfuls on the Gārhapatya with the two verses, "The rays bear upwards god Sūrya, the lord of wealth so that every thing may become visible. The bright face of the gods has arisen, the eye of Mitra, Varuṇa and Agni. It has filled in the heaven, the earth and the midregion. The sun (is) the soul of the moving and standing."[5] All pray to the Āhavanīya with the verse, "O Agni, do thou pronounce to the gods our new gift composed in the Gāyatrī metre."[5] Having hastened to the place meant for the Āgnīdhra fire, they pronounce the posterior Śānti, "May the wind residing in the midregion blow auspciously for us."[5]

IX. 17

GHARMA PRĀYAŚCITTAS

Now we shall explain the expiations in respect of the Gharma. If the sun sets while the Pravargya rite is not started, the Adhvaryu should offer three spoonfuls on the Gārhapatya with *bhūḥ bhuvaḥ* and *suvaḥ*. Having performed the Upasad rite, he should perform the Pravargya rite next morning. If the sun sets while the Mahāvīra is on fire,[1] the Adhvaryu should offer three spoonfuls on the Gārhapatya with *bhūḥ bhuvaḥ* and *suvaḥ*. He should continue the Pravargya rite after having tied a piece of gold in the western door, if the Mahāvīra falls down after it is set on fire,[2] the Adhvaryu should offer three spoonfuls on the Gārhapatya with *bhūḥ bhuvaḥ* and *suvaḥ*. Then he lifts it up with the two verses, "Do thou stand erect like god Savitṛ for our help as the winner of the gain when we contend with anointing priests. Erect, do thou guard us from evil with thy banner; do thou burn out each Atri. Do thou lift us up for movement and for life. Secure predilection for us with the gods."[3] He fills it with clarified butter with the verse, "The pious Gharma has been seated on fire—the Gharma whom the officiating priests besmear as if widening him, heating him with fire as if he possessed omentum, just as a dear son sits in his father's

1. Caland reads *pravṛttam* but suggested *pravṛktam*.
2. Caland reads *pravṛttaḥ* but suggested *pravṛktaḥ*.
3. TĀ IV.20.1

सुवरिति । अथापरस्यां द्वारि सूत्रेण हिरण्यं प्रग्रथ्य प्रचरेत् । अथ यदि प्रवृक्तः प्रपतेद्गार्हपत्ये तिस्रः स्रुवाहुतीर्जुहुयाद्भूर्भुवः सुवरिति । अथैनमुच्छ्रयत्यूर्ध्व ऊ षु ण ऊतय ऊर्ध्वो नः पाह्यꣳहस इति द्वाभ्याम् । अथैनमाज्येन पूरयत्यञ्जन्ति यं प्रथयन्तो न विप्रा इति । अथ यदि विधुर्वा प्रदरो वा जायते ऽश्मचूर्णानि छागापयसि संप्रकीर्य तैः प्रत्युक्ष्योल्मुकेनाभितपति विधुं दद्राणं यदृते चिदभिश्रिष इति द्वाभ्याम् । सꣳ हैव रोहति । यद्यु वै सर्वश एव भिद्यत एतान्येव कपालान्यवाञ्जनं पिष्ट्वा यैषा मृत्प्रायश्चित्ताय परिशेते तया सꣳसृज्य कृत्वा पक्त्वाच्छृद्य निदधाति । अथान्यं प्रचरणीयं महावीरं प्रवृणक्ति । अथ यदि प्रमत्ता अतिपरियन्ति गार्हपत्ये तिस्रः स्रुवाहुतीर्जुहुयाद्भूर्भुवः सुवरिति । अथ पुनरूर्जा सह रय्येति पुनः प्रतिपरियन्ति । अथ यद्युद्यतः प्रपतेद्गार्हपत्ये तिस्रः स्रुवाहुतीर्जुहुयाद्भूर्भुवः सुवरिति । अथैनमभिमृशति मा नो घर्म व्यथितो विव्यथो नो मा नः क्रतुभिर्हीडितेभिरस्मानिति द्वाभ्याम् । अथ यदि घर्मदुघं वा महावीरं वा वयो ऽभिप्रस्रावयेत्तावुष्णोदकेन प्रक्षालयेदुप नो मित्रावरुणाविहावतमिति । अथ गार्हपत्ये नव स्रुवाहुतीर्जुहुयादिमं मे वरुण तत्त्वा यामि त्वं नो अग्ने स त्वं नो अग्ने त्वमग्ने अयास्युद्वयं तमसस्पर्युदु त्यं चित्रं वयः सुपर्णा इति । अथ यदि घर्मदुघं न विन्देतान्यां

lap."[4] If it gets a hole or has a creak, having mixed up stone-powder with goat's milk and having applied that powder, he heats it with a fire-brand with the two verses, "The gray one has praised in the assembly of many (the Mahāvīra) which has a hole or a creak and is young. See the miracle of the god by whose greatness (the Mahāvīra) has today fallen to pieces; it breathed yesterday. The Mahāvīra which formerly broke asunder at the ribs without the sticking substance - the bountiful Maghavant, the joiner, has again made up the deficiency."[3] It indeed becomes recouped. If it totally breaks, having well-powdered the potsherds, having mixed that powder with the soil kept back for expiation purposes, having prepared (the Mahāvīra), having baked it and having sprinkled it (with milk), he keeps it down. He then heats another Mahāvīra already prepared for use. If the priests move round for more times by mistake, the Adhvaryu offers three spoonfuls on the Gārhyapatya with *bhūḥ, bhuvaḥ* and *suvaḥ*. They move round reversely again with the two verses, "Return with strength, return O Agni with food and life. Guard us again on all sides. - Return with wealth, O Agni, swell with the stream gaining all on every side."[5] If it falls down when raised up, the Adhvaryu offers on the Gārhapatya three spoonfuls with *bhūḥ bhuvaḥ* and *suvaḥ*. He then touches it with the two verses, "O Gharma, staggered, do thou not stagger us; do not lead towards the lower region what is high of ours; do not put us into darkness; let not the attendants of Rudra assault us wrongly. - O Gharma, do thou not deprive us of good conduct through our excited deliberations and through hatred. May not Rudra nor Nirṛti throw us out; may not Dyāvāpṛthivī be angry with us."[4] If a bird drops dirt over the Gharma-yielding (cow or goat) or the Mahāvīra, one should wash it with hot water with the verse, "O Mitra-Varuṇa, do you guard us here, O friends, do you enkindle us. May the weapon of the Ādityas, harsh, variously attacking and the onset, horrible, hundred-barbed and active, spare us."[6] He then offers nine spoonfuls on the Gārhapatya with the verses, "Do thou O Varuṇa, harken my invocation....; I come to thee...; Do thou, O Agni, the wise...; Do thou O Agni, be nearest to us....; Thou art quick, O Agni...; We have gone above darkness...; The rays bear upwards....; The bright face of the gods... Priyamedha Ṛṣis approached Indra for seeking help like fair-winged birds. Do thou (O Indra), clear the darkness, grant the sight, release us who are fastened as if with a cord."[7]

If one cannot acquire a Gharma-yielding cow, one should cause another cow to be milked. If one canot acquire another cow, one should cause a she-goat to be milked. If one cannot procure a she-goat, one should employ the sap of *Calotropis-gigantea*. If one cannot procure the sap of *Calotropis gigantea*, one should employ the

4. TĀ IV.5.2; BaudhŚS IX.7
5. TĀ IV.20.1
6. TĀ IV.20.2
7. TĀ IV.20.3

दोहयेत् । अथ यद्यन्यां न विन्देताजां दोहयेत् । अथ यद्यजां न विन्देतार्कक्षीरैः प्रचरेत् । अथ यद्यर्कक्षीरं न विन्देत यवपिष्टानि व्रीहिपिष्टानि श्यामाकपिष्टानि वाद्भिः सꣳसृज्य तैः प्रचरेत् । अप्यद्भिः प्रचरेत् । न त्वेव न प्रचरेत् । महीनां पयो ऽसीत्युक्तं महावीरे ऽवनयनम् । अस्कान्द्यौः पृथिवीमिति स्कन्नानुमन्त्रणम् । अथ यदि विद्युदापतेद्गार्हपत्ये स्रुवाहुतिं जुहुयाद्या पुरस्ताद्विद्युदापतदित्येतैर्यथारूपम् । प्राणाय स्वाहा पूष्णे

flour of barley or paddy or *Panicum frumentaceum* mixed with water. One may even employ water. One should however not remain without offering. The pouring in into the Mahāvīra is prescribed to be done with the formula, "Thou art the milk of great (cows) intended for gods. Thou art the light and brilliance, the sap of trees and plants."[8] The mantra for following the spilling out is, "The heaven has spilt upon the earth, the young bull has spilt upon the cows; all these worlds are spilt out. May the spilt out sacrifice procreate. - It is spilt out, it is created, it is further created, the bull is born of spilt out. Let us procreate from the spilt out."[9] If the lightning strikes (toward the east), one should offer a spoonful on the Gārhapatya with the relevant formula, "The lightning which has struck towards the east, I compensate with this (oblation) svāhā." If towards the south, (with the formula) "The lightning has struck towards the south.... (If towards the west, with the formula), "The lightning has struck towards the west...." (If towards the north, with the formula,) "The lightning which has struck towards the north....[10] The Gharma-prāyaścitta offerings are prescribed (in the two Anuvākas beginning with) "For Prāṇa svāhā; for Vyāna svāhā; for Apāna svāhā; for the faculty of sight svāhā; for the faculty of hearing svāhā; for the thought svāhā, for the speech Sarasvatī svāhā; - For Pūṣan svāhā; for Pūṣan the cream svāhā; for Pūṣan favourable on the way svāhā; for Pūṣan pleasing men, svāhā; for Pūṣan the leader svāhā; for Pūṣan the wise svāhā."[11]

In the event of any default pertaining to the (offering of the) Gharma, one should make the offerings with the formulas, "Obeisance to thee, O Gharma, for Bhūpati svāhā; obeisance to thee, O Gharma, for Bhuvanapati svāhā; Obeisance to thee, O Gharma, for the lord of Bhūtas svāhā, for Gharma svāhā; for the Aśvins svāhā; for Indra svāhā, for Bṛhaspati svāhā; for Prajāpatī svāhā; for Brahman svāhā."[12] Having laid down the Aṣāḍhā brick having three lines with its sign upwards, the Adhvaryu piles up at this stage the Gharmeṣṭakā and the Kulāyinī brick.[13] He piles up the Gharmeṣṭakā with the formula, "The sun rises through his strength; he does not become tired. Like the earth, he bears abundant burden. May the bright divine reflection come to me, like the well-fashioned strong chariot. Certain teachers while praising (Agni), thought of great likeness (between the two). They supported the sun by the lustre of Agni. They illumined the sun thereby. Gharma is the head (of the sacrifice). It is indeed this Agni, O Agni, thou art the

8. TĀ IV.12; BaudhŚS IX.14.
9. TĀ IV.13
10. TĀ IV.14
11. TĀ IV.15,16
12. These formulas could not be traced to their original source.
13. These bricks are to be piled up in the Agnicayana only.

स्वाहेत्युक्तानि घर्मप्रायश्चित्तानि । यत्किंचिद्धर्मकार्यविपर्यासे चैता आहुतीर्जुहुयान्नमस्ते घर्म भूपतये स्वाहा नमस्ते घर्म भुवनपतये स्वाहा नमस्ते घर्म भूतानां पतये स्वाहा घर्माय स्वाहाश्विभ्याꣳ स्वाहेन्द्राय स्वाहा बृहस्पतये स्वाहा प्रजापतये स्वाहा ब्रह्मणे स्वाहेति । अथाषाढां त्र्यालिखितामुत्तरलक्ष्माणमुपधायात्र घर्मेष्टकां कुलायिनीं चोपदधाति । उदस्य शुष्माद्भानुरिति घर्मेष्टकाम् । यास्ते अग्न आर्द्रा योनयो या इति कुलायिनीम् । संचितमग्निꣳ सामभिरुपस्थायोक्थेनानुशस्तमुत्तरे श्रोण्यन्ते तिष्ठन्नग्निमभिमृशत्यग्निरसि वैश्वानरो ऽसीत्येतेनानुवाकेन । अत्राध्वर्यवे ऽग्निदक्षिणां ददाति शतꣳ सहस्रमन्विष्टकं वा ॥ १७ ॥

प्रवर्ग्यवति सोमे दधिघर्मं भक्षयन्ति भूर्भुवः सुवर्मयि त्यदिन्द्रियं महदित्येतेनानुवाकेन । अथ घोरास्तनूरनुदिशति । यास्ते अग्ने घोरास्तनुव

earth (the forming the brick). May its power be dear (to the sacrificer) together with offspring and cattle. May Prajāpati lay thee down. Together with that divinity, do thou be firm like the Aṅgiras."[14]

He piles up the Kulāyinī brick with the formula, "O Agni, those which are thy wet birth-places and which are equipped with resorts, those which are thy bright drops and which are thy navels, those which are thy bodies known as energy equipped with both these (categories), do thou, O Agni, sit down here together with offspring and wealth. May Prajāpati place thee. With that divinity do thou sit firmly like the Aṅgiras."[15] After the piled up Agni has been prayed with Sāmans and has been praised with Ṛgvedic composition, the Adhvaryu, standing at the northern buttock, touches the piled Agni with the Anuvāka, "Thou art Agni. Thou art Vaiśvānara; thou art Saṁvatsara; thou art Parivatsara; thou art Idāvatsara; thou art Iduvastara; thou art Idvatsara; thou art Vatsara; Vasanta is thy head; Grīṣma the southern wing; the rainy season the tail; Śarad the northern wing; Hemanta the central part; bright halves of the month the cities; the dark halves the earth; days and night the bricks; may thy months and half months be fruitful; may thy seasons be fruitful; may thy Saṁvatsara be fruitful; may thy days and nights be fruitful. (May Agni be praised with a suitable verbal root prefixed with) *ā, pra, vi, sam* and *ud*. May Prajāpati place thee. Do thou sit firmly with that divinity like Aṅgiras."[16] At this stage the sacrificer gives to the Adhvaryu the Dakṣiṇā pertaining to Agni—a hundred or thousand (cows) or as many (cows) as the bricks.[17]

IX.18

In the Soma-sacrifice characterised by Pravargya the priests consume Dadhigharma with *bhūḥ bhuvaḥ suvaḥ* and the Anuvāka, "May that great strength, energy, good intention and good valour be deposited within me. May the Gharma of threefold lustre shine for me together with intention and mind, with dignity and brilliance, with offering and milk, with Brahman and brilliance, with Kṣatra and glory, with truth and penance. May we consume its yield; may we obtain its enjoyment; may we attain its consumption. Having obtained consent, I consume it drunk by Indra, sweet and which has been invoked."[1] He points at the fierce

14. TĀ IV.17
15. TĀ IV.18
16. TĀ IV.19
17. All this is applicable in the contingency of the piling up of Agni.

1. TĀ IV.21

स्निकृच स्नीहितिश्च स्निहितिश्चेति घोरास्तनुवः । धुनिश्च ध्वान्तश्चेति राजसूयिको गणः । उग्रश्च धुनिश्चेत्याग्निचित्यः । अथ यदि घर्मदुघं वा महावीरं वा स्तेनो ऽपहरेद्गार्हपत्ये स्रुवाहुतिं जुहुयादहोरात्रे त्वोदीरयता-मिति । खडिति वाचः क्रूराणीति । अथ यद्येकसृको वाश्येत तमनुमन्त्रयते वि गा इन्द्र विचरन्स्पाशयस्वेति । अथास्मा उभयतआदीप्तमुल्मुकं क्षिपेदग्ने अग्निना संवदस्व मृत्यो मृत्युना संवदस्वेति । अथैनमुपतिष्ठते सकृत्ते अग्ने नमो द्विस्ते नमस्त्रिस्ते नम इति । अथ यदि गृध्रो वाश्येत तमनुमन्त्रयते ऽसृङ्मुखो रुधिरेणाव्यक्त इति । अथ यद्यार्ता वागुदियात्तामनुमन्त्रयते यदेतद्वृकसो भूत्वेति । अथ यदि भयेडकः

forms—"Those which, O Agni, are thy fierce forms—Snik, Snīhiti, Snihiti, Uṣṇā, Śītā, Ugrā, Bhīmā—these are the fierce forms.[2] Dhuni, Dhvānta, Dhvana, Dhvanayan, Nilimpa, Vilimpa and Vikṣipa—this is the group of fierce forms belonging to the Rājasūya.[3] Ugra, Dhuni, Dhvānta, Dhvana, Dhvanayan, Sahaśahvān, Sahamāna, Sahasvān, Sahīyān, Etya, Pretya, and Vikṣipa—this is the group of the fierce forms belonging to Agniciti."[4]

If a robber steals the Gharma-yielding cow or the Mahāvīra, one should offer a spoonful on the Gārhapatya with the formula, "May the day and night bring thee back; may the half months win thee over; may the months boil thee; may the seasons cook thee; may the Saṁvatsara kill thee N.N."[5] The fierce forms of speech are : khaṭ, Phaṭ, Jahi, Chindhī, Bhindhī, Handhī, Kaṭ.[6]

If a solitary jackal wails, one follows the wailing with the verse, "O Indra, moving along, do thou guard the cows. Do thou, O Indra, seek him who hunts the cattle while he is sleeping. Do thou mark him who is ungracious. Strike him with thy thunderbolt when he is asleep for my meal."[7] Then he should throw at him a fire-brand burning at both the ends with the formula, "O Agni do thou converse with Agni; O death, do thou converse with death, O lord, obeisance be to thee."[7] He prays to him with the formula, "O Agni, obeisance to thee twice, obeisance to thee thrice; obeisance to thee four times; obeisance to thee five times; obeisance to thee ten times; obeisance to thee a hundred times; obeisance to thee up to a thousand times; obeisance to thee for undefined times; obeisance to thee; do thou not injure me."[7] If a vulture makes sound, one follows that sound with the verse, "Thou runnest, with thy mouth besmeared with blood, unrecognisable on account of blood, messanger of Yama, dog-footed, greedy, fair-winged, a messenger sent by both Yama and Bhava; thou devourest a corpse."[8] If a painful sound is uttered, one follows it with the formula, "O sound-deity, in that having become a Vṛkasa, thou roarest, do thou roar towards one who hates us. O death, lead him unto death; let him meet with distress through distress." Of a dreadful wild sheep or a wild animal living in boughs[9] cries, one follows that crying with the formula, "The cry which the dreadful wild sheep has made being forced by somebody or of its own will, O Indra-

2. TĀ IV.23
3. TĀ IV.24
4. TĀ IV.25
5. TĀ IV.26
6. TĀ IV.27
7. TĀ IV.28
8. TĀ IV.29
9. The text reads *kākapiñjaka*. A recorded variant is *kapiñjalo*. Bhavasvāmin comments *kākaḥ kapiñjalako madguḥ*. Madgu is a wild animal frequenting boughs in forest, according to Suśruta. cf. Parṇamṛga.

काकपिञ्जको वाश्येत तमनुमन्त्रयते यदीषितो यदि वा स्वकामीति । अथ यदि सालावृकी वाश्येत तामनुमन्त्रयते दीर्घमुखि दुर्हण्विति । अथ यद्युलूकोलूकी वाश्येत तमनुमन्त्रयत इत्थादुलूक आपप्तदिति । अथ यद्युन्मत्ता वागुदियात्तामनुमन्त्रयते यदेतद्भूतान्यन्वाविश्येति । अथ यदि घर्मदुघं वा महावीरं वा वयो ऽभिप्रपतेत्तमनुमन्त्रयते प्रसार्य सक्थ्यौ पतसीति । अथ यदि घर्मदुघं वा महावीरं वा क्रिमय उपाधिगच्छेयुस्तानद्भिः प्रक्षालयेदत्रिणा त्वा क्रिमे हन्मीति । अथ यदि प्रवृक्तं प्रवर्ग्यं भ्रातृव्यो ऽभिप्रपद्येत गार्हपत्ये स्रुवाहुतिं जुहुयादाहरावद्येति । अथैनमनुव्याहरिष्यन्भवति । तमनुव्याहरेद्ब्रह्मणा त्वा शपामीति । अथ यं द्वेष्टि तस्य

Agni, knowing it by divine knowledge, do you turn it as auspicious in our home."[10] If a she-wolf cries, one follows her with the formula, "O long-mouthed one, bad-chinned, do not cry towards the south. If thou criest towards the south, distress my enemy."[11] If a male or female owl cries, one follows it with the formula, "The owl, golden-eyed, iron-faced, has come hither. The messenger of the Rakṣases has come; O Agni, drive it out from here."[12] If a frantic noise occurs, one follows it with the formula, "O Piśācā-haunted man, remove towards our enemies the uncommon sound which thou hast uttered. O death, carry them towards death. Let them meet with distress through distress. May Agni be in harmony with Agni."[13]

If a bird attacks the Gharma-yielding cow or the Mahāvīra, one follows it with the formula, "O crow, thou fliest spreading thy legs; thou closest the left eye. Let nobody become ill here."[14] If worms are produced on the body of the Gharma-yielding cow or in the Mahāvīra, one should wash them with water with the formula, "O worm, I kill thee through Atri, Kaṇva and Jamadagni. Thou art killed by the divine song of Viśvāvasu. The king of worms, even their leader is killed. Its mother and father, big as also small worms, black as also white worms, also Āśātikas have been killed. All together with white worms have been killed."[15] If, while the Mahāvīra is set on fire ,[16] an enemy enters, one should offer a spoonful on the Gārhapatya with the formula, "Bring forth, take out portion as of a cooked oblation; truly I place N.N. under the jaws of Yama. Be it so *khaṇ, phaṇ*. Thou art killed."[17] One wants to curse somebody, (if so), he should curse him with the formula, "I curse thee with Brahman. I curse thee with the curse of Brahman. I gaze at thee with the dreadful eyes of Bhṛgu, I meditate upon thee with the dreadful mind of Aṅgirases. I prick thee with the edge of evil; do thou N.N. lie below me."[18] If one hates anybody, he should stir the southern post (of the cowpen) with the formula, "O *Simi*-born plant, cut him out; O bed-born plant, cut him out; send him out to the mountain; drive away the rays of forest-conflagration. While the sun rises from the east, destroy him here who hates us and whom we hate."[19] If any animal other than these cries,

10. TĀ IV.31
11. TĀ IV.32
12. TĀ IV.33
13. TĀ IV.34
14. TĀ IV.35
15. TĀ IV.36
16. Caland's reads: *atha yadi pravṛttam pravargyam bhrātṛvyo 'bhiprapadyeta*, Caland in his foot notes rightly suggests the reading *pravṛktam* in place of *pravṛttam*. Bhavasvāmin comments, *pravargyakāle yadi vailī* (? *orī*) *praviśet*.
17. TĀ IV.37
18. TĀ IV.38
19. TĀ IV.39

दक्षिणं द्वार्बाहुमनुप्रचालयेदुत्तुद शिमिजावरीति । स यो ऽन्य एतेभ्यो वाश्येत तस्मा उभयतआदीप्तमुल्मुकं क्षिपेदुत्तुद शिमिजावरीति । अथ यद्युद्धून्वन्निव वातो वायात्तमनुमन्त्रयते भूर्भुवः सुवो भूर्भुवः सुवो भूर्भुवः सुवो भुवो ऽधायि भुवो ऽधायि भुवो ऽधायीति । अथ यद्यप्रवृक्तः शालां प्रपद्येताभिर्गीर्भिर्यदतो न ऊनमित्येतया प्रपद्येत । यद्यु वै प्रवृक्त एतयैव ॥ १८ ॥ पञ्चमः ॥

अथातो ऽवान्तरदीक्षां व्याख्यास्यामः । उदगयन आपूर्यमाणपक्षे पुण्ये नक्षत्रे केशश्मश्रु वापयित्वा पूर्ववदुपाकृत्य ग्रामात्प्राचीं वोदीचीं वा दिशमुपनिष्क्रम्य खिले ऽच्छदिर्दर्शे ऽग्निमुपसमाधाय संपरिस्तीर्य मदन्तीरधिश्रित्य प्रथमेनानुवाकेन शान्तिं कृत्वा दर्भैः प्रवर्ग्यदेवताभ्य आसनानि कल्पयति । अग्रेणाग्निं प्रवर्ग्याय कल्पयामि घर्माय कल्पयामि महावीराय कल्पयामि सम्राज्ञे कल्पयामीति । दक्षिणेनाग्निं ब्रह्मणे कल्पयामि प्रजापतये कल्पयामीति । उत्तरेणाग्निमृषिभ्यो मन्त्रकृद्भ्यो मन्त्रपतिभ्यः कल्पयामि देवेभ्यो घर्मपेभ्यः कल्पयामीति । अथ दक्षिणतः प्राचीनावीती पितृभ्यो घर्मपेभ्यः कल्पयामि यमायाङ्गिरस्वते पितृमते कल्पयामीति । अथाप उपस्पृश्योत्तरतो यज्ञोपवीती रुद्राय रुद्रहोत्रे कल्पयामीति । अथाप उपस्पृश्य सर्वाभ्यः प्रवर्ग्यदेवताभ्यः कल्पयामीति। प्रदक्षिणमग्निं परिषिच्य व्याहृतीभिर्वैकङ्कतीः समिधो ऽभ्याधाय मदन्तीभिः प्रवर्ग्यदेवतास्तर्पयति । अग्रेणाग्निं प्रवर्ग्यं तर्पयामि घर्मं तर्पयामि महावीरं तर्पयामि सम्राजं तर्पयामीति । दक्षिणेनाग्निं ब्रह्माणं तर्पयामि प्रजापतिं

one should throw for him a fire-brand burning at both the ends with the formula, "O *Śimī*-born plant, cut him out ...." If roaring wind blows, one follows it with the formula, "*bhūr bhuvaḥ suvo bhūr bhuvaḥ suvo bhūr bhuvaḥ suvo suvo'dhāyi suvo'dhāyi suvo'dhāyi.*[20]

If a priest enters the Prāgvaṁśa while the Mahāvīra is not yet kept on fire,[21] he should do so with the verse, "O (Indra) having steeds, being nourished with these praises, do thou swell what is wanting. When thou severely breakest the clouds for the worshippers, we shall be receivers of plenty from thee."[22] Even when he enters after the Mahāvīra is kept on fire,[23] he should do so with the same verse.

IX.19

AVĀNTARADĪKṢĀ

Now we shall explain the intermediate initiation. In the northern course of the sun, in the bright half of the month, under an auspicious constellation, having got hair and beard shaved, having performed the Upākarma rite as before,[1] having gone out of the village towards the east or the north, having enkindled fire on a waste piece of land from where roofs in the village would not be visible, having strewn around the fire, having boiled water, having gone through the Śānti by reciting the first Anuvāka (TĀ IV.1), the person to be initiated prepares seats of Darbha-blades for the Pravargya-divinities. In front of the fire, (he prepares the seats, saying), "I prepare a seat for Pravargya; I prepare a seat for Gharma; I prepare a seat for Mahāvīra, I preapre a seat for the Samrāj." To the south of the fire (he prepares seats, saying), "I prepare a seat for the Brahman; I prepare a seat for Prajāpati." To the north (he prepares seats, saying) "I prepare a seat for the Ṛṣis who are seers of mantras and lords of mantras. I prepare a seat for Gharma-drinking gods." Towards the south, with his sacred cord suspended over the right shoulder (he prepares seats saying), "I prepare a seat for Gharma-drinking Pitṛs; I prepare a seat for Yama accompanied by Aṅgirases and Pitṛs." Having touched water, (he prepares a seat) towards the north while suspending his sacred cord over the left shoulder saying, "I prepare a seat for Rudra for one offering to Rudra." Having touched water (he prepares a seat saying), "I prepare a seat for all Pravargya-divinities."

20. TĀ IV.40. BhārŚS XI.20.7; ĀpŚS XV.19.11 have employed this Sāman for a different purpose. According to these texts, if the Udgātṛ does not chant the Puruṣa-sāman in the initial stage of Agnicayana, the Adhvaryu should chant this Sāman.
21. Caland's reads *avṛtaḥ;* there is a variant *avṛttaḥ.* One would expect *apravṛktaḥ.*
22. TĀ IV.5.6
23. Caland's reads *pravṛta.* MSS have *pravṛtta.* It should be emended as *pravṛkta.*

1. The Upākarma-rite to be performed subsequent to the Upanayana, is prescribed in the Baudhāyana Gṛhyasūtra. It marks the beginning of Vedic studies.

तर्पयामीति । उत्तरेणाग्निमृषीन्मन्त्रकृतो मन्त्रपतीꣳस्तर्पयामि देवान्घर्मपाꣳस्तर्पयामीति । अथ दक्षिणतः प्राचीनावीती पितॄन्घर्मपाꣳस्पर्तयामि यममङ्गिरस्वन्तं पितृमन्तं तर्पयामीति । अथाप उपस्पृश्योत्तरतो यज्ञोपवीती रुद्रꣳ रुद्रहोतारं तर्पयामीति । अथाप उपस्पृश्य सर्वाः प्रवर्ग्यदेवतास्तर्पयामीति । चतस्र औदुम्बरीः समिधो ऽप्रतिशुष्काग्रा घृतान्वक्ता अभ्याधापयन्वाचयति पृथिवी समिदित्येतैः प्रतिमन्त्रम् । अथ देवता उपतिष्ठते ऽग्ने व्रतपते शुक्रियं व्रतं चरिष्यामि तच्छकेयं तन्मे राध्यतां वायो व्रतपत आदित्य व्रतपते व्रतानां व्रतपते शुक्रियं व्रतं चरिष्यामि तच्छकेयं तन्मे राध्यतामिति । अथैतेषामनुवाकानां प्रभृतीर्वाचयति प्रथमोत्तमयोर्वा । अथैनꣳ सꣳशास्ति संमील्य वाचं यच्छेति । अथास्याहतेन वाससा त्रिः प्रदक्षिणꣳ समुखꣳ शिरो वेष्टयति चित स्थ परिचितः स्वाहा मरुद्भिः परिश्रयस्वेति । प्रदक्षिणमग्निं परिषिच्य व्याहृतीभिर्वैकङ्कतीः समिधो ऽभ्याधाय मदन्तीभिः प्रवर्ग्यदेवतास्तर्पयित्वोत्तमेनानुवाकेन शान्तिं कृत्वा। अथास्तमित आदित्ये ग्राममायन्ति । वाग्यतस्तिष्ठेदेताꣳ रात्रिमुपविशेत्संविशेद्वा । अथ प्रातरुदित आदित्ये ग्रामात्प्राचीं वोदीचीं वा दिशमुपनिष्क्रम्य खिले ऽच्छदिर्दर्शे ऽग्निमुपसमाधाय संपरिस्तीर्य मदन्तीरधिश्रित्य प्रथमेनानुवाकेन शान्तिं कृत्वा दर्भैः प्रवर्ग्यदेवताभ्य आमनानि कल्पयित्वा वयः सुपर्णा इति वासो विमुच्य । अथास्य षट्तयमभिविदर्शयत्यग्निमप आदित्यं गां ब्राह्मणꣳ हिरण्यमिति । त्रीनादितो

Having sprinkled water around the fire by the right, having put fire-sticks of *Flacourtiaramontchi* with the Vyāhṛtis, he gratifies the Pravargya-divinities with the boiling water. In front of the fire (he gratifies them with the formulas) "I gratify Pravargya; I gratify Gharma; I gratify Mahāvīra; I gratify the Samrāj." Towards the south of the fire "I gratify the Brahman; I gratify Prajāpati." Towards the north of the fire "I gratify the Ṛṣis the seers of mantras and lords of the mantras; I gratify Gharma-drinking gods." Towards the south, with the sacred cord suspended over the right shoulder, "I gratify Gharma-drinking Pitṛs; I gratify Yama accompanied by Aṅgirases and Pitṛs." Having touched water, towards the north, with the sacred cord suspended over the left shoulder "I gratify Rudra, the offerer to Rudra." Having touched water, "I gratify all Pravargya-deities." Causing the person to be initiated to put on the fire four fire-sticks of *Ficusglomerata* whose tips are not dried up and which are besmeared with clarified butter respectively with the formulas, he makes him recite those formulas, "The earth is the fire-stick; Agni has enkindled it; it has enkindled the fire; I have enkindled it (=the fire-stick); enkindled, may it enkindle me with (long) life, lustre, strength, glory, grace, Brahman-splendour and food, svāhā.—The midregion is the fire-stick; Vāyu has enkindled it; it has enkindled Vāyu; I have enkindled it; enkindled, may it enkindle me with (long) life, lustre, strength, glory, grace, Brahman-splendour and food, svāhā.—The heaven is the fire-stick; Āditya has enkindled it; it has enkindled Āditya; I have enkindled it; enkindled, may it enkindle me with (long) life, lustre, strength, glory, grace, Brahman-splendour and food, svāhā.—Thou art a fire-stick, belonging to Prajāpati, destroyer of my enemy, killer of my enemy, svāhā."[2]

Then he (the person to be initiated) prays to the divinities with the formulas, "O Agni, lord of vows, I shall observe the Śukriya vow; may I be capable of it; may it flourish for me; O Vāyu, lord of vows ...; O Āditya, lord of vows ...; O lord of vows, I shall observe the Śukriya vow; may I be capable of it, may it flourish for me."[2] (The teacher) makes him recite the opening words of all Anuvākas (of TĀ IV) or of the first and the last one. Then he instructs him, "Having closed the eyes do thou restrain speech." He winds round his head together with the mouth by the right by means of a new piece of cloth with the formula, "You are piled, piled around, svāhā. Do thou be enclosed by the Maruts."[3] After having sprinkled water round the fire by the right, having put fire-sticks of *Flacourtia ramontchi* with the Vyāhṛtis, having gratified the Pravargya-divinities with boiling water and after having gone through the Śānti rite by reciting the last Anuvāka, they return to the village at sunset. The initiated should be restraining speech this night, or he may sit down, or may lie down.

2. TĀ IV.41
3. TĀ IV.5.5

ऽनुदर्शयित्वा यथोपपादमितराणि दर्शयित्वा प्रदक्षिणमग्निं परिषिच्य व्याहृतीभिर्वैकङ्कतीः समिधो ऽभ्याधाय मदन्तीभिः प्रवर्ग्यदेवतास्तर्पयित्वोत्तमेनानुवाकेन शान्तिं कृत्वा । अथास्य व्रतचर्यामुपदिशेत् । न यानमारोहेत् । न वृक्षमधिरोहेत् । न कूपमवरोहेत् । न छत्रं धारयीत । नोपानहौ धारयीत । नासन्द्याꣳ शयीत । न स्त्रिया न शूद्रेण संभाषेत । यदि संभाषेत ब्राह्मणेन संभाषेत । न सायं भुञ्जीत । यदि सायं भुञ्जीतावज्वलितं भुञ्जीत । न स्नायात् । अष्टम्यां पर्वणि चोपवसेत्तदहश्च स्नायात् । वाग्यतस्तिष्ठेदेताꣳ रात्रिमुपविशेत्संविशेद्वा । अमेध्यलोहितशवापपात्रदर्शने ज्योतिषां संदर्शनम् । अमेध्यं दृष्ट्वा जपत्यबद्धं मनो दरिद्रं चक्षुः सूर्यो ज्योतिषाꣳ श्रेष्ठो दीक्षे मा मा हासीरिति । अथ यद्येनमभिवर्षत्युन्दतीर्बलं धत्तौजो धत्त बलं धत्त मा मे दीक्षां मा तपो निर्वधिष्टेति जपति ॥ १९ ॥

संवत्सरमेतद्व्रतं चरेत् । संवत्सरꣳ हि व्रतं नातीति । एतस्मिꣳस्त्वेवैतत्संवत्सरे ऽधीयीत । यद्यु वा एतस्मिन्संवत्सरे नाधीयीत यावदध्ययनमेतद्व्रतं चरेत् । अथ संवत्सरे पर्यवेते ऽध्यापयते श्रावयते वा। पूर्ववदुपाकृत्य ग्रामात्प्राचीं वोदीचीं वा दिशमुपनिष्क्रम्य खिले ऽच्छदिर्दर्शे ऽग्निमुपसमाधाय संपरिस्तीर्य मदन्तीरधिश्रित्य प्रथमेनानुवाकेन शान्तिं

In the morning after the sun has risen, having gone out of the village towards the east or north, having enkindled the fire on a waste piece of land from where one cannot gaze the roofs (of houses in the village), having strewn around the fire, having boiled water, having gone through the Śānti-rite by reciting the first Anuvāka, having provided seats for the Pravargya-divinities by means of darbha-blades, having untied his lower piece of cloth with the verse, "Priyamedha Ṛṣis approached Indra...."[4] (The teacher) causes him to gaze at six objects : fire, water, sun, cow, a brāhmaṇa and a piece of gold. Having caused him to gaze at the first three objects, having shown the others as they may become available, having sprinkled water around the fire by the right, having put fire-sticks of *Flacourtia ramontchi* with the Vyāhṛtis, having gratified the Pravargya divinities with boiled water and having gone through the Śānti rite by reciting the last Anuvāka, he should instruct him in the observance of vows.

The initiated should not ride a vehicle, should not climb upon a tree, should not climb down into a well, should not wear an umbrella, should not wear shoes, should not sleep on a stool, should not converse with a woman or with a Śūdra. If at all he has to converse, he may converse with a brāhmaṇa. He should not eat in the evening; if at all he has to eat in the evening, he should eat food illumined by a fire-brand. He should not bathe; he should observe fast on the eighth day of fortnight and on the Parvan day. On that day he should bathe. Through that night he should restrain his speech; he may sit down or lie down. If he happens to have a look at an impure object, or blood or a dead body or a person not allowed to use a pot, he should gaze at a lustrous body. After seeing an impure object he murmurs the formula, "Let my mind not become affected (and my) sight wretched; the sun is the most excellent of all luminaries. O initiation, do thou not abandon me."[5] If rain falls upon him, he murmurs the formula, "(O waters) wetting, do you give me strength; give me vigour; give me strength; do not ruin my initiation and my penance."[6]

IX.20

He should observe this vow for a year. The vow does not extend beyond a year. So (is it said). In this very year he should study (the text). If he does not finish the study in this year, he should continue the vow as long as he studies. If after the year has elapsed, the teacher teaches or causes to be heard, having performed the Upākarma rite as before, having gone out of the village towards the east or north,

4. TĀ IV.20.3; BaudhŚS IX.17. The sūtra replete with gerunds has the person to be initiated as the subject.
5. TS III.1.1.2. BaudhŚS VI.6
6. TS III.1.1.3; BaudhŚS VI.6

कृत्वा दर्भैः प्रवर्ग्यदेवताभ्य आसनानि कल्पयित्वा । अथाव्रत्यप्रायश्चित्ते जुहोति यन्म आत्मनो मिन्दाभूत्पुनरग्निश्चक्षुरदादिति द्वाभ्याम् । प्रदक्षिणमग्निं परिषिच्य व्याहृतीभिर्वैकङ्कतीः समिधो ऽभ्याधाय मदन्तीभिः प्रवर्ग्यदेवतास्तर्पयित्वा । चतस्र औदुम्बरीः समिधो ऽप्रतिशुष्काग्रा घृतान्वक्ता अभ्याधापयन्वाचयति द्यौः समिदित्येतैः प्रतिमन्त्रम् । अथ देवता उपतिष्ठत आदित्य व्रतपते शुक्रियं व्रतमचारिषं तदशकं तन्मे ऽराधि वायो व्रतपते ऽग्ने व्रतपते व्रतानां व्रतपते शुक्रियं व्रतमचारिषं तदशकं तन्मे ऽराधीति । प्रदक्षिणमग्निं परिषिच्य व्याहृतीभिर्वैकङ्कतीः समिधो ऽभ्याधाय मदन्तीभिः प्रवर्ग्यदेवतास्तर्पयित्वोत्तमेनानुवाकेन शान्तिं कृत्वा । तस्यानध्यायानुपदिशेत् । नाधीयीतास्तमित आदित्ये । नानुदिते। न विप्रोषितः । न पर्यावृत्ते । नाभ्रच्छायायाम् । न ग्राम्यस्य पशोरन्ते । नारण्यस्य। नापामन्ते । न हरितयवान्प्रेक्षमाणः । न हर्म्याणि । न शरीराणि। न लोहितमुत्पतितं दृष्ट्वा । न माꣳसमशित्वा । न श्राद्धं भुक्त्वा । न केशश्मश्रु वापयित्वा । न केशान्प्रसार्य । न दतो धावते । नाङ्क्ते । नाभ्यङ्क्ते । नार्द्रः । नार्द्रेण वाससा । नार्द्र इति । अथ स्वाध्यायमधीयीत । अपरेणाग्निं दर्भेष्वासीनो दर्भान्धारयमाणः पराचीनꣳ स्वाध्यायमधीयीत । यत्र क्वचाशान्तिकृतं पश्येत्पुनरेव शान्तिं कृत्वाधीयीत । अधीत्य चोत्तमेन प्रवर्ग्यायोपनिष्क्रम्य नाप्रविश्य ग्राममन्यदधीयीतान्यदधीयीत ॥ २० ॥ षष्ठः ॥

॥ इति नवमः प्रश्नः ॥

having kindled fire on a waste piece of land from where the roofs (of houses in the village) would not be visible, having strewn around the fire, having boiled water, having gone through the Śānti rite by reciting the first Anuvāka (TĀ IV.1), having prepared seats for the Pravargya-divinities by means of darbha-blades, he offers two expiatory offerings pertaining to one violating the vow with the two verses, "Whatever fault has been mine..."[1] and "Agni has given back the eye-sight...."[1] Having sprinkled water around the fire by the right, having put fire-sticks of *Flacourtia ramontchi* with the Vyāhṛtis, having gratified the Pravargya-divinities with boiled water, (the teacher), while making him offer four fire-sticks of *Ficus glomerata* with undried tips and besmeared with clarified butter, causes him to recite respectively the formulas, "The heaven is the fire-stick...."[2] Then he prays to the divinities, with the formulas, "O Āditya, lord of vows, I have observed the Śukriya vow; I have been capable of it; it has flourished for me; O Vāyu, lord of vows.... O Agni, lord of vows..., O lord of vows of vows, I have observed the Śukriya vow, I have been capable of it; it has flourished for me."[2] Having sprinkled water around Agni by the right, having put fire-sticks of *Flacourtia ramontchi* with the Vyāhṛtis, having gratified the Pravargya divinities with boiled water, having gone through the Śānti rite by reciting the last Anuvāka (TĀ IV.42), the teacher should instruct him on the occasions for stopping the study.

He should not study while the sun has set, not before sunrise, not when on a long journey, not after returning, not under the shade of clouds, not in the vicinity of a domestic animal, not in the vicinity of a wild animal, not by the side of water, not while gazing at green barley, not gazing at fiery pits, not gazing at bones, not after looking at fallen blood, not after eating in the evening, not after taking food at a Śrāddha, not after having got hair and beard shaved, not after scattering hair. He does not cleanse teeth; does not put collyrium in eyes, does not anoint himself, does not study while he is wet; not while he is wearing a wet cloth, not on a wet (place). He should study the text (in the following manner): He should study the text serially being seated on darbha-blades to the rear of the fire, holding on darbha-blades. Whenever he finds that he has commenced the study without first having gone through the Śānti rite, he should recommence the study after having gone through the Śānti rite. Or after having studied, he should go through the Śānti rite by reciting the last Anuvāka. After having gone out of the village for the study of the Pravargya-text, he should not study anything else without entering the village.

CHAPTER IX ENDS.

1. TS III.2.5.4; BaudhŚS VIII.17.
2. TĀ IV.41 in the reverse order.

उखाः संभरिष्यन्नुपकल्पयते ऽश्वं च गर्दभं च तयोरेव रशने मौञ्ज्यौ वा कुशमय्यौ वाभ्रिं च ब्राह्मणसंपन्नां मृदं च भावितां करणीयां वल्मीकवपां कृष्णाजिनं च पुष्करपर्णं च योक्त्रमुदकुम्भः हिरण्यमर्मकपालानि शर्करा अवाञ्जनपिष्टा अजलोमानि कृष्णाजिनलोमानि वैश्यः सप्तदशः सूनामधिकरणीमुखाकृतं कुशलमिति। अथामावास्येन वा हविषेष्ट्वा नक्षत्रे वाग्रेण शालाः शम्यान्यासे गर्तं खानयति। तद्भावितां मृदमवलेपयति। समां बिलेन करोति। तदुपसादयति कृष्णाजिनं च पुष्करपर्णं च योक्त्रमुदकुम्भः हिरण्यमिति। अथ विषुवति स्फ्येनोद्धत्यावोक्ष्य वल्मीकवपां निदधाति। तां दक्षिणतो वैश्यो गोपायन्नास्ते। अथोत्तरः शालाखण्डमग्रेण स्फ्येनोद्धत्यावोक्ष्य सिकता निवपति। तं परिमण्डलं खरं करोति। अथैनः सिकताभिराभ्राशिनं करोति। तं कुशतरुण-कैर्दूर्वाग्रन्थिभिरिति संप्रच्छाद्याथैनं परिश्रयन्ति। तस्योदीचीं द्वारं कुर्वन्ति। तदुपसादयत्यर्मकपालानि शर्करा अवाञ्जनपिष्टा अजलोमानि कृष्णाजिन-लोमानि सूनामधिकरणीमुखाकृतं कुशलमिति। अथैतावश्वगर्दभावग्रेण शालां पल्पूलितौ तिष्ठतः। अन्तर्वेद्यभ्रिं निदधात्युत्तरे वेद्यन्ते रशने। परिस्तृणन्ति। दक्षिणत उपविशतो ब्रह्मा च यजमानश्च। अथ गार्हपत्य आज्यं विलाप्योत्पूय स्रुचि चतुर्गृहीतं गृहीत्वाहवनीये सावित्राणि जुहोत्यन्वारब्धे यजमाने ॥ १ ॥

युञ्जानः प्रथमं मन इति षडृचो ऽनन्तर्हिता देव सवितरित्यृगेषेमं नो देव सवितरिति यजुरेतत्। ऋचा वा यजुषा वावस्यति। आहुतिं नवमीः

CHAPTER - X

PILING UP OF THE FIRE-ALTAR

AGNICAYANA

X.1

One who is going to prepare the cauldrons procures a horse, an ass, two cords for them made either of Muñja grass or Kuśa, a hoe as prescribed in the Brāhmaṇa,[1] prepared earth to be used, earth of an anthill, a skin of black antelope, a lotus-leaf, yoke-halter, a pitcher full of water, a piece of gold, potsherds from a deserted place, finely crushed gravel, goat's hair, hair from a skin of black antelope, a Vaiśya as the seventeenth, a basket as a container and a skilled cauldron-preparer. After having performed an Iṣṭi on the full-moon day or under an auspicious constellation, (the Adhvaryu) causes a pit to be dug out in front of the shed at a distance of the throw of a yoke-halter. He covers the prepared earth to be poured therein. He makes it level with the opening. He keeps near it the skin of black antelope, the lotus-leaf, the yoke-halter, the pitcher full of water and the piece of gold. Having dug out midway by means of the wooden sword and having sprinkled with water, he keeps there the earth of anthill. The Vaiśya stands towards the south guarding it.

Having dug out by means of the wooden sword in front of the northern part of the shed and having sprinkled with water, he pours down the sand. He makes a round mound out of it. He makes it shining by means of the sand. He covers it with tender Kuśa grass and knots of Dūrvā grass. It is enclosed on all sides. A door is kept towards the north. He places there potsherds from a deserted village, finely crushed sand, goat's hair, hair from the skin of a black antelope, the basket as a container and the skilled cauldron-maker. The horse and ass stand washed in front of the shed. He keeps the hoe within the altar and the two reins at the northern end of the altar. (The fire) is strewn around. The Brahman and the sacrificer sit down towards the south. Having melted clarified butter over the Gārhapatya, having purified it and having taken four spoonfuls into the ladle, he makes Sāvitra offerings on the Āhavanīya while the sacrificer has contacted him.

X.2

With the six consecutive verses, "The Savitṛ, applying mind first, extending the thoughts has brought Agni on the earth having discerned the light—Savitṛ has directed the gods going to the heaven and producing great light, after having yoked them with mind and thought. —May we be able to go to heaven with yoked mind under the impulse of Savitṛ. —The wise related to the great wise employ the mind,

1. cf. TS. V.1.1.14

हुत्वोपतिष्ठत ऋचा स्तोमꣳ समर्धयेति। अथाभ्रिमादत्ते देवस्य त्वा सवितुः प्रसव इति चतुर्भिः पर्यायैः। तामग्रेणाहवनीयं पर्याहृत्य दक्षिणत आसीनाय ब्रह्मणे प्रयच्छति। अथ रशनामादत्त इमामगृभ्णन् रशनामृत-स्येति। तयाश्वमभिदधाति प्रतूर्तं वाजिन्नाद्रवेति। एवमेव द्वितीयाꣳ रशनामादत्ते। तथा गर्दभमभिदधाति युञ्जाथाꣳ रासभं युवं योगेयोगे तवस्तरमिति द्वाभ्याम्। अश्वं पूर्वं नयन्ति। तमनुमन्त्रयते प्र-तूर्वन्नेह्यवक्रामन्नशस्तीरिति। अन्वञ्चं गर्दभं पूष्णा सयुजा सह पृथिव्याः सधस्थादग्निं पुरीष्यमङ्गिरस्वदच्छेहीति। प्रदक्षिणी वैश्यं कुर्वते। वैश्यः पृच्छति पुरुषाः किमच्छेथेति। अग्निं पुरीष्यमङ्गिरस्वदच्छेम इतीतरे प्रत्याहुः। अथ वल्मीकवपामुपतिष्ठतेऽग्निं पुरीष्यमङ्गिरस्वद्भरिष्याम

employ the thought. He alone knowing the path holds the priestly functions. The praise of God Savitṛ is great.—(O sacrificer and wife) I employ for you the old prayer with obeisance. Thereby the praises extended far away like rays of the sun on the way. All sons of the immortal (Prajāpati) who have resorted to divine places are listening (to our prayers).—He is the traversing god Savitṛ characterised by greatness whose traversing other gods followed praising his greatness, and who measures the terrestrial regions;" the verse, "O god Savitṛ, do thou impel our sacrifice, impel the lord of sacrifice towards prosperity. May the divine Gandharva, purifier of thought, purify our thought. May the lord of speech promote our speech;" the Yajus "O god Savitṛ, do thou impel this our sacrifice, serving the gods, winning friends, always victorious, winning booty, winning heaven."[2] He concludes the offerings either with the verse or the Yajus. Having made the ninth offering, he prays with the verse, "O Agni, do thou promote the praise with the Ṛk, the Rathantara with the Gāyatra-sāman and the Bṛhatsāman with Gāyatra-sāman."[3] He takes up the hoe with the four rounds of formulas, "I take thee in the impulse of God Savitṛ, by the arms of Aśvins and the hands of Pūṣan and with the Gāyatrī metre like the Aṅgirases. Thou art a hoe, not having an enemy. Do thou fill in the fire in the form of earth, from the abode of earth like the Aṅgirases.—I take thee... with the Triṣṭubh metre like the Aṅgirases; thou art the hoe, not having an enemy; may we be able to dig out fire in the form of earth from thy abode.—I take thee ... with the jagatī metre like the Aṅgirases. Savitṛ has held in his hand the golden hoe. Having dug out by means of it fire (in the form of earth) do thou provide us with eternal light.—I take thee ... with the Anuṣṭubh metre like the Aṅgirases."[4]

Having brought it around along the front of the Āhavanīya, he hands it over to the Brahman seated towards the south. He then takes up a rein with the verse, "The sages caught hold of this cord of the cosmic order in early days in the sacrifices. The gods therewith pressed Soma proclaiming the stream in the Sāman of the cosmic order."[5] He ties the horse with it with the formula, "O horse, do thou run swiftly towards the exalted space. Thy highest birth is in the heaven, thy navel in the midregion, and birth-place on the earth."[5] Similarly he takes the second cord. With it he ties the ass with the two verses, "You two yoke at this juncture, O wealthy ones, the ass which carries fire (in the form of earth) for our purpose. We the associates invoke the mighty Indra on every occasion in each contest for help."[5] The horse is carried ahead. He follows him with the formula, "O horse, do thou come swiftly trampling the enemies (saving us) from the leadership of Rudra. Do thou come

2. TS IV.1.1.1-3
3. TS IV.1.1.3
4. TS IV.1.1.4
5. TS IV.1.2.1

इति । अथोपातियन्त्यन्वग्निरुषसामग्रमख्यदन्वहानि प्रथमो जातवेदाः । अनु सूर्यस्य पुरुत्रा च रश्मीननु द्यावापृथिवी आततानेति । अथैतेनाश्वेन प्राचा मृदमाक्रमयत्यागत्य वाज्यध्वन आक्रम्य वाजिन्पृथिवीमिति द्वाभ्याम् । अथास्य पृष्ठं मर्मृज्यते द्यौस्ते पृष्ठं पृथिवी सधस्थमात्मान्तरिक्षꣳ समुद्रस्ते योनिः । विख्याय चक्षुषा त्वमभितिष्ठ पृतन्यत इति । अत्र यं यजमानो द्वेष्टि तमश्वस्याधस्पदं ध्यायति । अथैनं प्राञ्चमुत्क्रमयत्युत्क्रामोद–क्रमीदिति द्वाभ्याम् । अथैतं पदाशयमद्भिरुपसृजति ॥ २ ॥

अपो देवीरुपसृज मधुमतीरयक्ष्माय प्रजाभ्यः । तासाꣳ स्थाना–दुज्जिहतामोषधयः सुपिप्पला इति । अथ स्रुचि चतुर्गृहीतं गृहीत्वा दक्षिणे

along the wide midregion. Providing good pastures and rendering safety."[6] Subsequently he follows the ass with the formula, "Do thou come with the companion Pūṣan from the abode of the earth towards the fire in the form of earth like the Aṅgirases."[6]

They go around the Vaiśya along the south. The Vaiśya asks, "O men, what for are you going?" The others say, "We are going to fetch fire in the form of earth like the Aṅgirases." Then the Adhvaryu prays to the earth of anthill with the formula, "We shall procure the fire in the form of earth in the manner of the Aṅgirases." They cross beyond with the verse, "The Agni has discerned succeeding the dawns. The Jātavedas has discerned succeeding the days. He has discerned succeeding the sun's rays spreading around. He has spread himself succeeding the heaven and earth."[7] He causes the horse facing the east to traverse the earth with two verses, "The horse coming by the way shakes all adversaries. He gazes with his eye the fire in the great abode. Traversing the earth, O horse, do thou aspire to acquire the fire through thy splendour. Having chosen the proper place of the earth, do thou inform us so that we may dig him out."[7] He cleanses his (horse's) back with the verse, "(O horse) heaven is thy back, earth thy abode, the midregion thy body, ocean thy birth-place. Having discerned by thy eye, do thou subdue the enemies."[7] At this stage he deems to have trampled under the horse's feet him whom the sacrificer hates. He causes him to step towards the east with the two verses, "O horse, do thou step out from this place for great fortune giving us wealth. Digging the fire from her lap, may we be in the favour of the earth. The wealth-giving horse has stepped out. He has made the earth the well-accomplished abode. From that abode may we dig out good-looking fire ascending the highest heaven."[8] He pours water over the spot under the horse's foot-print,

X.3

(with the verse) "I pour out divine waters full of honey for the health of the progeny. From their place may come out plants having good fruit.'[1] Having taken four spoonfuls into the ladle, having kept a piece of gold on the southern half of the print of the frog of the hoof and having strewn it around, he makes an offering with the verse "Meditating, I drop clarified butter over Agni residing in the respective regions, covering wide regions for a long time and obtaining varied food quickly."[2] Having taken up another four spoonfuls, having kept a piece of gold on

6. TS IV.1.2.2
7. TS IV.1.2.3
8. TS IV.1.2.4

1. TS IV.1.2.4
2. TS IV.1.2.5

ऽवान्तरशफे हिरण्यं निधाय संपरिस्तीर्याभिजुहोति जिघर्म्यग्निं मनसा घृतेनेति । अपरं चतुर्गृहीतं गृहीत्वोत्तरे ऽवान्तरशफे हिरण्यं निधाय संपरिस्तीर्यैवाभिजुहोत्या त्वा जिघर्मि वचसा घृतेनेति । अपोद्धृत्य हिरण्यमभ्रिमादाय पदं परिलिखति परि वाजपतिः कविः परि त्वाग्ने पुरं वयं त्वमग्ने द्युभिरिति तिसृभिः। खनति देवस्य त्वा सवितुः प्रसवे ज्योतिष्मन्तं त्वाग्ने सुप्रतीकमिति द्वाभ्याम् । अथोत्तरतः पार्श्वतः संभाराणां प्राचीनाग्राणि तृणानि सꣳस्तीर्य तेषूपरि कृष्णाजिनं प्राचीनग्रीव-मुत्तरलोमोपस्तृणाति । अथापां पृष्ठमसीति पुष्करपर्णमाहरति । तदुपरिष्टात्कृष्णाजिने निधायाथैने संमृशति शर्म च स्थः संवसाथामिति द्वाभ्याम् । अपोद्धृत्य पुष्करपर्णमष्टाभिर्मृदꣳ हरति ॥ ३ ॥

पुरीष्यो ऽसि विश्वभरा इति । तासां चतस्रो गायत्र्यश्चतस्रस्त्रिष्टुभः । स पिण्डंपिण्डं वैवर्चा हरति । अपि वाष्टाभिरेकमेव पिण्डꣳ हरति । अथैतमवटं विश्वलोपेन पूरयित्वाद्भिरुपसृजति सं ते वायुर्मातरिश्वा दधातूत्तानायै हृदयं यद्विलिष्टम् । देवानां यश्चरति प्राणथेन तस्मै च देवि

the northern half of the print of the frog of the hoof, having strewn around, he makes the offering with the verse, "O Agni, I illumine thee with praise and clarified butter; do thou enjoy it with quiet mind. Agni the resort of men, of dear form rejoicing with his body, is not liable to be touched."[2] Having taken away the piece of gold and having taken the hoe, he draws a line around the foot-print with three verses, "Agni, the lord of food, the learned, granting wealth to the sacrificer, has accepted the oblation. O mighty Agni, may we set thee around, having fierce form and destroying day by day the breakable. O Agni, lord of men, lustrous, thou art born together with lustre, thou art quick drier, thou art born from water, from rock, from wood, from plants."[2] He digs with two formulas, "I dig up thee, the fire in the form of earth in the manner of the Aṅgirases, in the impulse of God Savitṛ, with the arms of Aśvins, with the hands of Pūṣan on the abode of the earth. O Agni, I dig thee, the fire in the form of earth, in the manner of the Aṅgirases on the surface of the earth, lustrous, good-looking, shining with eternal light, and auspicious to the progeny and non-injuring."[3] Having spread darbha-blades with their tips pointing towards the east to the north and by the side of the materials, he spreads upon them the skin of black antelope with its neck towards the east and hairy side upwards. He brings the lotus-leaf with the formula, "Thou art the surface of water."[3] Having placed it upon the skin of black antelope, he touches both of them with two formulas, "You are welfare, you are armour, deftless, wide; enveloping do you dwell together; bear the fire in the form of earth. You yourself dwell together, winning the heaven, going together, collecting fire within lustrous and eternal."[4] Taking away the lotus-leaf, he carries the earth with eight verses :

X.4

beginning with "Thou art full of earth, possessing all." Of them four are in Gāyatrī metre, four in Triṣṭubh : "Thou art full of earth, possessing all. O Agni, Atharvan churned thee out first of all.—O Agni, Atharvan churned thee first out of the lotus-leaf from the head of every sacrificer. The sage Dadhyañc, son of Atharvan enkindled thee first—the Vṛtra-killer and destroyer of forts. Pāthya Vṛṣan enkindled thee the best destroyer of foes, winning wealth in every dispute.—O Hotṛ do thou, knowing, be seated in thy place; place the sacrificer in the birth-place of good deed. Desirous of meeting gods, you worhsip gods with oblation. O Agni, do thou give ample food to the sacrificer.—The Hotṛ, knowing, lustrous, brilliant, skilful, mindful of unviolated vow, most wealthy, giving in thousands, bright-tongued Agni has sat down on the Hotṛ's seat.—O Agni, do thou be seated; thou art great. Do thou shine, the best frequenter of gods. O partaker of sacrificial food and well-praised, do thou release ruddy smoke which is worth seeing.—O Agni, do

3. TS IV.1.3.1
4. TS IV.1.3.2

वषडस्तु तुभ्यमिति । अथोपरिष्टात्पुष्करपर्णं मृदि निधाय समुच्चित्य कृष्णाजिनस्यान्तान्योक्त्रेणोपनह्यति सुजातो ज्योतिषा सह शर्म वरूथमासदः सुवः । वासो अग्ने विश्वरूपꣳ संव्ययस्व विभावसो इति । अथै-नमादायोपोत्तिष्ठत्युदु तिष्ठ स्वध्वरोर्ध्व ऊ षु ण ऊतय इति द्वाभ्याम् । अथैनमाहरति स जातो गर्भो असि रोदस्योरग्ने चारुर्विभृत ओषधीषु । चित्रः शिशुः परि तमाꣳस्यक्तः प्र मातृभ्यो अधि कनिक्रदद्गा इति । अथैनं गर्दभ आसादयति स्थिरो भव वीड्वङ्ग आशुर्भव वाज्यर्वन् । पृथुर्भव सुषदस्त्वमग्नेः पुरीषवाहन इति । अथैनमुपतिष्ठते शिवो भव प्रजाभ्यो मानुषीभ्यस्त्वमङ्गिरः । मा द्यावापृथिवी अभिशूशुचो मान्तरिक्षं मा वनस्पतीनिति । अश्वं पूर्वं नयन्ति । तमनुमन्त्रयते प्रैतु वाजी कनिक्रद-दिति । अन्वञ्चं गर्दभं नानदद्रासभः पत्वा । भरन्नग्निं पुरीष्यं मा पाद्यायुषः पुरा ॥ रासभो वां कनिक्रदत्सुयुक्तो वृषणा रथे । स वामग्निं पुरीष्यमाशुर्दूतो वहादितः ॥ वृषाग्निं वृषणं भरन्नपां गर्भꣳ समुद्रियम् । अग्न आयाहि वीतय इति । अथेमे समीक्षत ऋतꣳ सत्यमृतꣳ सत्यमिति । प्रदक्षिणी वैश्यं कुर्वते । वैश्यः पृच्छति पुरुषाः किं भरथेति । अग्निं पुरीष्यमङ्गिरस्वद्भराम इतीतरे प्रत्याहुः । अथैनं खर उपावहरन्त्योषधयः प्रतिगृह्णीताग्निमेतमोषधयः

thou, victorious, be generated at the opening of the day, benevolent to the devotees, ruddy among the trees. Agni the Hotṛ, possessing seven flames in each home, worthy of sacrifice, has sat down."[1]

He carries each ball with each verse, or carries only one ball with eight verses. Having filled up the pit with grass, he pours water over it with the verse, "O divine (earth), may mind Mātariśvan join the broken heart of thee who art open. Let there be the Vaṣaṭ-offering to the wind who moves as the expiration of gods and to thee."[2] Having placed the lotus-leaf upon the earth, and having brought together the ends of the skin of black antelope, he ties them with the yoke-halter with the verse, "O Agni, well-born, do thou be seated together with lustre and with pleasure, in the shelterlike heaven. O lustrous one, do thou wear the multi-coloured piece of cloth."[2] Taking it up, he stands up with two verses, "O Agni, good performer of sacrifice, favour us with divine radiance. Shining well with great lustre, do thou come in accordance with good prayers so that all may see. (O Agni) come up for our help; stand like god Savitṛ. Since we invoke thee variously together with brilliant praisers, do thou come up giving food to us."[3] He brings it with the verse, "O Agni, thou art born as the foetus of heaven and earth, brilliant, variously preserved among the plants, multi-coloured, (just born as) a baby, anointed around by darkness, thou hast gone towards thy mother's making sound."[4] He puts the load on (the back of) the ass with the verse, "O ass, do thou stand firm. (Then) do thou go fast (like) the speedy horse. Carrying the earth, do thou become broad (on the back), and safely carrying the fire (earth).[4] He prays to it with the verse, "O Aṅgiras (Agni), do thou be auspicious to human beings. Do thou not burn the heaven and earth, the midregion and the plants."[5]

The horse is led ahead. He follows it with the formula, "May the horse go ahead making sound."[5] He follows the ass going after the horse with the formulas, "Let not the ass, making noise, moving, carrying the fire the earth not die prior to the span of life. O strong ones, the ass out of you two, making noise, has been well yoked to chariot (i.e. the cart). Let him of you two, the swift messenger carry the fire in the form of earth from here—(may) the strong (ass come up) carrying ,the strong fire—the foetus of waters, and born of ocean. O Agni, do thou come for enjoyment."[5] He gazes at them with the formula, "Order and truth, order and truth."[5] They go around the Vaiśya along the south. The Vaiśya asks, "O men, what are you carrying?" Others reply, "We are carrying fire in the form of earth in the manner of the Aṅgirases." They pour down (the earth) on the mound with the two verses, "O

1. TS IV.1.3.4
2. TS IV.1.4.1 The Brāhmaṇa in TS V.1.5 prescribes the utterance of *vaṭ* instead of *vaṣaṭ*.
3. TS IV.1.4.1-2
4. TS IV.1.4.2
5. TS IV.1.4.3

प्रतिमोदध्वमेनमिति द्वाभ्याम् । अद्भिरभ्युक्ष्याश्वगर्दभावुत्सृजन्ति । अपो रशने अभ्यवहरन्त्यपि वाद्भिरभ्युक्ष्य भुञ्जते ॥ ४ ॥ प्रथमः ॥

अथैनं विस्रꣳसयति वि पाजसा पृथुना शोशुचान इति । अथैनमद्भिरुपसृजत्यापो हि ष्ठा मयोभुव इति तिसृभिरनुच्छन्दसम् । अथैनमर्मकपालैः शर्कराभिरवाञ्जनपिष्टाभिरजलोमैः कृष्णाजिनलोमैरिति सꣳसृजति मित्रः सꣳसृज्य पृथिवीमयक्ष्माय त्वा सꣳसृजामीति द्वाभ्याम्। अथैनꣳ संभरति रुद्राः संभृत्य पृथिवीमिति । पिण्डं करोति मखस्य शिरोऽसीति । यज्ञस्य पदे स्थ इत्यङ्गुष्ठाभ्यामुपनिगृह्णाति । अथ तृतीयं मृदोऽपच्छिद्य त्रीन्पिण्डान्करोति । तेषामेकमुखाकृते प्रयच्छति सꣳसृष्टां वसुभी रुद्रैरिति । अनुमन्त्रयते वसवस्त्वा कृण्वन्तु गायत्रेण छन्दसेति । अतिशिष्टायै मृदोऽर्धं प्रयच्छति सिनीवाली सुकपर्देति । अनुमन्त्रयते रुद्रास्त्वा कृण्वन्तु त्रैष्टुभेन छन्दसेति । सर्वामन्ततो मृदं प्रयच्छत्युखां करोतु शक्त्येति । अनुमन्त्रयत आदित्यास्त्वा कृण्वन्तु जागतेन छन्दसा विश्वे त्वा देवा वैश्वानराः कृण्वन्त्वानुष्टुभेन छन्दसेति । अथ वै भवति

Plants, do you receive this auspicious fire coming to you removing all evil intentions and enemies. Sitting here, may he remove ill will.—O plants, do you, possessing flowers and fruit, rejoice at this (fire). This your foetus appearing at the proper time has taken root in the old abode."[6] He releases the horse and ass after having sprinkled them. They throw the two cords into water or use them after sprinkling,

X.5

(The Adhvaryu) unties the load with the verse, "(O Agni), shining with great strength, do thou destroy the enemies, the Rakṣas and ailments. With regard to the carrying forth of the well invokable Agni, may I be in the favour of the great welfare-giver."[1] He adds water to the load of earth with the three consecutive verses, "You waters, are healing; further us to strength to see great joy. The most auspicious flavour that is yours, accord to us here with it like eager mothers. To him may we come with satisfaction to whose dwelling you quicken us, O waters, and propagate us."[1] He mixes it with potsherds from a deserted village, gravel which is finely powdered, goat's hair and hair from the skin of black antelope with two verses, "Mitra, having mixed the wide earth with brilliance, has well created the fire which is benefitial to all and is wide.—O fire, I produce thee for the welfare of progeny. May all gods beneficial to all mix thee with the Anuṣṭubh metre in the manner of the Aṅgirases."[2] He collects it with the verse, "Rudras, having collected the earth, enkindled great lustre. Their fire which is shining, eternal and brilliant shines among the gods."[2] He moulds it into a ball with the formula, "Thou art the head of Makha."[3] He moulds the ball with the formula, "You two are the feet of the sacrifice."[3] Having taken out the third part of the earth, he makes three balls out of it. Out of them he hands over one to the cauldron-preparer with the verse, "May Sinīvālī prepare the cauldron after having softened by means of their hands the earth which the intelligent Vasus and Rudras have mixed together and have rendered it capable of moulding."[2] He follows (the moulding) with the formula, "May the Vasus prepare thee with the Gāyatrī metre." He gives half of the remaining earth with the verse, "May Sinīvālī, with good head-dress, with good net, with a good top-knot hold the cauldron in her hands for thee, O great Aditi."[4] He follows (the moulding) with the formula, "May Rudras prepare thee with the Triṣṭubh metre." Finally he gives all the remaining earth with the verse, "May Aditi prepare the cauldron with strength by means of her hands, with intelligence. May she bear Agni within her womb just as the mother bears the son in her lap."[4] He follows (the

6. TS IV.1.4.4

1. TS IV.1.5.1
2. TS IV.1.5.2
3. TĀ IV.2.5.; TS IV.1.5.3
4. TS IV.1.5.3

प्रान्याभिर्यच्छत्यन्वन्यैर्मन्त्रयते मिथुनत्वाय । त्र्युद्धिं करोतीति । स यदेव त्रिर्हरति त्रिरनुलिम्पति तेन त्र्युद्धिः । तां प्रादेशमात्रीमूर्ध्वामपरिमितां तिरश्चीं करोति । अथास्यै त्र्यङ्गुले वा चतुरङ्गुले वा रास्नां पर्यस्यत्यदित्यै रास्नासीति । अथास्या अनुदिशमष्टावश्रीरुन्नयति । रास्नासन्धिषु चाश्रिसन्धिषु चाष्टौ स्तनान्करोति । नवाश्रिमभिचरतः कुर्यादिति ब्राह्मणम् । अस्तनां नवमीं करोति । अथास्यै बिलं गृह्णात्यदितिस्ते बिलं गृह्णातु पाङ्क्तेन छन्दसेति । अथेनां खरे निदधाति कृत्वाय सा महीमुखामित्यान्तादनुवाकस्य । एवमेव द्वितीयां करोत्येवं तृतीयां तूष्णीं पञ्च चर्षभाꣳस्तिस्रश्च मण्डलेष्टकाः ॥ ५ ॥

अथ या मृदतिशिष्यते तया प्रवाते प्रतिलेपमुपवातयति । तासूपवातासूपकल्पयत एकविꣳशतिं वृष्णो अश्वस्य शकृत्पिण्डानभ्रिमग्निं पचनमिति । अथाश्वशकमादीप्य मुख्यामुखां धूपयति वसवस्त्वा धूपयन्तु गायत्रेण छन्दसेति प्रतिपद्य वरुणस्त्वा धूपयत्वित्यातो ऽन्तरतश्च बाह्यतश्च । सुधूपितां कृत्वा निदधाति । एवमेव द्वितीयां धूपयत्येवं तृतीयाम् । तूष्णीं पञ्च चर्षभाꣳस्तिस्रश्च मण्डलेष्टकाः । अथोत्तरेण शालामुरुबिलमिवावटं खानयत्यदितिस्त्वा देवी विश्वदेव्यावती पृथिव्याः सधस्थे ऽङ्गिरस्वत्खनत्ववटेति । तं पचनेनावस्तीर्य तस्मिन्मुख्यामुखां

moulding) with the formula, "May the Ādityas prepare thee with the Jagatī metre; may Viśve Devas beneficial to all men prepare thee with the Anuṣṭubh metre in the manner of the Aṅgirases. Thou art directions; thou art firm; grant me the sacrificer, offspring, abundance of wealth, lordship over cattle, good valour and relatives."[5]

It is said, "He gives (the earth) with certain verses and follows (the moulding) with other formulas, for the purpose of pairing. (The maker) prepares it in three elevations."[6] In that he carries (the earth) three times and follows (the moulding) three times, thereby the cauldron becomes of three elevations. (The maker) prepares it as high as a span, and crosswise a little more. He provides a girdle for it at three aṅgulas or four aṅgulas (from above) with the formula, "Thou art the girdle of Aditi."[5] He raises on the cauldron eight edges at the various directions. He carves eight udders on the joints of the girdle and on the joints of the edges. For the sacrificer practising exorcism, one prepares nine edges. So says the Brāhmaṇa.[6] (In that case) he raises the ninth edge without an udder. He carves out its vacuum with the formula, "May Aditi carve a vacuum for thee, with the Paṅkti metre in the manner of the Aṅgirases."[5] He keeps the cauldron on the mound with the verse ending with the Anuvāka, "Aditi, having prepared the great cauldron out of the earth as the material for Agni, handed it over to her sons thinking 'May they burn it.'[4] Similarly he prepares the second (cauldron); similarly the third. He silently prepares five Ṛṣabha bricks and three Maṇḍala bricks.

X.6

With whatever earth remains, he applies a smearing with it and dries up in a windy place.[1] When the cauldrons have dried up, he procures twentyone balls of (dried) faeces of a strong horse, the hoe and fire for burning. Having enkindled the horse's faeces, he fumigates the main cauldron inside and outside with the formulas beginning with "May Vasus fumigate thee with the Gāyatrī metre" and ending with "May Varuṇa fumigate thee." Having fumigated well, he puts it down. Similarly he fumigates the second, similarly the third. He silently fumigates five Ṛṣabha bricks and three Maṇḍala bricks.

Towards the north of the shed he causes to be dug a pit with wide opening with the formula, "O pit, may goddess Aditi possessing that which belongs to Viśve Devas dig thee on the surface of the earth in the manner of the Aṅgirases."[2] Having spread

5. TS IV.1.5.4
6. cf.TS V.1.6

1. The word *pravāte* has already occurred in BaudhŚS IX.3 in connection with the preparation of the Mahāvīra.
2. TS IV.1.6.1

प्रवृणक्ति देवानां त्वा पत्नीर्देवीर्विश्वदेव्यावतीः पृथिव्याः सधस्थे ऽङ्गिरस्वद्दधतूख इति । एवमेव द्वितीयां प्रवृणक्त्येवं तृतीयाम् । तूष्णीं पञ्च चर्षभाꣳस्तिस्रश्च मण्डलेष्टकाः । ताः प्राचीर्वोदीचीर्वायातयति । अथैनाः पचनेनोपरिष्टात्संप्रच्छाद्य मृदावलिम्पति चतुरङ्गुलमनुदिशमादीपनायातिशिनष्टि । अथोपोषति ॥ ६ ॥

धिषणास्त्वेति पुरस्ताद् ग्नास्त्वेति दक्षिणतो वरूत्रयस्त्वेति पश्चाज्जनयस्त्वेत्युत्तरतः । अथैनाः परिददाति मित्रैतामुखां पचैषा मा भेद्येतां ते परिददाम्यभित्त्या इति । ता अह्ना वा रात्र्या वा पच्यन्ते । यदि प्रातरुपोषति सायमुपैति यदि सायं प्रातः । तासु पक्वासूपकल्पयते गोपयश्छागापयो धृष्टिमश्मसंदावꣳ सतꣳ संदꣳशं खारीꣳ शिक्यं कृष्णाजिनमिति । एतत्समादायाभ्यैत्यभीमां महिना दिवं मित्रो बभूव सप्रथाः । उत श्रवसा पृथिवीम् ॥ मित्रस्य चर्षणीधृतः श्रवो देवस्य सानसिम् । द्युम्नं चित्रश्रवस्तममिति । अथ धृष्टिमादाय मुख्याया उखाया अङ्गारानुद्वपति देवस्त्वा सवितोद्वपतु सुपाणिः स्वङ्गुरिः । सुबाहुरुत शक्त्येति । अथैनामुच्छ्रयत्युत्तिष्ठ बृहती भवोर्ध्वा तिष्ठ ध्रुवा त्वमिति । अथैनामाशये प्रतिष्ठापयत्यपद्यमाना पृथिव्याशा दिश आपृणेति । अथैनाꣳ संदꣳशेन परिगृह्य सते ऽवधाय छागापयसाच्छृणत्ति ॥ ७ ॥

fuel in it he places into it the principal cauldron with the formula, "O cauldron, may the wives of gods possessing that which belongs to Viśve Devas place you on the surface of the earth in the manner of the Aṅgirases."[2] Similarly he places the second one, similarly the third one. He places silently five Ṛṣabha bricks and three Maṇḍala bricks. He places them so as to end towards the east or towards the north. Having covered them with fuel on the upper side, he puts a layer of clay. In each direction he leaves a vacuum of four aṅgulas for lighting. Then he lights,

X.7

With the formulas, "May the goddesses Dhiṣaṇās possessing that which belongs to Viśve Devas enkindle thee on the surface of the earth, in the manner of the Aṅgirases, O cauldron"[1] in front, "May wives the goddesses possessing that which belongs to Viśve Devas burn thee on the surface of the earth, in the manner of the Aṅgirases, O cauldron"[1] towards the south, "May the protectors the goddesses possessing that which belongs to Viśve Devas burn thee on the surface of the earth in the manner of the Aṅgirases, O cauldron"[1] towards the west; and with the formula, "May the women the goddesses possessing that which belongs to Viśve Devas burn thee on the surface of the earth in the manner of the Aṅgirases, O cauldron"[1] towards the north. He then entrusts them with the formula, "O Mitra, do thou burn this cauldron; let it not be broken. I entrust these to thee for non-breaking."[1] They are burnt either by day or by night. If he burns them in the morning, he approaches in the evening; if he burns in the evening he approaches them in the morning.

When they are burnt, he procures cow's milk, goat's milk, a stirring stick, stone-powder, a pan, pincers, a basket, a sling and a skin of black antelope. Having taken this, he goes to it with the verses, "Mitra the extending, goes round this sky, and this earth with his fame. The fame of Mitra, the extending, goes round this sky, and this earth with his fame. The fame of Mitra, the supporter of people, the god is eternal, and his glory is very well-known."[2] Having taken up the stirring stick, he removes the embers from the main cauldron with the verse, "May god Savitṛ bring thee up, with strength having good palms, good fingers and good hands."[2] He lifts it up with the half verse, "Do thou get up; be large, stand up firm."[2] He places it in its place with the half verse," O earth, not falling down, do thou fill in the direction."[2] Having taken it by means of the pincers, and having placed in the pan, he sprinkles with goat's milk.

1. TS IV.1.6.2
2. TS IV.1.6.3

वसवस्त्वाच्छृन्दन्तु गायत्रेण छन्दसेति प्रतिपद्य विश्वे त्वा देवा वैश्वानरा आच्छृन्दन्त्वानुष्टुभेन छन्दसेत्यातो ऽन्तरतश्च बाह्यतश्च। स्वाच्छृण्णां कृत्वा गोपयसाभिविष्यन्दयति। एवमेव द्वितीयामाच्छृणत्येवं तृतीयाम्। तूष्णीं पञ्च चर्षभाꣳस्तिस्रश्च मण्डलेष्टकाः। अथ यदि विधुर्वा प्रदरो वा जायते ऽश्मचूर्णानि छागापयसि संप्रकीर्य तैः प्रत्युक्ष्योल्मुकेनाभितपति। सꣳ हैव रोहति। यद्यु वै सर्वश एव भिद्यत एतान्येव कपालान्यवाञ्जनं पिष्ट्वा यैषा मृत्प्रायश्चित्ताय परिशेते तया सꣳसृज्य कृत्वा पक्त्वाच्छृद्य निदधाति। तासां यदा श्वसथ उपरमत्यथैनाः खार्याꣳ समवधाय कृष्णाजिनेनोपरिष्टात्संप्रच्छाद्योत्तरे शालाखण्डे शिक्य आसजति। ता आ कालात्परिशेरे ॥ ८ ॥ द्वितीयः ॥

अथैतस्मिन्नेव पूर्वपक्षे वायव्येन पशुना यजते। तस्य तदुपक्लृप्तं भवति यत्पशुना यक्ष्यमाणस्य संग्रामे हतयोरश्वस्य च वैश्यस्य च शिरसी। दीव्यन्त ऋषभं पचन्ते। वृष्णिं च बस्तं च। आहरन्त्येतत्सर्पशिरः। अथास्यैषा पूर्वेद्युरेव पाशुबन्धिकी वेदिर्विमिता भवति। तां परिस्तीर्य स्तम्बयजुर्हरतीदमेव प्रसिद्धं पौरोडाशिकं त्रिर्यजुषा तूष्णीं चतुर्थम्। पूर्वं परिग्राहं परिगृह्णाति। करणं जपति। उद्घ्नन्ति। उद्धतादाग्नीध्रस्त्रिर्हरति। यदाग्नीध्रस्त्रिर्हरत्यथ चात्वालस्यावृता चात्वालं परिलिखति। उत्तरवेदेरावृतोत्तरवेदिं निवपति। उत्तरनाभिमुत्साद्याग्नेरावृताग्निं प्रणयति। अग्निवत्युत्तरं परिग्राहं परिगृह्य योयुपित्वा तिर्यञ्चꣳ स्फ्यꣳ स्तब्ध्वा संप्रैषमाह प्रोक्षणीरासादयेध्माबर्हिरुपसादय स्रुवꣳ स्वधितिꣳ स्रुचश्च

X.8

With the formulas beginning with "May Vasus sprinkle thee with the Gāyatrī metre in the manner of the Aṅgirases; may Rudras sprinkle thee with the Triṣṭubh metre in the manner of the Aṅgirases; may Ādityas sprinkle thee with the Jagatī metre in the manner of the Aṅgirases; may Viśve Devas beneficial to all sprinkle thee with the Anuṣṭubh metre in the manner of the Aṅgirases"[1] inside and outside. Having sprinkled it well, he drops cow's milk on it. He sprinkles the second cauldron similarly, the third one similarly. He silently sprinkles five Ṛṣabha bricks and three Maṇḍala bricks. If there is a hole in the cauldron or it has a crack, having put stone-powder in goat's milk and having sprinkled that mixture on the cauldron, he heats it with a fire-brand. Thereby it becomes repaired. If it totally breaks, having finely crushed the potsherds, having mixed that powder with the earth which is kept behind for expiation, having prepared (the cauldron), having burnt and sprinkled, he keeps it down. When their (the cauldrons') hissing ceases, having placed them in the basket and having covered it on the upper part by means of the skin of black antelope, he hangs it in the sling in the northern part of the shed. They (the cauldrons) remain there until the proper time.

X.9

In this very bright month-half, the sacrificer performs the animal-sacrifice for Vāyu. For it those materials are procured which are procured by one who is going to perform an animal-sacrifice, and also the heads of a horse and a Vaiśya killed in a battle. They play the game of dice. (They win) a bull and cook it. (They also cook) a ram and a goat. A serpant's head is brought. An altar pertaining to the animal-sacrifice is measured for him (the sacrificer) on the previous day. Having strewn it around, (the Adhvaryu) carries the Stambayajus. This is well-established in the Paurodāśika Brāhmaṇa[1] (of the Kāṇḍānukrama). (As prescribed therein he carries it three times with the relevant yajus, and fourth time silently.) He does the first tracing (of the altar); murmurs the Karaṇa formula.[1] The Āgnīdhra three times carries (the grass together with the earth) from the dug out portion. When the Āgnīdhra carries thrice, he draws around a line for the Cātvāla in the manner of preparing the Cātvāla. He pours down earth for the Uttaravedi in the manner of preparing the Uttaravedi. Having carved out the navel, he carries the fire (on the Uttaravedi) in the manner of carrying forth the fire.

Having done the second tracing (of the altar) on which fire has been placed, having made it firm and having held across it the wooden sword, he gives out the call, "Do thou (O Āgnīdhra) keep down the Prokṣaṇī-ladle, place the sacrificial

1. TS IV.1.6.3
1. cf. BaudhŚS IV.2

संमृड्ढि तूष्णीं पृषदाज्यग्रहणीं पत्नीः संनह्याज्येन च दध्ना चोदेहि प्रतिप्रस्थातः पशुशीर्षाणि विद्धीति । अध्वर्युरेव प्रसिद्धं पाशुबन्धिकं कर्म चेष्टति । अथ प्रतिप्रस्थाता याचत्येकविꣳशतिं माषान्पर्णशाखां मृत्पिण्ड-मुदपात्रमुत्कुषीः सप्तधा वितृण्णां वल्मीकवपाꣳ संदꣳशमिति । एतत्समादाय पशुशीर्षाण्यभ्यैति । दक्षिणत एतत्पुरुषशिर उपशेते ऽग्रेणेतराणि । अथ प्राचीनावीतं कृत्वा सप्तभिर्माषैः पुरुषशिरः परिकीर्य त्रिरपसलैः पर्णशाखया परिकर्षति ॥ ९ ॥

अहरहर्नयमानो गामश्वं पुरुषं जगत् । वैवस्वतो न तृप्यति पञ्चभिर्मानवैर्यम इति । अपरैः सप्तभिः परिकीर्यैव परिकर्षति वैवस्वते विविच्यन्ते यमे राजनि ते जनाः । ये चेह सत्येनेच्छन्ते य उ चानृतवादिन इति । अपरैः सप्तभिः परीकीर्यैव परिकर्षति ते राजन्निह विविच्यन्ते ऽथा यन्ति त्वामुप । देवाꣳश्च ये नमस्यन्ति ब्राह्मणाꣳश्चापचित्यतीति । अथादत्ते दक्षिणेन वल्मीकवपाꣳ सव्येन संदꣳशेन पुरुषशिरः । प्राणैः प्राणान्संनि-धायाशये वल्मीकवपां निदधाति । अथैतत्पुरुषशिरो ऽभ्युक्ष्योत्कुष्य प्रक्षाल्य मृदाभिलिम्पत्यनभिलिम्पन्प्राणान् । अथेतराणि त्रयेणैव निस्तिष्ठन्त्यभ्युत्कुष्यैव प्रक्षाल्य मृदाभिलिम्पन्त्यनभिलिम्पन्तः प्राणान् । अथैनान्यद्भिः प्रोक्ष्य दक्षिणतो निदधाति । तान्या कालात्परिशेरे ॥ १० ॥

grass and faggot, cleanse the spoon, the knife and the ladles, (cleanse) the Pṛṣadājya-ladle silently, girdle the sacrificer's wife, and come up taking clarified butter and curds; O Pratisprasthātṛ, do thou know abou the heads of animals." The Adhvaryu performs the rites pertaining to the animal-sacrifice. The Pratiprasthātṛ asks for twentyone grains of bean, a twig of *Butea frondosa,* a ball of clay, a pot full of water, a fire-brand,[2] an anthill with seven holes and pincers. Having taken all this, he approaches the heads of animals. The head of a human being lies towards the south; others in front. Having suspended the sacred cord over the right shoulder, after having scattered seven grains of bean around the head of the human being, and draws the twig of *Butea frondosa* three times by the left around it.

X.10

(With the verse) "Yama the son of Vivasvat accompanied by five human beings does not feel satiated by dragging every day the cattle, horse, human being and all moving creatures."[1] Having scattered seven more grains of bean, he draws (the twig again) with the verse, "At king Yama the son of Vivasvat persons who abide here by truth and who speak untruth are separated."[1] Having scattered seven more grains of bean, he draws (the twig again) with the verse, "O King, those who pay homage to gods and who please the Brāhmaṇas with gifts, both of them are separated here. (However) both of them reach thee."[1] He takes earth of anthill with the right hand and the head of human being with the left hand by means of the pincers. Having joined the vital breaths (of the human head) with those (of the anthill), he puts down the anthill at its place. Having sprinkled the human head with water, having heated it and having washed, he smears it with clay without applying clay to the vital breaths. In respect of the other heads only three rites are performed; after being heated with a fire-brand and after being washed, they are smeared with clay without vital breaths being smeared. Having sprinkled them with water, he keeps them towards the south.[2] They lie until the proper time.

2. Vāsudeva Dīkṣita in his *Mahāgnisarvasva* explains *utkuṣī* as *ulkātṛṇaiḥ samābaddhā dīrghākāro'tkuṣī bhavet.*

1. TĀ VI.5.3
2. Caland's text reads *prokṣaṇato.* The reading is found in only one manuscript. Even then it has been adopted probably because it is supported by Bhavasvāmin. Several manuscripts read *prokṣya dakṣiṇato* which is really acceptable.

अथ पशोः सामिधेनीकल्पः । प्र वो वाजा अभिद्यव इत्येकादश । समास्त्वाग्न ऋतवो वर्धयन्त्विति दश । तासां ज्योतिष्मतीमपोद्धृत्य नव धाय्यालोके दधाति । अथ पृथुपाजवत्यौ धाय्ये दधाति । अथ युक्ष्वा हि देवहूतमानित्येतां दधाति । ताः पराचीरनूच्यमानाश्चतुर्विंꣳशतिः संपद्यन्ते। ज्योतिष्मतीं त्वेवोत्तमामन्वाह । अथ हिरण्यगर्भः समवर्तताग्र इत्याघारमाघारयति । अथात आप्रीणामेव मीमाꣳसा । ऊर्ध्वा अस्य समिधो भवन्तीति द्वादश । तासां तानूनपातीमपोद्धृत्य नाराशꣳसीं वसिष्ठानां दधाति । अपोद्धृत्य नाराशꣳसीं तानूनपातीमन्येषां गोत्राणाम् । अथ पीवो ऽन्नाꣳ राये नु यमिति वपायै यः प्राणतो य आत्मदा इति पशुपुरोडाशस्य प्र वायुमच्छा नो नियुद्भिरिति हविषः । इति नु यदि मिश्रो भवति । यद्यु वै सर्ववायव्य एव भवति पीवो ऽन्नाꣳ राये नु यमित्येतासां द्वे वपायै द्वे पशुपुरोडाशस्य द्वे हविषः । अथ यदि सर्वप्राजापत्य एव भवति यः प्राणतो य आत्मदा इत्येतासां द्वे वपायै द्वे पशुपुरोडाशस्य द्वे हविषः। सर्वसꣳस्थां पशोः कुर्वन्ति । अथैतानि पशुशीर्षाण्यभिपर्यग्निकृतान्युत्तरे शालाखण्डे शिक्येष्वासजति । अथैतत्सर्पशिर स्पन्द्यया विग्रथ्य शिक्यपाशे प्रग्रथ्नाति । तान्या कालात्परिशेरे ॥ ११ ॥ तृतीयः॥

X.11

Now the directions about the Sāmidhenī verses to be recited in the animal-sacrifice. The eleven verses are *pra vo vājā abhidyavo*[1] etc. There are ten verses beginning with *samās tvā'gna ṛtavo vardhayantu.*[2] Out of these, having removed (the last verse) containing the word *jyotis* (namely, *ud vayaṁ tamasas pari*) (the Hotṛ) adds nine verses as *dhāyyās.* Then he adds two *dhāyyā* verses containing the word *pṛthupāja* (namely, *pṛthupājā amartyo*[3] etc). Then he adds *yukṣvā hi devahūtamān.*[4] These recited consecutively reach the number twentyfour. He recites the *Jyotiṣmatī* verse (*ud vayaṁ tamasas pari*) as the last one. The Adhvaryu pours down the Āghāra libation (by means of the ladle) with the verse *hiraṇyagarbhaḥ samavartatā'gre.*[5] Now the consideration of the Āprī verses.[6] There are twelve verses beginning with *ūrdhvā asya samidho bhavanti.*[7] From amongst these he removes the one addressed to *Tanūnapāt Agni* (namely, *tanūnapād asuro*); he recites the verse for the sacrificers belonging to the Vasiṣṭha gotra addressed to *Narāśaṁsa Agni* (namely, *madhvā yajñaṁ nakṣase*). For the sacrificers belonging to the other Gotras he removes the one addressed to Narāśaṁsa and recites the one addressed to Tanūnapāt.

Now the puronuvākyā and yājyā for the offering of the omentum respectively are *pivoannān* and *rāye nu yam.*[8] For the offering of Paśupuroḍāśa respectively are *yaḥ prāṇato* and *ya ātmadā;*[7] For the offering of the organs respectively are *pra vāyum acchā* and *ā no niyudbhiḥ.* This is if the sacrifice is a mixed one.[9] If it is entirely for Vāyu, from the verses *pīvoannān, rāye nu yam* etc. two should be for the omentum, the next two for the Paśupurodāśa and the next two for the organs. If the sacrifice is entirely for Prajāpati, out of the verses beginning with *yaḥ prāṇato, ya ātmadā* etc. two should be for the omentum, the next two for the Paśupuroḍāśa and the next two for the organs. The entire ritual[10] of the animal-sacrifice should be gone through.

The Adhvaryu hangs the heads of animals, round which fire has been carried, in slings in the northern part of the shed. He ties the serpent's head to the cord of the sling after having fastened it with a cord. They lie there until the proper time.

1. TBr III.5.2
2. TS IV.1.7
3. TBr III.6.1
4. TS II.6.11.1
5. TS IV.1.8.3
6. Yājyā-verses to be recited at the Prayāja-offerings.
7. TS IV.1.8
8. TBr II.8.1.1
9. Omentum and organs of the animal to Vāyu and the Paśupuroḍāśa to Prajāpati.
10. Ending with the Pūrṇāhuti. cf. BaudhŚS IV.11

अथापरपक्षः प्रतिधीयते । स उपकल्पयत इष्टकाश्चाग्निदक्षिणाश्च यदि रात्रिभृतं चेष्यमाणो भवति । यद्यु वै संवत्सरभृतं दीर्घो ऽध्वाजिरिति नाद्रियेत । स उपकल्पयत औदुम्बरीमुख्यासन्दीं तस्याः प्रादेशमात्राः पादा भवन्त्यरत्निमात्राणि शीर्षाण्यनूच्यानि सा मौञ्जीभी रज्जुभिर्व्यूता भवत्येकसराभिः फलकाभिस्तीर्णा मृदावलिप्ता षडुद्यामं द्वादशोद्यामं वा मौञ्ज्ँ शिक्यं मुञ्जकुलायं क्रुमुकमाज्यसंयुतं वैकङ्कतीं च शमीमयीं च समिधौ सप्तौदुम्बरीः समिधस्तिस्रो नानावृक्ष्या एकविꣳशतिनिर्बाधꣳ रुक्मम् । प्रज्ञाता आग्निष्टोमिकाः संभाराः । जुष्टे देवयजने शाला कारिता भवति । अथैनं तीर्थादानीय पवयित्वा त्रिहविषमग्निदीक्षणीयामिष्टिं निर्वपत्याग्नावैष्णवमेकादशकपालमदित्यै घृते चरुं वैश्वानरं द्वादशकपालमिति । तस्यै तावन्त्युत्सीदन्ति यावन्ति दीक्षणीयायाः । अथाध्वर्युः प्रदक्षिणमावृत्य प्रत्यङ्ङुद्द्रुत्य पत्नीः संयाज्य प्राङेत्य ध्रुवामाप्याय्याज्यस्थाल्यां प्रत्यवनीयाज्यस्थाल्याः स्रुवेणोपघात-मग्निदीक्षाहुतीर्जुहोति ॥ १२ ॥

आकूतिमग्निं प्रयुजꣳ स्वाहा मनो मेधामग्निं प्रयुजꣳ स्वाहा चित्तं विज्ञातमग्निं प्रयुजꣳ स्वाहा वाचो विधृतिमग्निं प्रयुजꣳ स्वाहा प्रजापतये मनवे स्वाहाग्नये वैश्वानराय स्वाहेति । अथ स्रुचि चतुर्गृहीतं गृहीत्वाज्यस्य पूर्णाꣳ स्रुचमौद्ग्रहणं जुहोति विश्वे देवस्य नेतुर्मर्तो वृणीत सख्यं विश्वे राय इषुध्यसि द्युम्नं वृणीत पुष्यसे स्वाहेति । अत्रैतत्पूर्णपात्रमन्तर्वेदि निन-यति । अथाग्रेणाहवनीयं पर्याहृत्य यजमानाय प्रयच्छति । अथ मुख्यामुखां

X.12

Now the second half of the month begins. He (the sacrificer) procures bricks and Dakṣiṇās for the piling of the fire-altar, if he is going to pile up, maintaining (the cauldron-fire) for (a few) nights. If he is going to pile up maintaining (the cauldron-fire) for a year, he should not mind it thinking that it is a long range. He procures a stool made of *Ficus glomerata* for the Ukhya fire. It has feet as long as one span, heads as high as one Aratni with elbow-pieces of wood. It is woven with cords of single strands of Muñja grass, with wooden boards spread out, smeared with clay, a sling made of six or twelve cords of Muñja grass, a web of Muñja grass, a piece of wood dipped in clarified butter, two fire-sticks—one of *Flacourtia ramontchi* and the other of *Prosopis spicigera*, seven fire-sticks of *Ficus glomerata*, three fire-sticks of different trees and a gold-sheet having twentyone knobs. The materials prescribed for Agniṣṭoma are well known. A shed is got prepared in an acquired sacrificial place.

Having brought him (the sacrificer) from the bathing place and having purified him[1], he performs the Agnīdikṣaṇīyā Iṣṭi comprising three oblations : a cake on eleven potsherds for Agni-Viṣṇu, rice cooked in ghee for Aditi, and a cake on twelve potsherds for Vaiśvānara Agni. In this Iṣṭi as many rites are omitted as are omitted in the Dīkṣaṇīyā Iṣṭi.[1] The Adhvaryu, having turned by the right, having hastened to the west, having offered he Patnīsaṁyājas, having gone towards the east, having swollen the Dhruvā ladle (with clarified butter) and having poured back the clarified butter into the vessel, offers Agnidikṣaṇīya offerings dipping each time the spoon into the vessel.

X.13

With the formulas, "to intention, Agni, impulse svāhā; to mind, intellect, Agni, impulse svāhā, to thought, knowledge, Agni, impulse svāhā; to control of speech, Agni, impulse svāhā; to Prajāpati Manu svāhā; to Agni Vaiśvānara svāhā."[1] Having taken four spoonfuls in the ladle, he makes the Audgrahaṇa offering of a ladle full of clarified butter with the verse, "Let every man choose the friendship of the god who leads. Every man prays for wealth. Let him choose wealth for prosperity, svāhā."[1] He pours down the pot filled with water within the altar. Having brought (the things pertaining to the consecration)[2] along the front of the Āhavanīya, he hands them over to the sacrificer (and his wife).

1. cf. BaudhŚS VI.3

1. TS IV.1.9.1
2. Mentioned in BaudhŚS X.12 as *āgniṣṭomika sambhāra*.

याचति। तस्याः शकृत्पिण्डान्पूतितृणानीति संप्रकीर्याज्यस्रुवं प्रत्यस्याहवनीयस्यान्तमेष्वङ्गारेषु प्रवृणक्ति मा सु भित्था दृꣳहस्वेति द्वाभ्याम्। अथैनां परिददाति मित्रैतामुखां तपैषा मा भेद्येतां ते परिददाम्यभित्त्या इति। अथ वै भवति यदि भिद्येत तैरेव कपालैः सꣳसृजेदिति। सा यदि भिद्यत एतान्येव कपालान्यवाञ्जनं पिष्ट्वा यैषा मृत्प्रायश्चित्ताय परिशेते तया सꣳसृज्य कृत्वा पक्त्वाच्छृद्य निदधाति। अथान्यां प्रवृणक्ति। अथ वै भवत्यम्बरीषादन्नकामस्यावदध्यादिति। अथ वै भवति यं कामयेत यजमानं भ्रातृव्यमस्मै जनयेयमित्यन्यतस्तस्याहृत्यावदध्यादिति। अथ वै भवति यो गतश्रीः स्यान्मथित्वा तस्यावदध्यादिति। अथ वै भवति यो भूतिकामः स्याद्य उखायै संभवेत्स एव तस्य स्यादिति। स य एवैष उखायै संतापाज्जायते तस्मिन्मुञ्जकुलायमवदधाति या ते अग्न ओजस्विनी तनूरोषधीषु प्रविष्टा तां त एतेनावयजे स्वाहेति। अथ क्रुमुकमाज्यसंयुतमवदधाति द्रवन्नः सर्पिरासुतिरिति। अथ वैकङ्कतीं च शमीमयीं च समिधावादधाति परस्या अधि संवत इति वैकङ्कतीं परमस्याः परावत इति शमीमयीम्। अथ सीद त्वं मातुरस्या उपस्थ इति तिसृभिर्जातमुपतिष्ठते। अथ पञ्चौदुम्बरीः समिध आदधाति॥ १३॥

Then he asks for the main cauldron. Having put into it dried balls of horse's faeces and dried grass, and having poured a spoonful of clarified butter, he burns it over the bordering embers of the Āhavanīya with two verses, "Do thou nor be broken, nor do thou be smashed; be solid and strong. O mother, do thou behave sternly. Thyself and Agni shall carry through the rite. O divine earth, do thou be firm for welfare. The mysterious power of the Asuras, thou art fashioned out of good substance. May this oblation be enjoyed by the gods. Uninjured, do thou emerge in this sacrifice."[3] He entrusts it with the formula, "O Mitra, do thou burn this cauldron; let it not be broken; I entrust it to thee so that it may not be broken."[3] It is indeed said,[4] "In case it is broken, one should build it with the same potsherds." If it is broken, having finely powdered the potsherds, having mixed that powder with the earth which is retained for the purpose of expiation, having burnt and sprinkled (with milk), one should keep it. He then employs another one.

It is indeed said,[4] "He should put into the cauldron the fire produced in an oven for one desirous of food." It is indeed said,[4] "If with regard to the sacrificer one desires that I shall create an enemy for him, one should put in his cauldron the fire having brought it from elsewhere."[4] It is indeed said, "One should put kindled fire in his cauldron who is a Gataśrī."[4] It is indeed said, "For a sacrificer who is desirous of prosperity, the fire for the cauldron should be that which is produced in a cauldron itself."[4] The fire which is produced from the heat of a cauldron—the Adhvaryu puts into that cauldron a web of Muñja grass with the formula, "O Agni, I got rid, by offering, of that vigorous body of thine which has entered into plants by this offering, svāhā." He puts into it a piece of wood smeared with clarified butter with the verse, "The fire has wood for his food, is provided with clarified butter, is the old one, invoker of gods, desirable, son of strength and wonderful."[3] He puts two fire-sticks—the one of *Flacourtia ramontchi* with the verse, "From the high region do thou come down to the lower one. Do thou guard those among whom I am;"[3] and the one of *Prosopis spicigera* with the verse, "O ruddy horse, do thou come here from the far off region. Derived from earth, dear to all. O Agni, do thou injure the enemies."[5] He prays to the generated fire with the three verses, "O Agni, do thou be seated in the lap of this mother, knowing all the ways. Do thou not burn this (cauldron) with flame nor with heat. Do thou with bright illumination shine within her.—O Agni, (do thou shine) with thy brilliance within the cauldron, thy home. O Jātavedas, shining within her with thy lustre, do thou be auspcious,—O Agni, being auspicious, do thou, auspicious, be seated. Having rendered all quarters auspicious, do thou sit here in thy womb."[5] Then he puts five fire-sticks of *Ficus glomerata*.

3. TS IV.1.9.2
4. TS V.1.9
5. TS IV.1.9.3

यदग्ने यानि कानि च यदत्त्युपजिह्विका रात्रिꣳरात्रिमप्रयावं नाभा पृथिव्या याः सेना अभीत्वरीरिति । अथैनं पञ्चर्चेन राक्षोघ्नेनोपतिष्ठते कृणुष्व पाजः प्रसितिं न पृथ्वीमिति । अथ तिस्रो नानावृक्ष्याः समिधो ऽभ्यज्यादधाति दꣳष्ट्राभ्यां मलिम्लूनित्याश्वत्थीं ये जनेषु मलिम्लव इति वैकङ्कतीं यो अस्मभ्यमरातीयादिति शमीमयीम् । अथ सꣳशितं मे

X.14

With the verses, "O Agni, whatever pieces of wood we put upon thee, may it serve thee as clarified butter. Do thou enjoy it O youngest one. Whatever the insect eats, on whatever the white ant crawls, may it all serve thee as clarified butter. Do thou enjoy it, O youngest one.—O Agni, may we, thy neighbours, rejoicing in abundance of wealth and food, feeding theė each night without exception like feeding a stalled horse with grass not be harmed. We invoke Agni being enkindled on the navel of the earth delighting in food, evoking great praise, worthy of sacrifice winner and prevailing in battles for great abundance of wealth.—O Agni, I push in thy mouth the invading and distressing armies of the enemy, the clans, the thieves and robbers."[1] He prays to him with the Rākṣoghna hymn consisting of five verses; "O Agni, do thou disclose thy strength like a spreading net; do thou come like a mighty king together with retinue. Hurling thy swift net, thou shootest (arrows). Do thou strike the Rakṣases with this burning (weapons).—O Agni, thy waving flames attack swiftly. Forcibly glowing, do thou dash against them. Not restricted by the (offering through) ladle, release on all sides thy glows, flames and sparks.—O Agni, swiftest, do thou direct thy spies in different directions. Be the undaunted guardian of this clan. Let no trouble from thee bother us through the evil-wisher who is near and who is away.—O Agni, rise up; spread thyself in various quarters; "O sharp-weaponed one, do thou burn the foes. One who perpetrates injury on us, do thou burn him down like a dried wood.—O Agni, do thou go upwards; strike (the enemies) while favouring us, manifest thy divine (forms), calm down the deeds of evil-doers. Smash our foes whether our own kins or otherwise."[2]

He puts on the fire three fire-sticks of different trees, having smeared them with clarified butter—that of *Ficus religiosa* with the verse, "Do thou chew well-chewed the burglers with thy tusks, the robbers with thy teeth and the thieves with thy jaws, O lord;"[3] that of *Flacourtia ramontchi* with the verse, "I put into thy jaws the burglers, the robbers and the thieves who have attacked among men and in the forest and the wrong-doers in the thickets—them I put into thy jaws;"[3] that of *Prosopis spicigera* with the verse, "Do thou crush each of them who is hostile to us, who hates us, who despises us and who injures us."[4] He puts the last two fire-sticks of *Ficus glomerata* making the sacrificer recite the two verses, "My Brahman is sharpened; valour and strength are sharpened; the winning Kṣatra is sharpened whose priest I am, I have heightened the arms of these, their vigour, their strength. Through the Brahman I ruin the enemies and raise up my kins."[4] At this stage he makes the

1. TS IV.1.10.1
2. TS I.2.14.1-2
3. TS IV.1.10.2
4. TS IV.1.10.3

ब्रह्मोदेषां बाहू अतिरमित्युत्तमे औदुम्बरी वाचयन्नेवाभ्यादधाति । अत्र कृष्णाजिने यजमानं वाचयति । मुष्टी चैव न करोति वाचं च न यच्छति। अथैतामासन्दीं व्यस्तशिक्यपाशां जघनेनाहवनीयं निदधाति । तस्यामिण्ड्वाभ्यां परिगृह्योख्यमासादयति ॥ १४ ॥

मातेव पुत्रं पृथिवी पुरीष्यमग्निꣳ स्वे योनौ बिभर्त्युखा । तां विश्वैर्देवैर्ऋतुभिः संविदानः प्रजापतिर्विश्वकर्मा युनक्त्विति । अथासीन उत्तरनिर्बाधꣳ रुक्मं प्रतिमुञ्चते दृशानो रुक्म इति । अथ साक्यपाशं प्रतिमुञ्चति विश्वा रूपाणि प्रतिमुञ्चते कविर्नक्तोषासेति द्वाभ्याम् । तूष्णीं कृष्णाजिनमुत्तरम् । अथैनमवेक्षते सुपर्णो ऽसि गरुत्मान्त्रिवृत्ते शिरो गायत्रं चक्षु स्तोम आत्मा साम ते तनूर्वामदेव्यं बृहद्रथन्तरे पक्षौ यज्ञायज्ञियं पुच्छं छन्दाꣳस्यङ्गानि धिष्णियाः शफा यजूꣳषि नामेति । अथैनमुद्गृह्णाति सुपर्णो ऽसि गरुत्मान्दिवं गच्छ सुवः पतेति । पुरस्तादेवास्यैते दीर्घाः शिक्यपाशाः कारिता भवन्ति । सो ऽत्र वैव सति क्रमते ऽपि वैनमुपोह्यच्छते ॥ १५ ॥

विष्णोः क्रमो ऽस्यभिमातिहा गायत्रं छन्द आरोह पृथिवीमनुविक्रमस्व निर्भक्तः स यं द्विष्म इति चतुर्भिरनुच्छन्दसम्। तृतीये चतुर्थमनुवर्तयति । न चतुर्थाय प्रक्रामति । नाहवनीयमुपात्येति । अथाक्रन्ददित्येतामन्वाह ।

sacrificer recite the formula relating to the skin of black antelope.[5] The sacrificer does not however close his fists, nor does he restrain his speech. The Adhvaryu places the wooden stool with the sling placed upon it with its strands open to the rear of the Āhavanīya. He places upon it the fire in the cauldron holding it by means of two webs of grass.

X.15

With the verse, "The earth in the form of the cauldron holds in its womb the fire pertaining to the earth like mother the son. May Prajāpati Viśvakarman in unison with Viśve Devas the seasons give it."[1] The sacrificer suspends around his neck the golden sheet with its knobs outside (tied in a string) with the verse, "The beautiful golden sheet granting immortal life and shining for glory has shone extensively. The immortal Agni is equipped with strength because the heaven with good semen has created him."[2] Then he hangs the strands of the sling around his neck with the two verses, "The wise desirable Savitṛ has assumed all forms; he has granted bliss for bipeds and quadrupeds. He has illumined the heaven. Following the advent of the dawn, he shines.—The night and dawn, harmonious but of different forms feed going in the same direction one and the same baby. The golden sheet shines inbetween the heaven and earth. The wealth-giving gods have held the Agni."[2] He holds the skin of black antelope upon it. He then gazes at it with the formula, "Thou art fair-winged eagle; thy head is three-stranded; thy eye the Gāyatrī metre; thy soul the Stoma; thy body the Vāmadevya Sāman; thy two wings the Bṛhat and Rathantara Sāmans; thy tail the Yajñāyajñīya Sāman; thy limbs the metres; thy hoofs the Dhiṣṇiya mounds; thy name the Yajus."[3] He lifts it up with the formula, "Thou art fair-winged eagle; go to heaven; reach the Svarga."[3] Long strands of the sling are already caused to be made for him. Standing there only he (symbolically) makes the strides. Or he lifts it (the cauldron together with the sling) up.

X.16

With the four formulas in serial order, "Thou art the step of Viṣṇu smiting enemy, ascend the Gāyatrī metre; step across the earth; excluded is he whom we hate.—Thou art the step of Viṣṇu; smiting imprecations, ascend the Triṣṭubh metre; step across the midregion; excluded is he whom we hate.—Thou art the step

5. BaudhŚS VI.5

1. TS IV.2.5.1. The verse with *vi muncatu* instead of *yunaktu* is used in a different context. It is employed here with a modification.
2. TS IV.1.10.4
3. TS IV.1.10.5

अथ दक्षिणमंऽसमभि पर्यावर्तते ऽग्ने ऽभ्यावर्तिन्नग्ने अङ्गिरः पुनरूर्जा सह रय्येति चतसृभिः । अथोदङ् पर्यावृत्य कृष्णाजिनमुन्मुच्य शिक्य-पाशमुन्मुञ्चत उदुत्तमं वरुण पाशमस्मदिति । अथैनमाहरत्या त्वाहार्षमग्ने बृहन्नुषसामूर्ध्वो अस्थादिति द्वाभ्याम् । अत्र यं कामयेत राजन्यंऽ राष्ट्रंऽ स्यादिति तं मनसा ध्यायेत् । राष्ट्रमेव भवतीति ब्राह्मणम् । अथैनं यथाहृतं प्रतिपर्याहृत्यान्तर्वेद्यासादयति सीद त्वं मातुरस्या उपस्थ इति चतसृभिः सहंऽसाभिः । अत्र मुष्टी च करोति वाचं च यच्छति । अथास्मै व्रतं प्रदास्यन्नन्नपतीयांऽ समिधमभ्यादधाति वा जपति वान्नपते ऽन्नस्य नो

of Viṣṇu; smiting those aspiring to act as enemy, ascend the Jagatī metre; step across the heaven; excluded is he whom we hate.—Thou art the step of Viṣṇu; smiting those aspiring to act as the foes, ascend the Anuṣṭubh metre; step across the quarters; excluded is he whom we hate."[1] He joins the fourth formula to the third formula. He does not step with the fourth formula. He does not cross beyond across the Āhavanīya. The Adhvaryu recites the verse, "Agni has made a noise like thundering sky, licking the earth and devouring the plants. Being born presently and well kindled, it has shone. With its plants it shines between heaven and earth."[2] The sacrificer turns around along the right shoulder with the four formulas, "O Agni, turning around, turn towards with long life, vigour, gift, intellect, offspring and wealth.—O Aṅgiras Agni, may there be thy hundred rounds, a thousand subrounds. With the abundance of their abundance bring us back what is lost of us, bring us wealth back.—O Agni, return to us with vigour, with food, and long life (for us). Guard us again from all sides.—O Agni, return to us with wealth, swell us with stream feeding all on all sides."[3] Having turned towards the north and having loosened the skin of black antelope, he removes the strands of the sling with the verse, "O Varuṇa, do thou loosen the uppermost bond, the lower one and the middle one. O Āditya, may we be innocent in respect of thy ordinance of non-bondage." He takes it up with two verses, "I have brought thee; do thou be within; stand here firm and immovable. May all people like thee, entrust the kingdom to him.—This Agni, growing, has risen up in the presence of the dawns. Coming out, the lustre has risen from darkness. Agni equipped with limbs through the shining light, coming from all sides has filled up all seats."[4] "If in respect of the Rājanya (sacrificer) he may desire that he should have a kingdom, he should mentally think over him. He acquires a kingdom," so says the Brāhmaṇa."[5] Having brought it (the Ukhya fire) back in the same manner as it was carried, he keeps it within the altar with four verses including the *haṁsa* verse, "O Agni, knowing all paths, do thou seat thyself in the lap of this mother. Do not burn it with the flame nor by heat. Do thou with bright lustre shine within it.—O Agni (do thou remain) within the cauldron, thy home with lustre. Being hot by its heat, O Jātavedas, do thou be auspicious.—Being auspicious to me, O Agni, be seated as auspicious. Having rendered all quarters auspicious, sit down in thy seat.—(Agni is the) sun seated in brightness, the shining one seated in the midregion, the Hotṛ seated within the altar, the guest seated in the house, seated in men, seated in solicitation, seated in the cosmic order, seated

1. TS IV.2.1.1
2. TS IV.2.1.2
3. TS IV.2.1.3
4. TS.IV.2.1.4
5. TS IV.2.1.4

देहीति । अथोख्यमुपसमिन्द्धे येन देवा ज्योतिषोर्ध्वा उदायन्निति । स यावत्कृत्वोऽस्मै व्रतं प्रदास्यन्भवत्येवमेवान्नपतीयाः समिधमभ्यादधाति वा जपति वैवमुख्यमुपसमिन्द्धे । अथ प्रातरुदित आदित्ये विसृष्टायां वाचि वात्सप्रेणोपतिष्ठते दिवस्परि प्रथमं जज्ञे अग्निरित्येतेनैकादशर्चेन । स

in the firmament, born of waters, born of cow, born of the cosmic order, born of mountain; it is the great cosmic order."[6] Here he closes his fists and restrains speech.

When he is going to give Vrata-milk to the sacrificer, he puts on the fire a fire-stick intended for Annapati with the verse or he murmurs the verse, "O lord of food, do thou give us flowers and substantial food. Save one who gives. Give vigour to our biped and quadruped." He enkindles the fire in the cauldron with the verse, "May the sacrificer go safely with that lustre with which gods went above, with which the Ādityas, Vasus and Rudras, with which the Aṅgirases acquired greatness."[8] Whenever he has an occasion to hand over the Vrata-milk to him (the sacrificer), he puts on fire the firestick for Annapati with the verse or may murmur it. In a similar manner he enkindles the fire in the cauldron. In the morning after the sun has risen and speech has been released, the sacrificer prays with Vātsapra hymn consisting of eleven verses, "Agni was first born in heaven; the Jātavedas had his second birth amongst us; the one who knows men had his third birth in waters. The pious man enkindling the eternal one prays him.—O Agni, we know thy three-fold three places we know thy abode which is established variously; we know thy secret name; we know the source from which thou hast come.—O Agni, one enkindled thee, the one who knows men and gazes at men, in the ocean, in waters and in the bosom of heaven. The great (sacrificers) gratified thee who art standing in the third region in the womb of the cosmic order.—Agni has made a noise like thundering sky...[9]—Among men has been deposited Agni who is eager, purifying, moving, wise and immortal. Continuing to hold brown smoke, he impels it above. He has reached the heaven with bright flame.—The exposer of what is all around, the germ of the world has, at its birth, pervaded the heaven and earth. When the five people worshipped Agni, he (Agni) going afar, broke even the solid mountain.—Agni being enkindled before dawn shines, treasure of wealth, supporter of riches, fulfiller of desires, guardian of Soma, son of the shining one, of strength, and the one who reigns the waters. O Agni the youngest, do thou lead the sacrificer to a better and more and more better condition and brilliance attained by gods, who, O god of blissful radiance, offered thee a cake full of ghee.—O Agni, do thou be (with the worshipper) in all his deeds bringing him fame; be with him while each and every song of praise is being recited. May he be dear to Sūrya, dear to Agni; may he grow up with those who are born and who are to be born.—O Agni, the sacrificers held for thee day by day desirable wealth. Desiring wealth in thy association, they chose a cow-stall full of cattle.—Appearing like a golden sheet,

6. TS IV.2.1.5
7. TS IV.2.3.1
8. TS V.7.2.2
9. TS IV.2.2.1; 2; cf. BaudhŚS X.16 above.

एवमेव पूर्वेद्युः प्रक्रामत्युत्तरेद्युरुपतिष्ठते। अथास्योपवसथीये ऽहन्वात्सप्रः संपद्यते ॥ १६ ॥ चतुर्थः ॥

अथातः प्रयाणस्यैव मीमांसा। दीक्षितं वायोगक्षेमो विन्दत्यन्यत्र वा देवयजनाद्दीक्षते संसृजन्ति व्रते। संबध्नन्ति व्रतदुघयोर्वत्सौ। आदधति यदाधेयं भवति नीडे गार्हपत्यं प्रउग आहवनीयमिति। अथोख्यमुद्यच्छत उदु त्वा विश्वे देवा इति। अथैनमनसः प्रउग आसादयति सीद त्वं मातुरस्या उपस्थ इति चतसृभिः सहंसाभिः। अथैतानासन्दीपादान्फलकेषु यथासुष्ठु विनिबध्नन्ति। मध्यमे वंशे शिक्यपाशं प्रग्रथ्नन्ति। अपि वारण्योरग्नीन्समारोह्य प्रयाति भद्रादभि श्रेयः प्रेहि प्रेदग्ने ज्योतिष्मान्याहीति द्वाभ्याम्। अथ यद्यक्ष उत्सर्जत्यक्रन्ददित्येतामन्वाह। अथावसिते घृतानुषिक्तां समिधमभ्यादधाति समिधाग्निं दुवस्यत घृतैर्बोधयतातिथिम्। आस्मिन्हव्या जुहोतन स्वाहेति गायत्र्या ब्राह्मणस्य प्रप्रायमग्निर्भरतस्य शृण्व इति त्रिष्टुभा राजन्यस्य। स यावत्कृत्वः प्रयास्यन्भवत्येवमेवैतत्सर्वं करोति ॥ १७ ॥

अथातो भस्मन एवातिवृद्धस्य मीमांसा। भस्म चेदतिवर्धते स उपकल्पयते सतमयोदर्वीं संदंशमिति। एतत्समादाय यत्रापस्तद्यन्ति

Agni has shone extensively glittering with immortal life for glory. When the prolific heaven created him, Agni became immortal in his strength."[10] In this very manner he takes strides the previous day and prays the next day. Thus on the Upavasatha-day the Vātsapra prayer takes place.

X.17

Now the discussion concerning the departure. If the initiated sacrificer faces the problem of maintenance or is initiated at a place other than the sacrificial place, the Vrata-milks are given (to the sacrificer and his wife); the calves of the cows yielding Vrata-milk are tied together. Whatever is to be carried away is placed in the bullock-cart. The Gārhapatya fire is placed in the seat, the Āhavanīya on the poles. The sacrificer lifts up the fire in the cauldron with the verse, "O Agni, may Viśve Devas lift thee up together with apprehensions. Do thou become most auspicious to us, well-faced and shining on all sides."[1] He places it on the poles of the cart with the four verses including the *Haṁsa* verse beginning with "O Agni, knowing all paths...."[2] The legs of the stool (for the cauldron) are properly fixed with the planks. The strand of the sling is tied to the middle beam. Or alternatively, having consigned the fires into the kindling woods, he (the sacrificer) proceeds with the two verses, "Do thou proceed from the good to the benevolent ..." and "O Agni, do thou, lustrous, proceed with auspicious flames. Shining with great flames, do not injure our offspring with thy body."[1] If the axle cracks, the Adhvaryu recites the verse, "Agni has made a noise like thundering sky..."[3] When the cracking sound stops, he puts on the (Āhavanīya fire) a fire-stick smeared with clarified butter with the Gāyatrī verse for a brāhmaṇa sacrificer, "Do you worship Agni with a fire-stick; do you stir the guest with clarified butter; offer oblations unto him, svāhā,"[1] with the Triṣṭubh verse for a Rājanya sacrificer, "This Agni of Bharata is very well-known; with great brilliance he shines like the sun. He who overcame Pūru in battle, the divine guest auspicious to us has shone forth."[4] As many times he has to depart, the sacrificer repeats all this.

X.18

Now the discussion concerning the over-whelming ashes. If the ashes grow excessively, the Adhvaryu procures a pan, a spoon of bronze and a pair of tongs. Having taken up all this, they, together with the cauldron, go to a place where there

10. TS IV.2.2

1. TS IV.2.3.1
2. TS IV.2.1.5; BaudhŚS X.16
3. TS IV.2.2.1; BaudhŚS X.16
4. TS IV.2.3.2

सोख्याः। अथैतमग्निं संदंशेन परिगृह्य सते ऽवधायायोदर्व्याप्सु भस्म प्रवेशयत्यापो देवीः प्रतिगृह्णीत भस्मैतदप्स्वग्ने सधिष्टव गर्भो अस्योषधीनामिति तिसृभिरनुच्छन्दसम् । अथैनं ज्योतिष्मतीभ्यां प्रत्यवदधाति प्रसद्य भस्मना योनिं पुनरासद्य सदनमपश्चेति द्वाभ्याम् । अथ पुनरूर्जा सह रय्येति द्वाभ्यां पुनरुदैति । अथोख्यमुपसमिन्द्धे पुनस्त्वादित्या रुद्रा वसवः समिन्धतामिति । अथैनं यथाहृतं प्रतिपर्याहृत्य यजमानायतने तिष्ठन्नुपतिष्ठते बोधा स बोधीत्यान्तादनुवाकस्य । स यावत्कृत्वो भस्मातिवर्धत एवमेवैतत्सर्वं करोति । अथातः कालायैवोपशेते संभारेभ्यः ॥ १८ ॥ पञ्चमः ॥

अथातः क्रयस्यैवोपवसथः पर्याप्लवते । स उपकल्पयते पञ्च-शतमिष्टका अपरिमिता अपस्या नैर्ऋतीः कृष्णास्तिस्रस्तुषपक्वा भस्म पुरीषमूषान्सिकता इति । अथोपवसथीये ऽहन्देवयजनमध्यवस्यत्ये-दमगन्मापेतेतिद्वाभ्याम् । अथ महावेदिं विमिमीत एतानेव ज्यायसः

is water. Having caught up the fire with the pair of tongs and having put it into the pan, he lets the ashes fall into the water with the three verses in the serial order, "O divine waters, do you accept these ashes; place them in a resting place, a fragrant region. May the good wives and mothers (i.e. waters) pay obeisance to it (Agni). Do you (O waters), maintain him like the mother her son.—O Agni, thy seat is in the waters. Thou followest the plants, Occupying the position of a germ thou art born again.— Thou art the germ of plants, germ of trees, germ of all creatures, O Agni, thou art the germ of waters."[1] He puts the fire back into the cauldron with two Jyotiṣmatī verses, "O Agni, having reached through the ashes thy womb—waters and earth and thus having been united with thy mothers, do thou, furnished with brilliance, sit down in thy seat.—Having reached thy residence—waters and earth, O Agni, do thou the most auspicious, lie in this (cauldron) as in the lap of the mother."[2] He comes back (to the sacrificial place) with the two verses, "Do thou come back O Agni, with thy vigour, with food and long life (for us). Guard us again from all sides.—Do thou return O Agni, with wealth, swell us with stream feeding all on all sides."[3] He enkindles the fire in the cauldron with the verse, "May the Ādityas, Rudras and Vasus enkindle thee again; may the priests (feed) thee with oblations O bringer of wealth. Do thou (O Agni,) fatten thy bodies. May the desires of the sacrificer come true."[4] After having carried around back in the same manner, as he had carried it, standing on the sacrificial seat, he prays to it with the verses up to the end of the Anuvāka, "O youngest one, and the powerful one, do thou listen to this our most generous utterance. One hates, one praises, O Agni, I, a praiser, praise thy body.—Do thou become a bounteous patron, giver of riches, lord of riches. Keep away the foes from us."[1] As many times as the ashes overgrow, he does all this. He then awaits the moment for procuring the substances.

X.19

The day preceding the one for purchasing (Soma) comes. He procures a hundred and five bricks, a large number of pebbles, three Nairṛta bricks baked with husks, ashes, saline soil and sand. On the Upavastha day he enters the sacrificial place with two verses, "We have come to the sacrificial place..."[1] and , "Do you go away; do you depart variously; move away from the place in different quarters—you

1. TS IV.2.3.2-3
2. TS IV.2.3.3
3. TS IV.2.3.4; BaudhŚS X.16
4. TS IV.2.3.4

1. TS 1.2.3.3; BaudhŚS VI.9

प्रक्रमान्प्रक्रम्य । अक्ष्णया मानेन प्रमाय समन्तꣳ स्पन्द्यया परितनोति । पृष्ठ्यामातनोति । अथैतमग्निं प्रत्यञ्चं यूपावटीयाच्छङ्कोर्विमिमीते पुरुषमात्रेण वेणुना समपक्षपुच्छम् । अरत्निना पक्षौ द्राघीयाꣳसौ भवतः । षड्विधं वा सप्तविधं वा द्वादशविधं वा यावद्विधं वा चेष्यमाणो भवति । अथैनमक्ष्णया मानेन प्रमाय समन्तꣳ स्पन्द्यया परितनोति । अनुस्पन्द्यं लेखां लिखति । अपोद्धृत्य स्पन्द्यां कर्षूः खानयन्ति । उच्छ्रयन्त्यपस्याः । दक्षिणतश्च पश्चाच्च वर्षीयसीः कुर्वन्ति । एतावदेवैतदहः कर्म क्रियते । वसन्त्येताꣳ रात्रिम्। अथाध्वर्युरपररात्र आद्रुत्य सꣳशास्ति त्रिस्तनव्रतं दोहयतेति । अथैतमग्निꣳ सते समुप्य दक्षिणतो ज्वलयन्त आसते । अथैतदग्न्यायतनꣳ शकृत्पिण्डेन परिलेपयति । तस्मिꣳश्चतस्रः प्राचीरिष्टका आयातयति द्वे पुरस्तात्समीची द्वे पश्चात्समीची । अथैनं प्रदक्षिणं त्रयोदशभिरिष्टकाभिः परिचिनोति । अन्विष्टकं लेखां लिखति । अपोद्धृत्येष्टकाः कर्षूः खानयन्ति । उच्छ्रयन्त्यपस्याः । दक्षिणतश्च पश्चाच्च वर्षीयसीः कुर्वन्ति ॥ १९ ॥

अथ द्वाभ्यामात्मन्यग्निं गृह्णीते मयि गृह्णाम्यग्रे अग्निं यो नो अग्निरिति। स्वयंचितिं जपति यास्ते अग्ने समिधो यानि धामेति । श्वेतमश्वमभिमृश्यान्त-शर्करमिमामुपदधाति प्रजापतिस्त्वा सादयतु तया देवतयाङ्गिरस्वद्ध्रुवा सीदेति । अत्र संभारान्निवपत्यग्नेर्भस्मासीति भस्माग्नेः पुरीषमसीति

who are old and also who are new. Yama has given this piece of earth; the Pitṛs have reserved this space for him (the sacrificer)."[2] He measures the Mahāvedi by striding the bigger Prakramas. Having measured with the measurement crosswise, he measures with the cord around. He strews the central line. He then measures (the area of) the fire-altar to the rear of the peg for the pit for the sacrificial post by means of a bamboo as long as a Puruṣa in such a way that the wings and the tail are of an equal extent. (The difference is that) the two wings are longer by an Aratni. (The fire-altar) should be having the area of six Puruṣas or seven Puruṣas or twelve Puruṣas or that number of Puruṣas which he proposes to construct. Having measured it by the measurement crosswise, he measures with the cord around. Along the cord he draws a line. After he has removed the cord, the lines are dug out. Gravels are raised. Towards the south and west they are rendered higher. This much procedure is gone through on this day. They rest over the night.

The Adhvaryu, having hastened in the latter part of the night, gives out the call, "Do you cause the milk to be milked from three udders of the cow." The cauldron-fire is collected in a pan, and is kept flaming towards the south. The Adhvaryu causes the area of the fire-altar to be smeared with a ball of cow-dung. He lays down within it four bricks pointing towards the east—two towards the east in a line and two towards the west in a line. He piles thirteen bricks by the right. He draws a line along each brick. The bricks are removed and lines are dug out. The gravels are raised. They are rendered higher towards the south and the west.

X.20

He (the sacrificer) receives Agni within himself with the two verses, "I receive within myself Agni in front for abundance of wealth, for good progeny and for good valour. I place within myself offspring and vigour, may we, with good horses, be uninjured in our bodies.—O Pitṛs, the Agni which exists in our hearts, which the immortal one has entered into men—him we receive within ourselves; may he not go astray leaving us."[1] He (the Adhvaryu) murmurs the Svayaṁciti formula," "O Jātavedas Agni, those which are thy fire-sticks, which form thy abode, which thy tongue, which thy flames, which are thy cracklings, which drops—with them, knowing, do thou pile up thyself."[2] Having touched the white horse, he lays down this (earth) inside the pebbles with the formula, "May Prajāpati place thee; together with that deity do thou seat thyself firm in the manner of the Aṅgirases."[3] At this

2. TS IV.2.4.1

1. TS V.7.9.1
2. TS V.7.8.1
3. TS IV.2.9.1

पुरीषꣳ संज्ञानमसि कामधरणमित्यूषान्मयि ते कामधरणं भूयादिति सिकताः । अथैनान्संप्रयौति सं या वः प्रियास्तनुवः सं प्रिया हृदयानि वः । आत्मा वो अस्तु संप्रियः संप्रियास्तनुवो ममेति । अथैनान्कल्पयति कल्पेतां द्यावापृथिवी कल्पन्तामाप ओषधीः । कल्पन्तामग्नयः पृथङ्मम ज्यैष्ठ्याय सव्रता इति । अथोर्ध्वचित उपदधाति चित स्थ परिचित ऊर्ध्वचितः श्रयध्वं तया देवतयाङ्गिरस्वद्ध्रुवाः सीदतेति । अथानुव्यूहत्याप्यायस्वेति गायत्र्या ब्राह्मणस्य सं ते पयाꣳसीति त्रिष्टुभा राजन्यस्य । यथासुष्ठु यथाशर्करमनुव्यूहति । तस्मिꣳश्चतस्रः प्राचीर्याजुषीरुपदधाति ॥ २० ॥

अयꣳ सो अग्निरग्रे दिवो अर्णमच्छा जिगास्यग्ने यत्ते दिवि वर्चः पृथिव्यां पुरीष्यासो अग्नय इति । द्वे पुरस्तात्समीची इडामग्न इति दक्षिणामयं ते योनिर्ऋत्विय इत्युत्तराम् । द्वे पश्चात्समीची चिदसीति दक्षिणां परिचिदसीत्युत्तराम् । अथैनं प्रदक्षिणं त्रयोदशभिर्लोकंपृणाभिः

stage he pours down the substances : The earth with the formula, "Thou art the ashes of Agni, thou art the earth of Agni;"[4] the saline soil with the formula, "Thou art accord, the power of fulfilling desire;"[4] the sand with the formula, "May thy power of fulfilling desire be within me."[4] He mixes them together with the verse, "May your bodies be dear to each other; may your hearts be dear to each other; may your self be dear to each other; may all these bodies be dear to men."[5] He employs them with the verse, "May the heaven and earth be united; may the waters and plants be united; may the fires abiding by the same rules individually serve for my superiority."[6] He lays down the Ūrdhvacit bricks with the formula, "You are piled up, you are piled around, do you be firm O Ūrdhvacit bricks. Together with that deity, do you be seated firm in the manner of the Aṅgirases."[7] He arranges them serially for a brāhmaṇa sacrificer with the Gāyatrī verse *āpyāyasva...*, for a Rājanya sacrificer with the Triṣṭubh verse *saṁ te payāṁsi* .... He arranges them in the fixed line and in accordance with the gravels. On that (structure) he lays down four yājuṣa bricks towards the east

X.21

(With the four verses), "This is that Agni on which eager Indra held Soma in his belly. O Jātavedas, thou, who hast given thousandfold food like a speedy horse, art praised. O Agni, thou reachest the waters from the heaven; thou speakest (in our favour) to the gods who are sitting on the seats. The waters which lie beyond in the brilliant realm of Sūrya and which lie below wait upon thee.—O Agni, worthy of sacrifice, thy radiance which is in the heaven, which is on the earth, which is in plants and in waters, by which thou hast spread thyself over the wide midregion, (may) that flaming and shining flood gazing at men (be seated here).—May the Agnis originated in the soil and enjoying together with the flowing waters accept the offered oblation and nourishing big foods."[1] Two in front in a line—the southern one with the verse, "O Agni, do thou give to one offering you food praiseworthy and everlasting gift of cow; may we have our own son, enjoying full life. O Agni, may thy good will be unto us,"[1] the northern one with the verse, "This is thy regular birth-place born from which thou hast shone. Knowing it, do thou come up, and increase our wealth."[1] Two towards the west in a line—the southern one with the formula, "Thou art a piler; do thou be seated firm with that deity in the manner

4. TS IV.2.4.1
5. TS IV.2.4.2
6. TBr I.2.1.18
7. TS IV.2.7.4

1. TS IV.2.4.3

परिचिनोति लोकं पृण छिद्रं पृणाथो सीद शिवा त्वम् । इन्द्राग्नी त्वा बृहस्पतिरस्मिन्योनावसीषदन्निति । तयादेवतं करोति तया देवतयाङ्गिरस्वद्ध्रुवा सीदेति । अथ सूददोहसं करोति ता अस्य सूददोहसः सोमꣳ श्रीणन्ति पृश्नयः । जन्मन्देवानां विशस्त्रिष्वा रोचने दिव इति । अथावद्रुत्य कृष्णमश्वमभिमृश्य तनुपुरीषमुपदधाति पृष्टो दिवीति । तयादेवतं कृत्वा सूददोहसं करोति । इति न्वा इयं प्रथमा चितिर्निष्ठीयते। एवमेव द्वितीया निष्ठीयत एवं तृतीयैवं चतुर्थ्येवं पञ्चमी । तान्यदि चेष्यत आदित्यो ऽभ्युदियाद्वाचंयमो ऽध्वर्युं यजमानो ऽन्वारभत । उख्यमेवाध्वर्युरादत्ते प्रतिसमेधनीयं प्रतिप्रस्थाता । तौ पुरस्तात्प्रत्यञ्चौ समितमिति चतसृभिः संनिवपतः । अथ शिक्यादुखां निरूहति ॥ २१ ॥

मातेव पुत्रं पृथिवी पुरीष्यमग्निꣳ स्वे योनावभारुखा । तां विश्वैर्देवैर्ऋतुभिः संविदानः प्रजापतिर्विश्वकर्मा विमुञ्चत्विति । तां

of the Aṅgirases;"[2] the northern one with the formula, "Thou art a piler around, do thou be seated firm with that deity in the manner of the Aṅgirases."[2] He piles around this (Agni) by the right with thirteen Lokampṛṇā bricks (each one) with the verse, "Do thou fill in the space; do thou fill in the gap; auspicious, do thou be seated. Indra-Agni and Bṛhaspati have seated thee in this birth-place."[2] He recites the *tayādevata*[3] formula, "Do thou be seated firm with that deity in the manner of the Aṅgirases."[2] He recites the *sūdadohasa*[4] verses, "Those spotted cows (of this sacrificer), yielding milk mix up Soma. (They are like) the clans in the birth-place of gods in the three shining (realms) of the heaven."[2] After having hastened, and having touched a black horse, he lays down fine earth (upon the structure) with the verse, "Agni has touched the heaven, he has touched the earth; touching, he has entered all plants. The Vaiśvānara Agni has touched with his strength, may he guard us from injury by day and by night."[5] Having recited the *tayādevata* formula he recites the *sūdadohasa* verse. In this way the first layer is constructed. In the same manner the second layer is piled up; similarly the third; similarly the fourth, similarly the fifth. If the sun rises while they are piling up, the sacrificer, restraining speech, touches the Adhvaryu. The Adhvaryu takes up the fire in the cauldron. The Pratiprasthātṛ the one to be kindled again.[6] They, standing to the east and facing the west, pour down (the two fires) with four verses beginning with, "Do you two be together, act together, dear towards each other, shining, being in harmony, providing together food and strength; I have brought together your minds, your ordinances and your thoughts.—O Agni pertaining to the earth, do thou become our overlord; give food and strength to the sacrificer.—O Agni, thou art pertaining to the earth, possessing wealth and prosperity. Having rendered all quarters auspicious, thou hast seated here on thy birth-place.—You two Agnis, be harmonious towards us, having identical place, not injuring. O Jātavedas Agnis, do not injure the sacrifice nor the lord of sacrifice; do you become auspicious to us today."[7] He then removes the cauldron from the sling.

X.22

With the verse, "The cauldron held Agni pertaining to the earth in her womb like mother the son. May Viśvakarman Prajāpati being in harmony with Viśve Devas

2. TS IV.2.4.4
3. That is to say, he murmurs over it the formula, *tayā devatayā* etc. after having levelled.
4. That is to say, he murmurs over it the verse, *tā asya sūdadohasaḥ* etc. after having made it firm.
5. TS I.5.11.1
6. That is to say, the Āhavanīya according to *Mahāgnisarvasva* manual by Vasudeva Dikṣita.
7. TS IV.2.5.1

नावेक्षेतेत्याहुः शुग्वत्येव हि भवतीति । तस्यामन्यत्रावेक्षमाणो दधिद्रप्सान्प्रास्यत्यमुं ते शुचि दधामीति वा तूष्णीं वा । अथैनाः सिकताभिः पूरयित्वा दध्नोपरिष्टात्संप्रच्छाद्योत्तरे शालाखण्डे निदधाति । एवमेव द्वितीयां पूरयत्येवं तृतीयाम् । ता आ कालात्परिशेरे । अथ वैश्वानर्या शिक्यमादत्ते यदस्य पारे रजसः शुक्रं ज्योतिरजायत । तन्नः पर्षदति द्विष इति । अथ याचति नैर्ऋतीः कृष्णास्तिस्रस्तुषपक्का आसन्दीः रुक्मस्य प्रबन्धनमुदपात्रमिति । एतत्समादाय दक्षिणया द्वारोपनिष्क्रम्य तां दिशं यन्ति यत्रास्य स्वकृतमिरिणः स्पष्टं भवति प्रदरो वा । तदेतत्पराचीनपाशः शिक्यं न्यस्यत्यग्रे वैश्वानर स्वाहेति । शिक्यपाशमनु पराचीर्नैर्ऋतीरुपदधाति नमः सु ते निर्ऋते विश्वरूपे यत्ते देवी निर्ऋतिराबबन्ध यस्यास्ते अस्याः क्रूर आसञ्जुहोमीति । उपास्यत्यासन्दीः रुक्मस्य प्रबन्धनम् । अथोपतिष्ठतेऽसुन्वन्तं यजमानमिच्छ देवीमहं निर्ऋतिं वन्दमान इति द्वाभ्याम् । अथापो व्यतिषिच्य परास्य पात्रमनवेक्षमाणा आयन्ति । हस्तपादान्प्रक्षाल्यैतेनैव यथेतमेत्य गार्हपत्यमुपतिष्ठन्ते निवेशनः संगमनो वसूनामिति । आहवनीयमु हैक उपतिष्ठन्ते ऽयमितो ऽधि गार्हपत्यो भविष्यतीति ॥ २२ ॥ षष्ठः ॥

and the seasons release her." It is said that one should not gaze at it; for it is full of blaze. Gazing elsewhere, he puts into it drops of curds saying, "I put N.N. in thy blaze" or silently. Having filled it with sand and having covered it with curds on the upper side, he places it in the northern part of the shed. Similarly he fills in the second one, similarly the third one, they lie there until the proper time.

He takes the sling with the verse addressed to Vaiśvānara Agni, "The bright light which is created beyond this firmament, may it carry us beyond our enemies. O Vaiśvānara Agni, svāhā."[1] He then asks for the three black Nairṛta bricks burnt with husks, the wooden stool, the thread with which the golden sheet was fastened and the pot filled with water. Having taken these, having gone out by the southern door, they go towards that quarter where one comes across a naturally arid place or a ditch. Here he puts down the sling with its strands scattered with the formula, "O Agni Vaiśvānara svāhā." Alongside of the strand of the sling he lays down in a scattered manner the Nairṛta bricks with the verses, "O Nirṛti of varied forms, obeisance to thee; loosen this bond made of bronze. Being in harmony with Yama and Yamī, carry this (sacrificer) to the highest heaven. The firm bond which (O sacrificer) the goddess Nirṛti fastened round thy neck. I loosen it as if from the middle of life. Released and living (long) do thou enjoy food.—People know thee (simply) as earth (but) I absolutely know thee as Nirṛti in whose mouth I am making this offering for the release from these bonds."[2] He casts near them the stool and thread of the golden sheet. He prays (to Nirṛti) with two verses, "O Godess Nirṛti, do thou seek one who does not perform a Soma-sacrifice nor makes any offerings. Follow the path of the thief and robber. Seek somebody other than us; let thy path (be towards him). May there be obeisance to thee.—Paying homage to goddess Nirṛti, I weary her with my utterances like the father his (bad) son. The wise (Nirṛti) who knows everything that is being born gazes at each and every head."[3] Having sprinkled water all around and having cast away the waterpot, they return without looking back. Having washed hands and feet and having come back by the same way by which they had gone, they pray to the Gārhapatya with the verse, "Settling men and imparting wealth, (Agni) with his powers discerns all forms. (Being) like god Savitṛ possessing true laws, he, like Indra, stands in opposition to the opponents."[3] Some pray to the Āhavanīya thinking that hereafter it would assume the position of the Gārhapatya.

1. TS IV.2.5.2
2. TS IV.2.5.3
3. TS IV.2.5.4

अथ प्रायणीयेन चरति । प्रायणीयेन चरित्वा पदेन चरति । पदेन चरित्वा राजानं क्रीत्वोह्यातिथ्यं निर्वपति । आतिथ्येन प्रचर्य प्रथमाभ्यां प्रवर्ग्योपसद्भ्यां प्रचरति । अथोपनिष्क्रम्य संप्रैषमाह सुब्रह्मण्य सुब्रह्मण्यामाह्वय त्रिस्तनव्रतं प्रयच्छतेति । आह्वयति सुब्रह्मण्यः सुब्रह्मण्याम्। त्रिस्तनव्रतं प्रयच्छति । स पुच्छादेवाग्रे चतुरः प्रतीचः प्रक्रमान्प्रक्रामति दक्षिणा पञ्चमम्। तत्स्पयं निदधाति । स उपरवाणां कालः । अथ महावेद्या उत्तरादꣳसीयाच्छङ्कोर्वेद्यन्तेन द्वादश प्रतीचः प्रक्रमान्प्रकामत्युदञ्चं त्रयोदशम् । तदाग्नीध्र उपसीदति । स उत्करस्य कालः । अथोपरवाणां कालात्स्तम्बयजुर्हरति । इदमेव प्रसिद्धं पौरोडाशिकं त्रिर्यजुषा तूष्णीं चतुर्थम्। पूर्वं परिग्राहं परिगृह्णाति । करणं जपति । उद्धन्ति । उद्धतादाग्नीध्रस्त्रिर्हरति । यदाग्नीध्रस्त्रिर्हरत्यथाग्रेण शालां तिष्ठन्संप्रैषमाह वेदिकारा वेदिं कल्पयतेति । यथासंप्रैषं ते कुर्वन्ति । अथ कार्ष्णाजिनीरुपानह उपमुञ्चन्ते चिते त्वेत्यध्वर्युराचिते त्वेति प्रतिप्रस्थाता मनश्चिते त्वेति ब्रह्मा तपश्चिते त्वेति यजमानश्चिते त्वा चिते त्वेत्येव वा सर्वे । अपि वा तूष्णीमेव । अथ याचति धनुर्बाणवच्चतुरो ऽश्मन ऐन्द्रीमिष्टकां विभक्तिमुदपात्रं दर्भस्तम्बं दूर्वामाज्यस्थालीꣳ सस्रुवामिति । एतत्समादायोत्तरे श्रोण्यन्ते सꣳसादयन्ति । अथ द्वाभ्यामात्मन्यग्निं गृह्णीते मयि गृह्णाम्यग्रे अग्निं यो नो अग्निरिति । स्वयंचितिं जपति यास्ते अग्ने समिधो यानि धामेति । श्वेतमश्वमभिमृश्यान्तःशर्करमिमामुपदधाति प्रजापतिस्त्वा सादयतु तया देवतयाङ्गिरस्वद्ध्रुवा सीदेति । अथादत्ते

X.23

(The Adhvaryu) performs the Prāyaṇīya Iṣṭi. Having performed the Prāyaṇīya Iṣṭi, he goes through the rite of the (seventh) foot-step (of the Soma-purchasing cow).[1] Having gone through the rite of the foot-step, having purchased Soma and having carried it, he performs the Ātithya Iṣṭi. Having performed the Ātithya Iṣṭi, he performs the first Pravargya and Upasad rites. Having gone out, he gives out the call, "O Subrahmaṇya, do thou invoke Subrahmaṇyā; do you give (to the sacrificer) milk (derived from) three udders (of the cow.)" The Subrahmaṇya invokes Subrahmaṇyā. One gives (to the sacrificer) milk derived from three udders. The Adhvaryu steps out four Prakramas from the tail (of the fire-altar) towards the west, the fifth one towards the south. He places there the wooden sword. That is the spot for the Uparavas. He steps twelve Prakramas along the border of the Mahāvedi from the peg fixed at the northern shoulder. The thirteenth towards the north. The Āgnīdhra sits down there. That is the spot for the rubbish-heap. From the spot fixed for the Uparavas he carries the Stambayajus. It is well-established in the Pauroḍāśika Brāhmaṇa. (The Āgnīdhra carries the Stambayajus) three times with the relevant yajus, silently the fourth time. He does the first tracing; murmurs the Karaṇa formula. He digs out. The Āgnīdhra carries (the Stambayajus) three times. When the Āgnīdhra carries three times, standing in front of the (Prāgvaṁśva) shed, he gives out the call, "O makers of the Vedi, do you prepare the Vedi." They do accordingly.

They wear shoes made of the skin of the black antelope—the Adhvaryu with "For the piler thee," the Pratiprasthātṛ with "For piler thee on all sides," the Brahman with "For piler of mind thee," the sacrificer with "For piler of penance thee." Or all with "For piler thee" "For piler thee." Or silently. He then asks for a bow together with arrows, four stones, Aindrī brick, Vibhakti brick, a pot filled with water, a clump of darbha-blades, Dūrvā grass and a vessel of clarified butter together with a spoon. Taking all this they keep it near the northern buttock of the Mahāvedi. He (the sacrificer) receives Agni within himself with the two verses, "I receive within myself Agni in front..."[2] and "(O Pitṛs) the Agni which ..."[2] He (the Adhvaryu) murmurs the Svayaṁciti formula, "O Jātavedasa Agni, those which are the fire-sticks which form thy abode ..."[3] Having touched the white horse, he raises this (earth) inside the pebbles with the formula "May Prajāpati place thee; together with that deity do thou seat thyself firm in the manner of the Aṅgirases."[4] He then

1. cf. BaudhŚS VI.12-13
2. TS V.7.9.1; cf. BaudhŚS X.20
3. TS V.2.9.1
4. TS IV.2.9.1

धनुर्बाणवच्चतुरो ऽश्मन इति । एतत्समादाय जघनेन दक्षिणेनाग्निं परीत्याग्रेण यूपावटीयꣳ शङ्कुं तिष्ठन्धनुरधिज्यं कृत्वायत्यान्तःशर्करमिषुं निहन्ति ॥ २३ ॥

इन्द्रस्य वज्रो ऽसि वार्त्रघ्नस्तनूपा नः प्रतिस्पश इति । आवृह्याश्मानमुपदधाति यो नः पुरस्तादघायुरभिदासत्येतꣳ सो ऽश्मानमृच्छत्विति । अथ दक्षिणस्य पक्षस्य दक्षिणे पक्षोपप्लव आयत्यान्तःशर्करमिषुं निहन्ति । आवृह्याश्मानमुपदधाति यो नो दक्षिणत इति । अथ पुच्छस्यापरे पुच्छोपप्लव आयत्यान्तःशर्करमिषुं निहन्ति । आवृह्याश्मानमुपदधाति यो नः पश्चादिति । अथोत्तरस्य पक्षस्योत्तरे पक्षोपप्लव आयत्यान्तःशर्करमिषुं मिहन्ति । आवृह्याश्मानमुपदधाति यो न उत्तरत इति । दिक्षूपदधातीति ब्राह्मणम् । तयादेवतं कृत्वा सूददोहसः करोति । अथैतामैन्द्रीमिष्टकामाक्रमणं प्रत्युपदधाति स ईं पाहि य ऋजीषी तरुत्रो यः शिप्रवान्वृषभो यो मतीनाम्। यो गोत्रभिद्वज्रभृद्यो हरिष्ठाः स इन्द्र चित्राꣳ अभितृन्द्धि वाजानिति । तयादेवतं कृत्वा सूददोहसं करोति । अथ दक्षिणतो विभक्तिमुपदधात्यग्न आयाहि वीतय इति । तयादेवतं कृत्वा सूददोहसं करोति । अथाधिद्रुत्य स्वयमातृण्णीयꣳ शङ्कुमुद्वृह्योदपात्रमुपनिनीय दर्भस्तम्बमुपदधाति वाक्त्वा समुद्र उपदधात्विति वा तूष्णीं वा । अथैनꣳ स्रुवाहुतिभिरभिजुहोति सजूरब्दो ऽयावभिरिति पञ्चभिः । अथ दूर्वामुपदधात्यायने ते परायणे दूर्वा

takes up the bow together with arrows and the four stones. Taking this and having gone around the fire-altar along the south-west and standing in front of the peg fixed for the hole for the sacrificial post, having stretched the string of the bow and having set the arrow shoots an arrow inside the pebbles

X.24

(With the formula), "Thou art the thunderbolt of Indra belonging to the killer of Vṛtra; guarding our body and watching."[1] Taking out (the arrow) he lays down a stone with the formula, "Let the sinful who attacks us from the east meet with the stone."[1] Having set an arrow, he shoots it inside the pebbles at the southern end of the southern wing. Taking it out, he lays down a stone with the formula, "One who from the south...."[1] Having set an arrow he shoots inside the pebbles at the western end of the tail. Having taken it out he lays down a stone with the formula, "One who from the west ..."[2] Having set an arrow he shoots inside the pebbles at the northern end of the northern wing. Having taken it out he lays down a stone with the formula, "One who from the north ..."[2] "He lays down towards the quarters," so says the Brāhmaṇa.[1] Having recited the *tayādevata* formula, he recites the *sūdadohasa* verse. He lays down the Aindra brick at the step with the verse, "O Indra, do thou guard this (area) who partakest of the residue of Soma, the saver, having full checks, bestower of thoughts. Do thou, who art the breaker of the cowpen, holder of thunderbolt, borne along by bay horses, grant food."[2] Having rendered it *tayādevata,* he further renders it *sūdadohasa.* He lays down the Vibhakti brick towards the south with the verse, "O Agni, do thou come for enjoyment..."[3] Having recited the *tayādevata* formula he further recites the *sūdadohasa* verse.

Having hastened forward and having taken out the pin intended for the Svayamātṛṇṇā pebble and having poured down the water from the pot, he lays down there a clump of darbha-grass with the formula, "May speech lay thee down in the ocean"[4]; or silently. He pours spoonfuls of clarified butter with the five formulas : "The year in association with months, svāhā with clarified butter.—Uṣas in association with the ruddy (cows), svāhā with clarified butter. Sūrya in association with Etaśa, svāhā with clarified butter.—Aśvins in association with wonders, svāhā with clarified butter.—Vaiśvānara Agni in association with Iḍās, svāhā with clarified butter."[5] He lays down Dūrvā-grass with the verse, "May flowery Dūrvā-grass grow

1. TS V.7.3.1
2. TBr. II.5.8.1
3. TS IV.1.4.3
4. KS XXXVIII.13, cf. ĀpŚS XIX.11.11
5. TS V.6.4.1

रोहन्तु पुष्पिणीः । उत्सो वा तत्र जायातै ह्रदो वा पुण्डरीकवानिति । तयादेवतं कृत्वा सूददोहसौ करोति । अथास्यैतत्पुरस्तादेवौदुम्बरं युगलाङ्गलं कारितं भवति ॥ २४ ॥

षड्गवं वा द्वादशगवं वा । तस्य वरत्राः संमृशति सं वरत्रा दधातन निष्कृताहावमवटमिति द्वाभ्याम् । युनक्ति सीरा युञ्जन्ति कवयो युगा युनक्त सीरेति द्वाभ्याम् । कृषति लाङ्गलं पवीरवꣳ शुनं नः फाला इति द्वाभ्याम् । सीतां प्रत्यवेक्षते कामं कामदुघे धुक्ष्व घृतेन सीतेति द्वाभ्याम्। स पुच्छादेवाग्रे तिस्रः प्राचीः सीताः कृषति । उत्तरायै श्रोणेर्दक्षिणमꣳसमभि तिस्रः । दक्षिणायै श्रोणेरुत्तरमꣳसमभि तिस्रः । दक्षिणात्पक्षादुत्तरं पक्षमभि तिस्रः । अथैतान्विमुच्य प्रदक्षिणमावर्त्याद्भिरभ्युक्ष्योदीच उत्सृजति । त एते ऽध्वर्योर्भवन्ति यदि दक्षिणावता यजते । यद्यु वै सत्रियो ऽग्निर्यथागवं व्युदचन्ति । यत्रैवानड्वाहस्तद्युगलाङ्गलम् । अथा-स्यैतत्पुरस्तादेवौदुम्बरे द्रोणे सर्वौषधं दध्नाज्येन समुदायुतं भवति । स पुच्छादेवाग्रे तिस्रः प्राचीः सीता वपति या जाता ओषधय इति

on thy place, on thy place beyond. May spring come up there or a pond full of lotuses."[6] Having recited the *tayādevata* formula he further recites the *sūdadohasa* verse. For him (the sacrificer) a plough together with the yoke of *Ficus glomerata* is already prepared.

X.25

To be drawn by six or twelve oxen. He touches its straps with two verses, "Do you set up the straps, prepare the pools. We shall derive water from the well which is full of water, with inexhaustible supply and unfailing.—I draw water from the well provided with pools, with good straps, yielding abundantly and full of water."[1] He yokes the oxen with two verses, "The wise and intelligent yoke the plough, they stretch the yokes variously with good will among the gods.—Do you yoke the plough, stretch the yokes variously; sow the seed in the fashioned womb. May the act of hearing the speech be plentiful for us. May the ripe corn cut by the sickle be in our vicinity."[1] He tills with the two verses, "The plough which is sharp, easy to handle, with a well-fashioned handle tills cow, sheep, a fat maiden and a chariot-platform with driving equipment.—May the plough till the land propitiously; may the tillers drive the oxen propitiously. May the cloud shower honey and milk propitiously. O Śuna and Sīra, bring us prosperity."[2] He gazes at the furrow with two verses, "O desire-yielding (furrow), do thou yield desire to Mitra, Varuṇa, Indra, Agni, Pūṣan, the plants and the progeny.—The furrow is besmeared with ghee and honey under the concurrence of Viśve Devas and Maruts. O furrow, full of strength, swollen with milk, do thou turn towards us with milk."[2] He tills three furrows in the front of the tail towards the east. Three from the northern buttock to the southern shoulder (of the Mahāvedi). Three from the southern buttock to the northern shoulder. Three from the southern wing to the northern wing. After having released these (oxen), having made them turn by the right and having sprinkled them with water, he drives them towards the north. These belong to the Adhvaryu if the sacrificer is performing a sacrifice in which Dakṣiṇā is given away.[3] If the fire-altar pertains to a Sattra, the oxen are directed to the respective owners. The plough together with the yoke goes to him who owns the oxen.

All grains mixed with curds and ghee are already prepared for him (the sacrificer) in a big pot made of *Ficus glomerata*. He first sows them in three furrows towards the east in front of the tail with three verses in a serial order, "The plants

6. AV VI.106.1

1. TS IV.2.5.5
2. TS IV.2.5.6
3. That is to say, a sacrifice other than a Sattra.

तिसृभिरनुच्छन्दसम् । उत्तरायै श्रोणेर्दक्षिणमꣳसमभि तिसृभिः । दक्षिणायै श्रोणेरुत्तरमꣳसमभि तिसृभिः । दक्षिणात्पक्षादुत्तरं पक्षमभि पञ्चभिः । चतुर्दशभिर्वपतीति ब्राह्मणम् । अथ दिग्भ्यो लोष्टान्समस्यति । सो ऽत एव प्राङ् द्रुत्वा बहि:शर्कराल्लोष्टमादत्ते । तमन्त:शर्करं न्यस्यति ॥ २५ ॥

मा नो हिꣳसीज्जनिता यः पृथिव्या इति । अथ दक्षिणं पक्षमनुद्रुत्य बहि:शर्कराल्लोष्टमादत्ते । तमन्त:शर्करं न्यस्यत्यभ्यावर्तस्व पृथिवीति ।

which were born from the gods before three Yuga-periods—I rejoice the hundred and seven abodes of the brown ones.—O mothers, a hundred are your abodes and a thousand your sprouts. Possessing a hundred powers, do you render him my (sacrifice) void of disease. They are full of flowers, full of shoots, having fruit, fruitless, victorious as steeds, perennial plants."[4] With three verses from the northern buttock to the southern shoulder, "O Mothers, goddesses, plants, I beseech you. Do you go removing injury, dispelling injury. Your seat is in the *Ficus religiosa*, your residence is in the *Butea frondosa*.—You have indeed the cow as your share since you provide man (with food.) When desirous of food, I hold those plants in hand, the soul of the ailment perishes like one that is caught alive beforehand."[5] With (subsequent) three from southern buttock to the northern shoulder, "When the plants come together like princes in the assembly, the wise is called the healer, killer of Rakṣases, remover of diseases. The remover indeed is your mother, you are acting together. You are movers having wings. Remove what ails.—May one of you help another; another may go to help still another. You all those plants in harmony help this my speech."[6] With the (subsequent) five verses from the southern wing to the northern wing, "O man, the strength of plants granting wealth to thyself moves like the cattle from the cowpen.—The plants have stepped beyond all hindrances like the thief a cowpen. They have removed whatever there is the defilement in the body.—(O sacrificer), may (the plants) which have encroached upon thee and which have entered into all thy limbs, destroy thy disease like a stern person acting as the middleman.—O disease, do thou fly away together with the vulture and the partridge; together with the force of wind and whirl-wind.—I have obtained all plants for the non-injury of this sacrificer—the plant furnishing horses the plant having Soma (for its lord), the plant giving strength and equipped with vigour."[7] He sows all grains with fourteen verses." "So says the Brāhmaṇa.[8] He then places clods of earth brought from the quarters. Having moved towards the east, he takes up a clod from the region outside the pebbles and places it inside the pebbles.

X.26

With the verse, "May Prajāpati who is the creator of the earth, who, possessing eternal laws, created the heaven, who created great glittering waters, not injure us.

4. TS IV.2.6.1
5. TS IV.2.6.2
6. TS IV.2.6.2,3
7. TS IV.2.6.3-4
8. TS V.2.5.5

अथ पुच्छमनुद्रुत्य बहि:शर्कराल्लोष्टमादत्ते । तमन्त:शर्करं न्यस्यत्यग्रे यत्ते शुक्रं यच्चन्द्रमिति । अथोत्तरं पक्षमनुद्रुत्य बहि:शर्कराद्द्वौ लोष्टावादत्त इषमूर्जमहमित आदद इति । तयोरन्यतरमन्त:शर्करं न्यस्यत्या नो गोषु विशत्वौषधीष्विति । तां दिशमितरं निरस्यति यस्यामस्य दिशि द्वेष्यो भवति जहामि सेदिमनिराममीवामिति । आददान एवैतां दिशमभि संपादयेदित्येतदेकम् । यजुषा यजुर्विपरिहरेदित्येतदपरम् । अथ महावेद्या उत्तरादꣳसीयाच्छङ्कोर्वेद्यन्तेन त्रीन्प्रतीचः प्रक्रमान्प्रक्रामत्युदञ्चं चतुर्थम् ।

We shall worship god Prajāpati with oblation."[1] Having gone towards the southern wing, he takes up a clod from outside the pebbles and places it inside the pebbles with the verse, "O earth, do thou turn towards us together with oblation and milk. May the desirable Agni creep over thy surface."[1] Having moved towards the tail, he takes up a clod from outside the pebbles and places it inside the pebbles with the verse, "May we O Agni, procure for gods that which is thy bright, glittering, pure and sacred form."[1] Having moved towards the northern wing, he takes up two clods from outside the pebbles with the half verse, "I take up food and strength from here from the place of holy order, from the birth-place of immortality."[2] He places one of them within the pebbles with the verse-quarter, "May it enter into our cattle and plants."[2] With the verse-quarter, "I abandon decay, scarcity and disease"[2] he throws it towards that quarter towards which lives one whom he hates. He should adopt this direction while taking up the clod itself. This is one view. He should transpose the Yajus. This is another view.

From the pin fixed at the northern shoulder of the Mahāvedi, he strides three steps towards the west along the border of the Mahāvedi, and the fourth towards the north. He traces there the Cātvāla pit with the procedure of preparing the Cātvāla.[3] He piles up the Uttaravedi with the procedure of preparing the Uttaravedi.[3] Having carved out the navel, he pours down sand with six verses recited serially, "O Agni, thine are the fame and food. O rich in light, thy flames shine mightily, O thou with great radiance and wise, thou bestowest upon the sacrificer praiseworthy food together with might. Leading, O immortal Agni, do thou extend towards us wealth together with offspring. Thou art the master of a glorious form. Thou bestowest glorious wealth.—O son of strength Jātavedas, deposited with intentions, do thou rejoice in prayers. They have placed unto thee food which is rich in essence, of wondrous aids and produced in a nice place—(O Agni), possessing purifying power, illuminating power and comprehensive power, thou risest with thy brilliance. Thou approachest the heaven and earth like a son variously meeting his father and mother, and fillest them.—Men have placed in front for favour with speech for generations of men thee, Agni abiding by law, great, dwelling among all men, ready to hear, the most expanded, divine.—(I pray Agni who) sets the sacrifice in order, the wise, owner of great wealth, patron of the Bhṛgus, eager and full of discernment. Thou fillest glorious wealth."[4]

He piles up the Ūrdhvacit (pebbles) with the formula, "You are pilers, pilers around, do you pile upwards as a support. With that deity do you be seated firm in

1. TS IV.2.7.1
2. TS IV.2.7.2
3. cf. BaudhŚS IV.2
4. TS IV.2.7.2-3

तच्चात्वालस्यावृता चात्वालं परिलिखति । उत्तरवेदेरावृतोत्तरवेदिं निवपति । उत्तरनाभिमुत्साद्य सिकता निवपत्यग्रे तव श्रवो वय इति षड्भिरनुच्छन्दसम् । अथोर्ध्वचित उपदधाति चित स्थ परिचित ऊर्ध्वचितः श्रयध्वं तया देवतयाङ्गिरस्वद्ध्रुवाः सीदेति । अथानुव्यूहत्याप्यायस्वेति गायत्र्या ब्राह्मणस्य सं ते पयाꣳसीति त्रिष्टुभा राजन्यस्य । यथासुष्ठु यथाशर्करमनुव्यूहति ॥ २६ ॥ सप्तमः ॥

अथैतां महाचितिꣳ सꣳसादयन्त्यग्रेण शालामुच्छ्राय्यां वा चर्मणि वा द्वाविꣳशतिं च दर्भपुञ्जीलानि पयःप्रोक्षं चाज्यप्रोक्षं चाश्वं चौत्तरवेदिकाꣳश्च संभारान्बार्हस्पत्यत्रयोदशाश्च कुम्भेष्टकास्तावत एव हिरण्यशल्कान्सतं चोदकुम्भं च पुष्करपर्णं च रुक्मं च हिरण्मयं च पुरुषं स्रुचौ च सर्पशिरश्च सर्वं च स्वयमातृण्णानिकोतं दश च स्कन्ध्या अवकाश्च या उ चान्या उपधास्यन्भवति ता दधि च मधुमिश्रं कूर्मं चौदुम्बरं चोलूखलमुसलꣳ सर्वौषधं चोखाश्च पशुशीर्षाणि चेति । द्वाविꣳशतिं दर्भपुञ्जीलानि पयःप्रोक्षे ऽवधाय तैः प्रोक्षत्यग्नीन्वो ऽग्निभ्यो जुष्टान्प्रोक्षामीति वा तूष्णीं वा । अग्निनाग्निः समिध्यत इत्याज्यप्रोक्षेण । अथ संप्रैषमाहाग्निभ्यः प्रणीयमानेभ्यो ऽनुब्रूहीति । यदि होता न कामयते यजमान एव पुरीष्यासो अग्नय इत्येतामेकां त्रिरन्वाह । अथाग्निप्रथमाः प्रतिपद्यन्ते । अथैतेनाश्वेन प्राचाधिद्रवति ॥ २७ ॥

अभ्यस्थाद्विश्वाः पृतना अरातीरिति । अथ दक्षिणमꣳसमभ्यवक्रामन्तमनुमन्त्रयते यदक्रन्दः प्रथमं जायमान इति । उत्तरे श्रोण्यन्ते सꣳसादयन्ति । अथ द्वाभ्यामात्मन्यग्निं गृह्णीते मयि गृह्णाम्यग्रे अग्निं यो नो

the manner of Aṅgirases."[5] He spreads (sand) with the Gāyatrī verse, "O Soma, do thou swell up. Let thy strength be gathered on all sides. Do thou be (cause) for the gathering of strength.... " for a brāhmaṇa sacrificer, and with the Triṣṭubh verse, "O Soma, may the drinks of milk meet you; may the food-stuffs meet you. May the powers of one assaulting the enemy go to you. Being swollen for immortality, place the best glories in heaven...." for a Rājanya sacrificer. He spreads (sand) smoothly within the area of the pebbles.

X.27

Now is deposited "The great altar" (i.e. the materials to be arranged within the altar) in front of the hall upon a straw-mat or a hide : twentytwo bunches of darbha-grass, milk for sprinkling, clarified butter for sprinkling, a horse, substances pertaining to the Uttaravedi, (twelve) "pot-bricks" with the pot for rice for Bṛhaspati being the thirteenth, as many pieces of gold, a pan, a water-pitcher, a lotus-leaf, a golden sheet, a human figure made of gold, two ladles, head of a serpent, the entire set of Svayamātṛṇṇā-stone (namely, Hiraṇyeṣṭakā, Maṇḍaleṣṭakā and Retaḥsic brick), ten Skandhyā bricks, Avakā plants and other plants which he may be laying down, curds mixed with honey, a tortoise, morter and pestle made of *Ficus glomerata,* all grains, cauldrons and heads of the (offered) animals.

Having dipped the twentytwo bunches of darbha-grass into the sprinkling milk, he sprinkles (the materials) with the formula, "I sprinkle you the Agnis agreeable to the Agnis,"[1] or silently. He sprinkles with clarified butter with the verse, "Agni the wise, lord of house, young, carrier of oblation and having ladle for his mouth is enkindled with fire."[2] He then gives out the call (to the Hotṛ), "Do you recite verses for the fires being carried." If the Hotṛ is not inclined to recite the verses, the sacrificer himself recites three times the single verse, "May the Agnis originated in the earth and enjoying together with the flowing waters accept the offered oblation and nourishing big foods."[3] With the horse in front, they move ahead. With this horse facing eastwards, he moves forward.

X.28

With the verse, "(This horse) has overcome all hostile armies, all foes: Agni said it to me; Soma said it to me. Bṛhaspati and Savitṛ said it to me. May Pūṣan place

5. TS IV.2.7.4

1. This formula is not traced elsewhere.
2. TS I.4.46.3
3. TS IV.2.4.3

अग्निरिति । स्वयंचितिं जपति यास्ते अग्ने समिधो यानि धामेति । श्वेतमश्वमभिमृश्याधिद्रवत्यपामिदं न्ययनं नमस्त इति द्वाभ्याम् । अथ पुच्छसन्धौ चात्मसन्धौ च सतं निदधाति । अथोदकुम्भं पर्यस्यति । आदत्ते दक्षिणेन कुम्भꣳ सव्येन कुम्भीꣳ सतात्पूरयित्वा हिरण्यशल्कौ प्रत्यस्य या एता दक्षिणादꣳसात्स्वयमातृण्णामभ्याद्रवन्ति तासु विषुवत्यनुसीतमुपदधाति ॥ २८ ॥

हिरण्यवर्णाः शुचयः पावका यासाꣳ राजा वरुणो याति मध्य इति द्वाभ्याम् । एवमेव पूरयित्वैवं प्रत्यस्य या एता उत्तरायै श्रोणेः स्वयमातृण्णामभ्याद्रवन्ति तासु विषुवत्यनुसीतमुपदधाति तृतीयया च चतुर्थ्या च । एवमेव पूरयित्वैवं प्रत्यस्य या एता दक्षिणायै श्रोणेः स्वयमातृण्णामभ्याद्रवन्ति तासु विषुवत्यनुसीतमुपदधाति पञ्चम्या च षष्ठ्या च । एवमेव पूरयित्वैवं प्रत्यस्य या एता उत्तरादꣳसात्स्वय-

me in the world of good-doer."[1] He follows the horse stepping upon the right shoulder with the verse, "When, O horse, being first born, coming up from the ocean or from the earth, thou didst neigh, that thy birth was praised like the wings of the eagle or the forelegs of a deer."[1] The materials are deposited near the northern shoulder. (The sacrificer) receives Agni within himself with the two verses, "I receive within myself Agni in front..." and "(O Pitṛs), the Agni which...."[2] (The Adhvaryu) murmurs the Svayaṁciti formula, "O Jātavedas Agni, those which are the fire-sticks which form thy abod ...."[3] Having touched the white horse, he climbs up (the field) with the two verses, "This is the meeting place of waters, the abode of the ocean. (O Agni) let thy weapons afflict a person other than us. Purifying, do thou be auspicious to us.—Obeisance to thy heat; obeisance to thy lustre, obeisance to thy flame. Let thy weapons afflict a person other than us. Purifying, do thou be auspicious to us."[4] He places the pan at the junction of the tail and the body. He pours (into the pan) the water from the pitcher. He takes up the big pitcher with his right hand and the small one with his left hand. Having filled them with water from the pan, and having put two pieces of gold into them (one each) he lays them down in the middle of the furrows which run from the southern shoulder towards the naturally perforated stone.

X.29

With the two verses, "May the waters, goldenhued, bright, purifying, be auspicious and kindly to us, in which Kaśyapa was born, Indra was born and which, of different colours, bore Agni as the foetus. May the waters which drop honey and which are bright and purifying be auspicious and kindly to us, whose king Varuṇa, moves among the people inspecting their truth and untruth."[1] Having similarly filled in (the pitchers) and having put (pieces of gold into them), he lays them down in the middle of the furrows which run from the northern buttock towards the naturaly perforated stone with the third and the fourth verse, "May the waters be auspicious and kindly to us which the gods in the heaven consume, which assume different forms in the midregion and which, bright, moisten the earth with water.—O waters, gaze at me with kindly sight, touch my skin with gentle body. I offer you all Agnis residing in water. Do you place in me strength, vigour and lustre."[2]

1. TS IV.2.8.1
2. TS V.7.9.1; cf. BaudhŚS X.20
3. TS V.2.8.1; BaudhŚS X.23
4. TS IV.6.1.3

1. TS V.6.1.1
2. TS V.6.1.2

मातृण्णामभ्याद्रवन्ति तासु विषुवत्यनुसीतमुपदधाति सप्तम्या चाष्टम्या च। एवमेव पूरयित्वैवं प्रत्यस्य या एता दक्षिणात्पक्षात्स्वयमातृण्णामभ्याद्रवन्ति तासु विषुवत्यनुसीतमुपदधाति नवम्या च दशम्या च । एवमेव पूरयित्वैवं प्रत्यस्य या एता उत्तरात्पक्षात्स्वयमातृण्णामभ्याद्रवन्ति तासु विषुवत्यनुसीतमुपदधात्येकादश्या च द्वादश्या च। तासां बार्हस्पत्यं मध्य उपदधाति दिवि श्रयस्वान्तरिक्षे यतस्व पृथिव्या संभव ब्रह्मवर्चसमसि ब्रह्मवर्चसाय त्वेति । अनुसीतमुपदधातीति ब्राह्मणम् । तयादेवतं कृत्वा सूददोहसः करोति ॥ २९ ॥

अथोत्तरवेदेरावृतोत्तरवेदिमलङ्करोति। अथोत्तरवेद्यामपां पृष्ठमसीति पुष्करपर्णमुपदधाति । तयादेवतं कृत्वा सूददोहसं करोति ।

Having similarly filled in (the pitchers) and having put (pieces of gold into them), he lays them down in the middle of the furrows which run from the southern buttock towards the naturally perforated stone with the fifth and the sixth verses, "Since coming down from the heaven, you made noise at the killing of the serpent, therefore you are all around known as *nadī* (roarer) by name. O rivers, those are your names.—Since impelled by Varuṇa those (rivers) wallowed speedily, Indra acquired you O rivers who were passing. Therefore you are known as Āp (acquired)."[3] Having similarly filled in (the pitchers) and having put (into them pieces of gold), he lays them down in the middle of the furrows which run from the northern shoulder towards the naturally perforated stone with the seventh and the eighth verses; "Indra with his powers stayed you divine waters who were flowing without any purpose. You are therefore called *Vār* (chosen).—One god (Indra) stayed the waters flowing at will. The big ones breathed forth; therefore *udaka* (water) is so called."[4] Having similarly filled in (the pitchers) and having put (into them pieces of gold), he lays them down in the middle of the furrows which run from the southern wing towards the natually perforated stone with the ninth and tenth verses, "The waters are blessed, waters indeed are ghee; these water support Agni and Soma. The sharp sap of waters mixed with honey, coming over, may come to me together with vital breath and strengeth.—I witness, and I hear. The sound of these waters, the speech, comes to me. O waters, I believe, when I was gratified by you, I enjoyed ambrosia."[5] Having similarly filled in (the pitchers) and having put (into them pieces of gold), he lays them down in the middle of the furrows which run from the northern wing towards the natually perforated stone with eleventh and twelfth verses, "O waters, you are healing; give us strength for seeing great rejoicing.—Grant us here that which is your most auspicious sap like eager mothers."[5]

He lays down the pot of rice cooked for Bṛhaspati in the middle of these (waterpot-bricks) with the formula, "Take resort in the heaven, be stretched upto the midregion, be united with the earth; thou art Brahman-splendour, for Brahman-splendour, thee."[5] "He lays (them) down along the furrows," so says the Brāhmṇa.[6] Having recited the *tayādevata* formula he recites the *sūdadohasa* verse (with regard to each of them)

X.30

(The Adhvaryu) accomplishes the Uttaravedi following the procedure laid down for the Uttaravedi. With the formula, "Thou art the surface of waters," he lays

3. TS V.6.1.2-3
4. TS V.6.1.3
5. TS V.6.1.3-4
6. TS V.6.2.5

अथोत्तरवेद्यामेवोत्तरनिर्बाधः रुक्ममुपदधाति ब्रह्म जज्ञानमिति । अथै-नमक्ष्णया पञ्चगृहीतेन व्याघारयति कृणुष्व पाजः प्रसितिं न पृथ्वीमिति। अथ दक्षिणतः प्राञ्चः हिरण्मयं पुरुषमुपदधाति हिरण्यगर्भः समवर्तताग्र इति । अथैनमभिमृशति द्रप्सश्चस्कन्देति । तयादेवतं कृत्वा सूददोहसौ करोति । अथोत्तरतः प्रक्रमवेलायाः स्रुचावुपदधात्याज्यस्य पूर्णां कार्ष्मर्यमयीं दध्नः पूर्णामौदुम्बरीं दक्षिणां कार्ष्मर्यमयीमुत्तरा-मौदुम्बरीमियमसीति कार्ष्मर्यमयीमसावसीत्यौदुम्बरीं मनसैव । तयादेवतं कृत्वा सूददोहसौ करोति । अथ दक्षिणे प्रललाटे सर्पशिर उपदधाति नमो अस्तु सर्पेभ्य इति तिसृभिरनुच्छन्दसम् । अपि वा यतउच्चारं जनपदस्य जन्यं भयं मन्यते । तयादेवतं कृत्वा सूददोहसं करोति ॥ ३० ॥ अष्टमः ॥

अथ स्वयमातृण्णां यजुषा करोति ध्रुवासि धरुणास्तृता विश्वकर्मणा सुकृता । मा त्वा समुद्र उद्वधीन्मा सुपर्णो ऽव्यथमाना पृथिवीं दृःहेति ।

down upon it the lotus leaf. He recites the *tayādevata* formula and then the *sūdadohasa* verse. On the Uttaravedi he places the golden sheet with its knobs upwards with the verse, "The Brahman is born first like the shining sun who rising in the east has spread its rays on all sides, and has revealed its fundamental and eminent forms and also the cause of the existent and non-existent."[1] He pours over it an Āghāra libation diagonally with five spoonfuls of clarified butter with the verse, "(O Agni), do thou demonstrate strength like an extensive trap. Surrounded by the ministers, do thou proceed together with an elephant. Chasing after a swift trap, thou art a hunter. Do thou attack the demons with thy fiery weapons."[2] Towards the south he lays down the golden figure of human being with its head towards the east with the verse, "Hiraṇyagarbha existed first of all. Born, he alone was the lord of all creatures. He supported the heaven and this earth. We shall worship god Prajāpati with oblation."[3] He touches it with the verse, "The drop has fallen on the earth along the heaven, along this birth-place and also the earlier one. I offer the drop flowing along the third birth-place and along the seven Hotrās."[4] Having recited the *tayādevata* formula he recites the *sūdadohasa* verse (twice with regard to the two). Towards the north on the border of a step he places two ladles : one made of *Flacourtia ramontchi* filled with clarified butter and the other made of *Ficus glomerata* filled with curds—that of *Flacourtia ramontchi* towards the south and that of *Ficus glomerata* towards the north, thinking mentally "thou art this" about that of *Flacourtia ramontchi* and "Thou art that" about that of *Ficus glomerata*. Having recited the *tayādevata* formula he recites the *sūdadohasa* verse with regard to each of them. On the southern part of the forehead (of the field) he places the serpent's head with three verses, recited serially "Obeisance to the serpants which are on the earth, obeisance to the serpents which are in the midregion and in the heaven.—Obeisance to the serpents which are in the shining heaven, which are in the rays of the sun and which have made a seat in the waters.—Obeisance to the serpents which act as the arrows of the sorcerers, which are in plants or which lie in pits."[4] Or (he may place the serpent's head) towards that direction of the kingdom from which (the sacrificer) may think of danger from the people. Having recited the *tayādevata* formula, he recites the *sūdadohasa* verse.

X.31

(The Adhvaryu) consecrates the naturally perforated stone with the formula, "Thou art firm, supporting, not subdued, well-fashioned by Viśvakarman. Let not

1. TS IV.2.8.2
2. TS I.2.14.1
3. TS IV.2.8.2
4. TS IV.2.8.3

अथैनामश्वमवघ्राप्याविदुषा ब्राह्मणेन सहाधिद्रुत्योपदधाति यथैतस्य पुरुषस्य प्राणैः प्राणाः संनिधीयेरन्नापिधीयेरन् । भूः प्रजापतिस्त्वा सादयत्वित्यनुद्रुत्याग्निस्त्वाभिपातु मह्या स्वस्त्या छर्दिषा शंतमेन तया देवतयाङ्गिरस्वद्ध्रुवा सीदेति । अनुप्राण्यात्प्रथमाः स्वयमातृण्णामुपधायेति। अनुप्राणिति । अथैष ब्राह्मणो वरं ददाति । अथ स्रुचि चतुर्गृहीतं गृहीत्वा स्वयमातृण्णावकाशे जुहोति चितिं जुहोमि मनसा घृतेनेति । अङ्गुष्ठाभ्यामन्वारभ्यान्वारोहं वाचयति पृथिवीमाक्रमिषं प्राणो मा मा हासीदिति । अपरे बिले हिरण्येष्टकामुपदधाति तेजोऽसि तेजो मे यच्छ पृथिवीं यच्छ पृथिव्यै मा पाहीति । तां जघनेन प्रक्रमवेलायां मण्डलेष्टकामुपदधाति पृथिव्युदपुरमन्नेन विष्टेति । दक्षिणतो रेतःसिचमुपदधाति पृथिवी रेतःसिक्सा मे रेतो दधातु सा मे रेतः प्रजनयत्विति । तयादेवतं कृत्वा सूददोहसः करोति ॥ ३१ ॥

the ocean submerge thee nor the eagle (attack). Not shaking, do thou strengthen the earth."[1] Having made it smelt by the horse, he lays it down having gone forward together with a non-learned brāhmaṇa in such a way that the vital breaths (of this stone) remain by the side of, not cover, those of this (golden) man, with the formula "*bhūḥ*, may Prajāpati seat thee" running further with the formula ("on the surface of earth, expansive, extending; thou art extension, thou art extending; thou art *bhūḥ*; thou art the earth; thou art Aditi, supporter of everything, sustainer of the entire world. Do thou go to the earth; do thou support the earth; do thou not injure the earth for all Prāṇa, Apāna, Vyāna, Udāna, for stability, for motion. May Agni guard thee with great prosperity, with most auspicious residence. Do thou sit firm with that deity in the maner of the Aṅgirases."[2] "Having laid down the first naturally perforated stone, one should breathe over it." So (is it said).[3] (The Adhvaryu) breathes over it. Then the non-learned brāhmaṇa gives a boon (to the Adhvaryu).

Having taken up four spoonfuls into the ladle, (the Adhvaryu) makes an offering with the verse, "I make an offering to thought with mind and clarified butter so that the gods enjoying offerings and promoting truth may arrive here. On the path of the moving ocean I offer non-decaying oblation to Viśvakarman for all days."[4] Having caused to touch it[5] with two thumbs, he makes (the sacrificer) recite the Anvārambha formula, "I have traversed the earth; may the vital breath not leave me; I have traversed the midregion; may the offspring not leave me; I have traversed the heaven; we have reached the heaven.[6]" In the western cavity he lays down a golden brick (i.e. a piece of gold) with the formula, "Thou art lustre; grant me lustre, grant me the earth, guard me for the earth."[7] To its rear on the border of a step he lays down the Maṇḍala brick with the formula, "The earth full of food, flood of water, men are thy guardians, Agni is placed in this (brick); I resort to it; may it grant welfare and protection for me."[8] He lays down the Retaḥsic brick towards the south with the formula, "The earth is Retaḥsic; may it grant me semen virile, may it produce seman virile in me."[9] Having recited the *tayādevata* formula, he recites the *sūdadohasa* verse (with regard to each).

1. TS IV.2.9.1
2. TS IV.2.9.1-2
3. cf. TS V.5.5.2
4. TS V.5.4.3
5. Or having himself touched.
6. TS V.6.8.1
7. TS V.7.6.1
8. TS IV.4.5.1
9. The formula is not traced elsewhere. cf. TS V.6.8.5.

अथैता दश स्कन्ध्याः प्राचीरायातयति द्वे ऋतव्ये द्वे द्वियजुषी विराजं च विश्वज्योतिषं च सयुजं चाषाढां च द्वे संयान्यौ। ऋतव्ये उपदधाति मधुश्च माधवश्चेति। अवकामनूपदधात्यग्नेर्योनिरसीति। अथ द्वियजुषी उपदधाति काण्डात्काण्डात्प्ररोहन्ती या शतेन प्रतनोषीति द्वाभ्यां दूर्वेष्ट-काम्। अथ हिरण्यमूर्ध्नीमुपदधाति यास्ते अग्ने सूर्ये रुचो या वो देवाः सूर्ये रुच इति। विराजं च विश्वज्योतिषं च विराट् ज्योतिरधारयद्बृहस्पतिस्त्वा सादयत्वित्युत्तराम्। अथ सयुजमुपदधातीन्द्राग्निभ्यां त्वा सयुजा युजा युनज्मीति। अथाषाढां त्र्यालिखितामुत्तरलक्ष्माणमुपदधात्यषाढासि सह-मानेति। अथ संयान्यावुपदधात्यग्नेर्यान्यसि देवानामग्नेर्यान्यसीति। तयादेवतं कृत्वा सूददोहसः करोति ॥ ३२ ॥

X.32

(The Adhvaryu) arranges ten Skandhyā bricks in a line towards the east: two Ṛtavyā bricks, two Dviyajus bricks, Virāj, Viśvajyotis, Sayuj, Aṣāḍhā and two Saṁyānī bricks. He lays down the two Ṛtavyā bricks with the formula, "(You are) Madhu and Mādhava the two months of spring. Thou art the internal support of Agni. May the heaven and earth be adapted, may the waters and plants be adapted; may the Agnis abiding by a rule be adapted severally for my greatness. May the Agnis which, of similar minds, live between the heaven and earth, adapting themselves to the (relevant) months, come to us like gods to Indra."[1] He places upon them the plant *Blixa octandra* with the formula, "Thou art the womb of Agni."[2] He lays down two Dviyajus bricks : Dūrveṣṭakā with the two verses; "Growing from each stem from each joint, do thou, O Durvā, extend thyself by hundred and thousand.—To thee who thou extendest thyself by hundred and shootest by thousand, we shall, O divine brick, worship with oblation."[3] He lays down the Hiraṇyamūrdhnī brick with the verses, "O Agni, those flames of thine which rise in the heaven as rays of the rising sun, with all those beams do thou make us lustrous for the people.—O gods, those your lustres which are in the sun and which are among the cattle and horses, O Indra-Agni and Bṛhaspati, do you grant us lustre by means of them all."[4] He lays down the Virāj and Viśvajyotis bricks—the first with the formula, "Virāj has held the lustre; Samrāj has held the lustre; Svarāj has held the lustre."[4] the second towards the north with the formula, "May Bṛhaspati place thee the lustrous on the surface of the earth for all Prāṇa and Apāna. Do thou grant all lustre; Agni is thy lord."[5]

He lays down the Sayuj brick with the formula, "I yoke thee in bonds of fellowship with Indra-Agni for wealth, prosperity and pre-eminence among the fellows. I yoke thee in bonds of fellowship with me."[6] He lays down the Aṣāḍhā brick with three lines with its sign upwards with the formula, "Thou art the Aṣāḍhā; overcoming, do thou overcome the enemies; overcome those who practise enmity; overcome the armies, overcome the assailants. Thou hast thousandfold strength; do thou impel me."[3] He lays down the two Saṁyānī bricks with the formulas, "Thou art the path of Agni;" "Thou art Agni's path for gods."[7] Having recited the *tayādevata* formula, he recites the *sūdadohasa* verse (with regard to each).

1. TS IV.4.11.1-2 The mantra *agner antaḥśleṣo'si* ... is to be joined also to *śukra's ca śuciś ca* (BaudhŚS X.38); *nabhaś ca nabhasyaś ca* (BaudhŚS X.40); *iṣas co'rjaś ca* (BaudhŚS X.40).
2. The formula is not traced elsewhere. cf.TSV 4.2.1.
3. TS IV.2.9.2
4. TS IV.2.9.4
5. TS IV.4.6.1
6. TS IV.4.5.1
7. TS IV.4.6.2

अथोत्तरेण त्र्यालिखितामुपविश्य याचति दधि च मधुमिश्रं कूर्मं च। तं दध्ना मधुमिश्रेणाभ्यनक्ति मधु वाता ऋतायत इति तिसृभिरनुच्छन्दसम् । अथैनमवकाभारेण परिवेष्ट्य पुरस्तात्प्रत्यञ्चमुपदधाति मही द्यौः पृथिवी च नश्चतस्र आशाः प्रचरन्त्वग्नय इति द्वाभ्याम् । अथैनꣳ शङ्कुभिः परिणिहन्त्यभितो ऽनवसर्पणाय । तयादेवतं कृत्वा सूददोहसं करोति । अथात्रैव तिष्ठन्याचत्यौदुम्बरं चोलूखलमुसलꣳ सर्वौषधं च । तदेतत्प्रादेशमात्रमुलूखलं भवत्यरत्निमात्रं मुसलम् । तस्मिन्सर्वौषधमवहन्त्यूर्जो भागो ऽस्यूर्जः पवित्रमूर्गन्नमन्नाद्यायेति । अथैनदुत्तरतः प्रक्रमवेलायामुपदधाति तद्विष्णोः परमं पदमिति । लोकंपृणामुत्तरतो मुसलं करोति । तयादेवतं कृत्वा सूददोहसौ करोति । अथ मुख्यामुखां याचति । तस्यामन्तरवस्राविणी द्वे स्रुवाहुती जुहोति । अग्ने युक्ष्वा हि ये तवेति दक्षिणे बिले जुहोति युक्ष्वा हि देवहूतमानित्युत्तरे। अथैनामुत्तरतः प्रक्रमवेलायामुपदधाति ध्रुवासि पृथिवि सहस्व पृतन्यत इति । लोकंपृणे उत्तरत इतरे करोति । तयादेवतं कृत्वा सूददोहसः करोति। अथैतत्पुरुष-

X.33

Having sat down to the north of the (Āṣadhā brick with) three lines, (the Adhvaryu) asks for curds mixed with honey and the tortoise. He besmears (the tortoise) with curds mixed with honey with three verses recited serially. The winds blow honey for the pious; the rivers flow honey; may the plants be sweet for us.—Honey by night and honey at dawn; the earthly region be sweet. Heaven the father be sweet for us.—May the plant be sweet for us; may the sun be sweet. May the cows be full of honey for us."[1] Having surrounded it with a load of *Blyxa octranda*, he lays it down east-west with two verses, "May the great heaven and earth mingle the sacrifice for us. May they fill us with nourishment.—Let the fires advance towards the four quarters, knowing, may he (the tortoise) lead our sacrifice. The prayer providing clarified butter, undecayed, rich in heroes becomes the fire-stick for the oblations."[2] Then he fixes it around with pins on all sides for the purpose of non-crawling. Having recited the *tayādevata* formula, he recites the *sūdadohasa* verse. Standing here only, he asks for mortar and pestle made of *Ficus glomerata* and all grains. The mortar is as high as a span and the pestle as high as Aratni. He pounds in it (the mortar) all grains with the formula, "Thou art the share of strength, the strainer of strength, strength, food for eating."[2] He places it (the mortar) towards the north on the border of a step with the verse, "Wise men always perceive that highest abode of Viṣṇu as an eye fixed in the heaven."[1] He places the pestle to the north of the Lokampṛṇā brick. After having recited the *tayādevata* formula, he recites the *sūdadohasa* verse (with regard to each).

Then he asks for the principal cauldron. He offers two spoonfuls of clarified butter flowing inside it. He offers in the southern cavity with the verse, "O god Agni, do thou yoke your skillful horses which are swift and carry (the chariot) efficiently."[4] In the northern cavity with the verse, "O Agni, like a charioteer, do thou yoke the horses—the invokers of Gods. Do thou, the old Hotṛ, sit down (here)."[4] He lays it down towards the north on the border of one step with the formula, "O earth (cauldron), thou art firm; do thou overcome the assailants. Fashioned by Gods, thou hast come with ambrosia."[5] He employs the other two (cauldrons) as space-fillers. Having recited the *tayādevata* formula, he recites the *sūdadohasa* verse (with regard to each).

He then asks for the head of man. He puts pieces of gold in its apertures. In the mouth with the verse, "The drop has fallen on the earth along the heaven, along

1. TS IV.2.9.3
2. TS V.7.8.2
3. This formula is not traced elsewhere.
4. TS IV.2.9.5
5. TS IV.2.9.4

शिरो याचति । तस्य प्राणेषु हिरण्यशल्कान्प्रत्यस्यति द्रप्सश्चस्कन्देत्यास्ये ऽभूदिदं विश्वस्य भुवनस्य वाजिनमिति दक्षिणस्यां नासिकायामग्नेर्वैश्वानरस्य चेत्युत्तरस्यामग्निर्ज्योतिषा ज्योतिष्मानिति दक्षिणे ऽक्ष्णि रुक्मो वर्चसा वर्चस्वानित्युत्तर ऋचे त्वेति दक्षिणे कर्णे रुचे त्वेत्युत्तरे । अथ स्रुचि चतुर्गृहीतं गृहीत्वा दक्षिणे ऽक्ष्णि जुहोति चित्रं देवानामुदगादनीक-मिति । अपरं चतुर्गृहीतं गृहीत्वोत्तरे ऽक्ष्णि जुहोति चित्रं देवानामिति । समान्या जुहोतीति ब्राह्मणम् । अथैनद्दध्ना मधुमिश्रेण पूरयति समित्स्रवन्ति सरितो न धेना इत्यान्तादनुवाकस्य । अथैनत्प्राचीनमुत्तानमुखायामुपदधाति ॥ ३३ ॥

आदित्यं गर्भं पयसा समञ्जन्नित्यनुद्रुत्येमं मा हिꣳसीर्द्विपादं पशूना-मिति । मयुमारण्यमनु ते दिशामीति शुचमनूत्सृजति । ललाटे हिरण्ये-ष्टकामुपदधाति विश्वकर्मा दिशां पतिरिति । अथ पुरस्तात्प्रत्यङ्मुख

this birth-place and also the earlier one. I offer the drop flowing along the third birth-place and along the seven Hotrās;"[6] In the southern nostril with "This has become the whey of the entire world,"[7] in the northern nostril with "and of Agni Vaiśvānar,"[7] in the southern eye with "Agni is lustrous with lustre,"[7] in the northern eye with "The golden sheet is strong with strength."[7] In the southern ear with "For Ṛk thee,"[7] in the northern ear with "For splendour thee."[7] Having taken four spoonfuls in the ladle, he makes an offering in the southern eye with the verse, "The bright face of gods, the eye of Mitra, Varuṇa and Agni has risen up. The sun, the soul of the moving and the steady has filled in the heaven, earth and midregion."[8] Having taken up another four spoonfuls, he makes an offering in the northern eye with the verse, "The bright face of gods ..."[8] "He makes an offering with the same verse," so says the Brāhmaṇa.[9] He then fills it with curds mixed with honey with the remaining part of the verse up to the end of the Anuvāka, "The oblations flow together like streams, purified within with heart and mind; I behold the streams of clarified butter. In the midst of them is a golden reed. An eagle making honey, having a nest sits in it providing honey for the deities. Seven ruddy ones sit on its bank yielding the stream of ambrosia."[10] He then places it upon the cauldron with its face upwards and towards the east.

X.34

"(O Agni being piled up), anointing with milk Āditya the embryo," beginning with this (he should continue), "a counterpart of a thousand (bricks), multiformed, do thou spare this (head), do not touch with thy heat. Being piled up, do thou make (the sacrificer) living for a hundred years. Do not injure him, his bipeds and quadrupeds."[1] With "I direct the wild deer towards thee; piling up thy forms therewith, do thou seat thyself,"[1] he (symbolically) casts away the heat. He lays down a golden brick on the forehead with the formula, "Viśvakarman is the lord of quarters; may he guard our cattle; may he guard us; obeisance to him." Having sat down towards the east facing westwards, he lays down the head of the horse within the body (of the Fire-altar) with the verse, "O Agni, do thou not injure the horse in the high region, speedy like the wind, the navel of Varuṇa, born in the middle of water, child of streams, brown, traced by the small stones. Do not injure this

6. TS IV.2.9.5
7. TS IV.2.9.6
8. TS I.4.43.1
9. TS V.5.3.3
10. TS IV.2.9.6

1. TS IV.2.10.1

उपविश्यान्तरात्मन्नश्वस्य शिर उपदधाति वातस्य ध्राजिं वरुणस्य नाभिमित्यनुद्रुत्येमं मा हिꣳसीरेकशफं पशूनामिति । गौरमारण्यमनु ते दिशामीति शुचमनूत्सृजति । ललाटे हिरण्येष्टकामुपदधाति प्रजापतिर्दिशां पतिरिति । अथ पश्चात्प्राङ्मुख उपविश्यान्तरात्मन्नृषभस्य शिर उपदधात्यजस्रमिन्दुमरुषं भुरण्युमित्यनुद्रुत्येमꣳ समुद्रꣳ शतधारमुत्स-मिति । गवयमारण्यमनु ते दिशामीति शुचमनूत्सृजति । ललाटे हिरण्ये-ष्टकामुपदधाति रुद्रो दिशां पतिरिति । अथ दक्षिणत उदङ्मुख उपविश्यान्तरात्मन्वृष्णेः शिर उपदधाति वरूत्रिं त्वष्टुर्वरुणस्य नाभि-मित्यनुद्रुत्येमामूर्णायुं वरुणस्य मायामिति । उष्ट्रमारण्यमनु ते दिशामीति शुचमनूत्सृजति । ललाटे हिरण्येष्टकामुपदधाति वरुणो दिशां पतिरिति । अथोत्तरतो दक्षिणामुख उपविश्यान्तरात्मन्बस्तस्य शिर उपदधाति यो अग्निरग्नेस्तपसो ऽधि जात इत्यनुद्रुत्याजा ह्यग्नेरजनिष्ट गर्भादिति । शरभमारण्यमनु ते दिशामीति शुचमनूत्सृजति । ललाटे हिरण्येष्टका-मुपदधात्यग्निर्दिशां पतिरिति । अन्तेषु तस्य व्युदूह्योपदध्यादिति ब्राह्मणम् । तयादेवतं कृत्वा सूददोहसः करोति ॥ ३४ ॥ नवमः ॥

अथापस्या उपदधाति । अपां त्वेमन्त्सादयामीति पञ्च पुरस्तात्प्रती-चीरुपदधाति पञ्च दक्षिणतः पञ्च पश्चात्प्राचीः पञ्चोत्तरतश्छन्दस्याः ।

(horse) one-hoofed among the animals, neighing, speedy among the speedies."[2] He casts away the heat with the verse, "I direct the wild Gayal towards thee; piling up thy forms therewith, do thou seat thyself."[3] He lays down a golden brick on the forehead with the formula, "Prajāpati is the lord of quarters; may he guard our cattle; may he guard us; obeisance to him."[1] Having sat down towards the west facing east, he lays down the head of the bull with the verse, "I praise Agni with obeisance with the first conception, the undecaying drop, ruddy, active. Do thou, forming thyself in due order, do not injure the cow, the resplendent Aditi.—O Agni, do thou not injure this ocean, the hundred-streamed spring being expanded in the middle of the creation, Aditi yielding ghee for men in the highest region."[3] He casts away the heat with the formula, "I direct the wild Gayal towards thee; piling up thy forms therewith do thou seat thyself."[3] He lays down a golden brick on the forehead with the formula, "Rudra is the lord of quarters; may he guard our cattle; may he guard us; obeisance to him."[2]

Having sat down towards the south facing northwards, he lays down the head of a ewe within the body (of the Fire-altar) with the verse, "O Agni, do thou not injure in the highest region the ewe, the guard of Tvaṣṭṛ, navel of Varuṇa, born from the farthest region, the great thousandfold power of Asura.—O Agni, do thou not injure this woolly power of Varuṇa, the skin of the bipeds and quadrupeds, the first birth-place of Tvaṣṭṛ's offspring."[3] He casts away the heat with the formula, "I direct the wild animal towards thee piling up thy forms; therewith do thou seat thyself."[3] He lays down a golden brick on the forehead with the formula, "Varuṇa is the lord of quarters; may he guard our cattle; may he guard us; obeisance to him."[2] Having sat down towards the north facing southwards, he lays down the head of a wild goat within the body (of the Fire-altar) with the verses, "O Agni, may thy wrath spare him.—Agni who born of the glow of Agni shines on the earth and in the heaven through whom Viśvakarman enveloped the beings.—The she-goat was born as the foetus of Agni. She first gazed at the begetter. Thereby those worthy of sacrifice attained pre-eminence. Thereby gods attained godhood first."[4] He casts away the heat with the formula, "I direct the wild deer towards thee piling up thy forms; therewith do thou seat thyself."[4] He lays down a golden brick on the forehead with the formula, "Agni is the lord of quarters; may he guard our cattle; may he guard us; obeisance to him."[2]

X.35

Then (the Adhvaryu) lays down the Apasyā bricks. He lays down five to the east in a line towards the west respectively with the formulas, "I lay thee down in the

2. TS V.5.5.1
3. TS. IV.2.10.3
4. TS IV.2.10.4

तयादेवतं कृत्वा सूददोहसः करोति । अथ प्राणभृत उपदधात्ययं पुरो भुवस्तस्य प्राणो भौवायनो वसन्तः प्राणायनो गायत्री वासन्ती गायत्र्यै गायत्रं गायत्रादुपाꣳशुरुपाꣳशोस्त्रिवृत् त्रिवृतो रथंतरꣳ रथंतराद्वसिष्ठ ऋषिः प्रजापतिगृहीतया त्वया प्राणं गृह्णामि प्रजाभ्य इति दश प्राचीरायातयति स्वयमातृण्णायाः । अयं दक्षिणा विश्वकर्मेति दश दक्षिणा आयातयति स्वयमातृण्णायाः । अयं पश्चाद्विश्वव्यचा इति दश प्रतीचीरायातयति स्वयमातृण्णायाः । इदमुत्तरात्सुवरिति दश प्रतीचीरायातयति स्वयमातृण्णायाः ।इयमुपरि मतिरिति दशभिरुपरिष्टात्प्रदक्षिणं परिचिनोति। अक्ष्णयोपदधातीति ब्राह्मणम् । तयादेवतं कृत्वा सूददोहसः करोति । अथ

movement of waters," "I lay thee down in the rising of waters," "I lay thee down in the ashes of waters," "I lay thee down in the light of waters" "I lay thee down in the abode of waters."[1] Five to the south (in a line towards the north) respectively with the formulas, "Do thou be placed in the pond, the seat," "Do thou be placed in the ocean, the seat," "Do thou be placed in the waters, the seat," "Do thou be placed in the residence of waters."[1] "Do thou be placed in the seat of waters." Five to the west in a line towards the east respectively with the formulas, "I place thee in the seat of waters," "I place thee in the dwelling of waters," "I place thee in the soil of waters," "I place thee in the womb of waters." "I place thee in the spot of waters." He lays down five Chandasyā bricks to the north (in a line towards the north), respectively with the formulas, "Gāyatrī metre," "Triṣṭubh metre," "Jagatī metre," "Anuṣṭubh metre" and "Paṅkti metre."[1] Having recited the *tayādevata* formula he recites the *sūdadohasa* verse (in each case). He then lays down the Prāṇabhṛt bricks. He lays down ten in a line towards the east from the naturally perforated stone with the formula, "This is front in Bhuva; Prāṇa the son of Bhuva, Vasanta born of Prāṇa, Gāyatrī born of Vasanta, Gāyatra born of Gāyatrī, Upāṁśu (cup) born of Gāyatra, Trivṛt (stoma) born of Upāṁśu, Rathantara (Pṛṣṭha) born of Trivṛt, Vasiṣṭha Ṛṣi born of Rathantara. With thee taken by Prajāpati I take up Prāṇa for offspring."[2] He lays down in a line towards the south from the naturally perforated stone with the formula, "This Viśvakarman is towards the south, mind born of that Viśvakarman, Griṣma born of mind, Triṣṭubh born of Grīṣma, Aiḍa (sāman) born of Triṣṭubh, Antaryāma (cup) born of Aiḍa, Pañcadaśa (stoma) born of Antaryāma, Bṛhat (Pṛṣṭha) born of Pañcadaśa, Bharadvāja Ṛṣi born of Bṛhat, With thee taken by Prajāpati I take mind for offspring."[2]

He lays down ten (bricks) in a line towards the west from the naturally perforated stone with the formula, "This one extending towards all sides to the west, eye born of that extending on all sides, rains born of eye, Jagatī born of rains, Ṛkṣama (sāman) born of Jagatī, Śukra (cup) born of Ṛkṣama, Saptadaśa (stoma) born of Śukra, Vairūpa (sāman) born of Saptadaśa, Viśvāmitra Ṛṣi born of Vairūpa. With thee taken by Prajāpati I take up eye for offspring."[3] He lays down ten (bricks) in a line towards the north from the naturally perforated stone with the formula, "This one, Suva to the north, ear born of that Suva, Śarad (season) born of ear, Anuṣṭubh born of Śarad, Svāra (sāman) born of Anuṣṭubh, the Manthin (cup) born of Svāra, Ekaviṁśa (stoma) born of Manthin, Vairāja (Pṛṣṭha) born of Ekaviṁśa, Jamadagni Ṛṣi from Vairāja. With thee taken by Prajāpati, I take up ear for

1. TS IV.3.1.1
2. TS IV.3.2.1
3. TS IV.3.2.2

संयत उपदधात्यायुषः प्राणः संतन्विति द्वादश तिस्रस्तिस्रो दिक्षु न मध्ये। तयादेवतं कृत्वा सूददोहसः करोति । अथापानभृत उपदधाति । प्राची दिशां वसन्त ऋतूनामग्निर्देवता ब्रह्म द्रविणं त्रिवृत्स्तोमः स उ पञ्चदश-वर्तनिस्त्र्यविर्वयः कृतमयानां पुरोवातो वातः सानग ऋषिरिति । वाचयति पितरः पितामहा इति दक्षिणेन प्राणभृतो दश प्रतीचीरायातयति स्वयमातृण्णामभि । दक्षिणा दिशामिति जघनेन प्राणभृतो दशोदी-

offspring."[3] He piles around by the right ten (bricks)[4] behind the naturally perforated stone with the formula, "This one above, thought, speech born of that thought, winter born of speech, Paṅkti (metre) born of winter, Nidhanavat (sāman) born of Paṅkti, the Āgrayaṇa (vessel) born of Nidhanavat (sāman), Triṇava and Trayastriṁśa (stomas) born of Āgrayaṇa, the Śākvara and Raivata (Pṛṣṭhas) from Triṇava and Trayastriṁśa, Viśvakarman Ṛṣi from Śākvara and Raivata. With thee taken by Prajāpati I take up speech for offspring."[5] "He lays down (the bricks) transversely." So says the Brāhmaṇa.[6] Having recited the *tayādevata* formula he recites the *sūdadohasa* verse (with regard to each).

He lays down twelve Saṁyat bricks with the formulas, "Do thou unite the Prāṇa with life; unite Apāna with Prāṇa; unite Vyāna with Apāna; unite the eye with Vyāna; unite the ear with the eye; unite the mind with the ear; unite the speech with mind; unite self with speech; unite the earth with self; unite the midregion with the earth; unite the heaven with mid-region; unite the celestial world with the heaven."[7] Three each towards the quarters; none in the middle. Having recited the *tayādevata* formula he recites the *sūdadohasa* verse (with regard to each). He then lays down ten Apānabhṛt bricks to the south of the Prāṇabhṛt bricks in a line to the west towards the naturally perforated stone (each one) with the formula, "(Thou art) the east among the quarters; Vasanta among the seasons; Agni the deity, Brāhmaṇa the wealth; Trivṛt the stoma—the way towards the Pañcadaśa (stoma); (a calf) as old as three sheep (i.e. eighteen months old) among the cattle; the Kṛta age among the

4. According to Bhavasvāmin two to the east, three to the south, two to the west and three to the morth.
5. TS IV.3.2.2
6. Ts V.2.10.4 Bhavasvāmin says *akṣṇayo'pa dadhāti iti vacanād atra kramāmnātam upadhānam upadhānakramaś ca.* This Brāhmaṇa sentence speaks about the bricks to be laid down in the four quarters. They are to be laid down diagonally i.e. from south-west towards north-east. cf. Sāyaṇa on TS V.2.10 4. Y. Ikari and H.F. Arnold in their translation of BaudhŚS X have wrongly related the Brāhmaṇa injunction to the laying of the bricks only on the top of the naturaly perforated stone (cf. *Agni* Vol II.p.547, Berkeley 1983). The punctuation in Caland's text pertaining to the laying of the Prāṇabhṛt bricks needs to be corrected, ĀpŚS XVI.32.1, properly punctuated, prescribes the laying down of the bricks towards the quaters diagonally. The sūtra should read thus : *ayam puro bhuva iti pañcāśatam prāṇabhṛtaḥ / daśadaśa pratidiśam akṣṇayā / daśa madhye / antarām upadhāya bāhyambāhyam.* Caland has in his translation of ĀpŚS (Vol III.p.59, Amsterdam 1926) changed the punctuation a little, but has wrongly taken the word *akṣṇayā* to be related only to *daśa madhye.*
7. TBr I.5.7.1

चीरायातयति स्वयमातृण्णामभि । प्रतीची दिशामित्युत्तरेण प्राणभृतो दश प्राचीरायातयति स्वयमातृण्णामभि । उदीची दिशामित्यग्रेण प्राणभृतो दश दक्षिणा आयातयति स्वयमातृण्णामभि । ऊर्ध्वा दिशामिति बाह्येन प्राणभृतो दशभिरुपरिष्टादपसलैः परिचिनोति । विषूचीरुपदधातीति ब्राह्मणम् । अपानभृद्भिश्चितिराप्यते । तयादेवतं कृत्वा सूददोहसः करोति । अथाग्निꣳ सर्वतोमुखं चिनुते ॥ ३५ ॥

ages; the eastern wind among the winds; Sānaga among the Ṛṣis."[8] He makes the sacrificer recite the formula, "The fathers, grandfathers, near and far, may they guard us, may they help us in this brāhmaṇahood, in this Kṣatrahood, in this blessing, in this priesthood, in this rite and in this invocation of gods."[9]

To the rear of the Prāṇabhṛt bricks he lays down ten bricks in a line to the north towards the naturally perforated stone—(each one) with the formula, "The south among the quarters, Grīṣma (summer) among the seasons; Indra the god; ruling class the wealth; Pañcadaśa among the stomas leading to the Saptadaśa stoma; two years old calf among the cattle; Tretā among the ages; southern wind among the winds; Sanātana the Ṛṣi."[8] He lays down ten bricks to the north of the Prāṇabhṛt bricks in a line to the east towards the naturally perforated stone, (each one) with the formula, "The west among the quarters; the rainy season among the seasons; Viśve Devas the deity; the working class the wealth; Saptadaśa stoma leading to the Ekaviṁśa stoma; three year old cow among the cattle; Dvāpara among the ages; western wind among the winds; Ahabhūna the Ṛṣi."[9] He lays down ten bricks infront of the Prāṇabhṛt bricks in a line to the west towards the naturally perforated stone, (each one) with the formula, "The north among the quarters; the autumn among the seasons; Mitra-Varuṇa the deity, acquisition the wealth; Ekaviṁśa stoma leading to the Triṇava stoma, a four year old heifer among the cattle, Āskanda among the ages, northern wind among the winds, Pratna Ṛṣi."[9] He piles around ten bricks by the left behind (the naturally perforated stone) outside the Prāṇabhṛt bricks (each one) with the formula, "The upper among the quarters; Hemanta and Śisira among the seasons. Bṛhaspati the deity, vigour the wealth, Triṇava stoma leading to the Trayastriṁśat stoma, the draught ox among the cattle, Abhibhu among the ages, the wind blowing all over among the winds, Suparṇa Ṛṣi." "He lays them down in different directions." So says the Brāhmaṇa.[10] The Fire-altar is completed with Apānabhṛt bricks. After having recited the *tayādevata* formula, he recites the *sūdadohasa* verse (with regard to each). Then he piles up the fire-altar on all sides.

8. TS IV.3.3.1 The punctuation in the portion prescribing the laying down of the Apānabhṛt bricks needs to be corrected.
9. TS IV.3.3.2
10. TS V.2.10.6 While the Prāṇabhṛt bricks are to be piled up in an outward line, the Apānabhṛt bricks are to be piled up in an inward line. Thus there is an opposition in the piling up.

गायत्रीं पुरस्तादुपदधाति त्रिष्टुभं दक्षिणतो जगतीं पश्चादनुष्टुभमुत्तरतः पङ्क्तिं मध्ये । तयादेवतं कृत्वा सूददोहसः करोति । अथाग्नेरङ्गान्युपदधाति प्राच्या त्वा दिशा सादयामि गायत्रेण छन्दसाग्निना देवतयाग्नेः शीर्ष्णाग्नेः शिर उपदधामि दक्षिणाया त्वा दिशा सादयामि प्रतीच्या त्वा दिशा सादयाम्युदीच्या त्वा दिशा सादयाम्यूर्ध्वया त्वा दिशा सादयामि पाङ्क्तेन छन्दसेति । तयादेवतं कृत्वा सूददोहसः करोति । अथोत्तरतः प्राजापत्यामुपदधाति संवत्सरस्य प्रतिमामिति । तां जघनेन प्रक्रमवेलायां प्राञ्चमृषभमुपदधाति त्वामग्ने वृषभं चेकितानमिति । तयादेवतं कृत्वा सूददोहसौ करोति । अथ लोकंपृणा उपदधाति लोकं पृण छिद्रं पृणाथ सीद शिवा त्वम् । इन्द्राग्नी त्वा बृहस्पतिरस्मिन्योनावसीषदन्निति । तयादेवतं करोति तया देवतयाङ्गिरस्वद्ध्रुवा सीदेति । अथ सूददोहसं करोति ता अस्य सूददोहसः सोमꣳ श्रीणन्ति पृश्नयः । जन्मन्देवानां

X.36

(The Adhvaryu) lays down a brick in the east with a verse in Gāyatrī metre,[1] the one in the south with a verse in the Triṣṭubh metre, the one in the west with a verse in the Jagatī metre, the one in the north with a verse in the Anuṣṭubh metre, the one the middle with the verse in the Paṅkti metre. Having recited the *tayādevata* formula, he recites the *sūdadohasa* verse (with regard to each). He then lays down (five bricks representing) the limbs of Agni respectively with the formulas, "I place thee along with the eastern direction, Gāyatrī metre, Agni as the deity, Agni's head; I lay down Agni's head," "I place thee along with the southern direction, with Triṣṭubh metre, with Indra as the divinity, with Agni's wing; I place Agni's wing;" "I place thee along with the western direction, with the Jagatī metre, with Savitṛ as the deity, with Agni's tail; I place Agni's tail;" "I place thee along with the northern direction, with the Anuṣṭubh metre, with Mitra-Varuṇa as the deity, with Agni's wing; I place Agni's wing," "I place thee along with the upward direction, with Paṅkti metre, with Bṛhaspati as the deity, with Agni's back; I place Agni's back."[2] Having recited the *tayādevata* formula, he recites the *sūdadohasa* verse (with regard to each). He lays down the Prājāpatya brick with the verse, "To thee, the representative of the year whom the night worships, having laid thee down, may (the sacrificer) obtain heroic progeny and long life."[3] To the rear of that brick on the border of a step he lays down the Ṛṣabha brick facing eastwards with the verse, "O Agni, generating thee, I have approached thee, fulfilling our desires, and wise. May our services to the domestic fire be incessant. Do thou sharpen us with bright prayer."[3] Having recited the *tayādevata* formula, he recites the *sūdadohasa* verse (in regard to the two).

He then piles up the Lokampṛnā bricks—(each one) with the verse, "(O brick) do thou fill up the space, fill up the cavity. Being auspicious, do thou be seated; Indra-Agni and Bṛhaspati have seated thee in this place."[4] He recites the *tayādevata* formula, "With that deity do thou be seated firm in the manner of the Aṅgirases." He recites the *sūdadohasa* verse, "Those spotted cows of this (sacrificer) yielding milk mix up Soma. (They are like) the clans in the birth-place of gods in the three shining (realms) of the heaven."[4] He impels (the priests and the sacrificer) to fill up the space with Lokampṛṇā bricks. They cover the fire-altar with Lokampṛṇā bricks laid down eastwards. He sweeps the covered (Fire-altar) with a

1. According to Bhavasvāmin respectively with the verses *agnir mūrdhā divaḥ kakut ..., bhuvo yajñasya rajasaś ca netā ..., janasya gopā ajaniṣṭa jāgṛvir ..., tvām citraśravastama ...* and *ā te agna idhīmahi ...* (TS IV.4.4).
2. TS V.5.8.2-3
3. TS V.7.2.1
4. TS IV.2.4.4

विशस्त्रिष्वा रोचने दिव इति । प्राच्यात्र लोकंपृणया प्रसौति । अग्निं प्राचीभिः संप्रच्छादयन्ति । संप्रच्छन्नं पलाशशाखया परिकर्षति लोकं पृण छिद्रं पृणेति । अथ चितिक्लृप्त्याभिमृशति चित्तिमचित्तिं चिनवद्वि विद्वानिति । आग्नेय्या गायत्र्यैतां चितिमभिमृश्य द्वाभ्यामवद्रवति वाङ्म आसन्प्राणदा इति । अथापराह्णिकीभ्यां प्रवर्ग्योपसद्भ्यां प्रचरति । एतावदेवैतदहः कर्म क्रियते । वसन्त्येताः रात्रिम् ॥ ३६ ॥ दशमः ॥

अथ द्वितीये ऽह्न्युदित आदित्ये प्रवर्ग्योपसद्भ्यां प्रचरति । अथ कार्ष्णाजिनी उपानहावुपमुञ्चेते अध्वर्युश्च यजमानश्च । अथ द्वाभ्यामात्मन्यग्निं गृह्णीते मयि गृह्णाम्यग्रे अग्निं यो नो अग्निरिति । स्वयंचितिं जपति यास्ते अग्ने समिधो यानि धामेति । कृष्णमश्वमभिमृश्य तनुपुरीषमुपदधाति पृष्टो दिवीति । तयादेवतं कृत्वा सूददोहसं करोति । अथापराह्णिकीभ्यां प्रवर्ग्योपसद्भ्यां प्रचरति । एतावदेवैतदहः कर्म

twig of *Butea frondosa* with the verse, "Do thou fill up the space, do thou fill up the cavity...." He then touches (the Fire-altar) with the Citiklpti verse, "May (Agni) discern wisdom and folly, knowing plain and crooked surfaces and also men, O god, grant us for wealth and offspring, freedom and surrender the bondage."[5] Having touched the Fire-altar with a verse in Gāyatrī metre and addressed to Agni,[6] he climbs down (the Fire-altar) with the two mantras, "May the speech be in my mouth, vital breath in the nose, sight in the eyes, hearing capacity in the ears; strength in the arms, vigour in the thighs, may all my limbs be free from injury; may (thy) body be with (my) body; obeisance to thee; do thou not injure me.[7] Do thou be granting Prāṇa; do thou be granting Apāna; do thou be granting Vyāna; do thou be granting eyesight; do thou be granting strength; do thou be granting wealth; let thy weapons fall upon one other than us. Purifier, do thou be auspicious to us."[8]

Then (the Adhvaryu) goes through the afternoon Pravargya and Upasad rites. This much procedure is followed on this day. They pass over the night.

X.37

On the second day after the sun has risen, (the Adhvaryu) goes through the Pravargya and Upasad rites. The Adhvaryu and the sacrificer wear sandals made of the skin of black antelope. The Adhvaryu receives within himself Agni with two verses, "I receive Agni within me for the abundance of wealth, good offspring and good valour, I hold offspring and strength within me. May we be uninjured in our persons and rich in brave sons. O Pitṛs, Agni the immortal who has entered the hearts of us the mortals; we receive him within us; may he not go away leaving us,"[1] He murmurs the Svayaṁciti verse, "O Agni, knowing, do thou pile thyself with those which are thy fire-sticks, those which are thy abodes, those which are thy tongues, that which is thy flame, those which are thy noises and those which are thy drops."[2] Having touched a black horse, he lays down fine earth (on the Fine-altar) with the verse, "Vaiśvānara Agni is related to the heaven, related to the earth; related, he entered into all plants. Related to strength, may he guard us by day and by night."[3] Having recited the *tayādevata* formula, he recites the *sūdadohasa* verse. Then he goes through the afternoon Pravargya and Upasad rites. This much is done on this day. They pass over the night.

5. TS V.5.4.4
6. *agnir mūrdhā divaḥ kakut* ... TS IV.4.4.1.
7. TS V.5.9.2
8. TS IV.6.1.4

1. TS V.7.9.1
2. TS V.7.8.1
3. TS I.5.11.1

क्रियते । वसन्त्येताꣳ रात्रिम् । अथ तृतीये ऽह्न्युदित आदित्ये प्रवर्ग्योपसद्भ्यां प्रचरति । सर्व एव कार्ष्णाजिनीरुपानह उपमुञ्चन्ते । अथ याचत्याज्यस्थालीꣳ सस्रुवां विभक्तिमुदपात्रं पञ्च च स्कन्ध्या अवकाश्च या उ चान्या उपधास्यन्भवति ताः । एतत्समादायोत्तरे श्रोण्यन्ते सꣳसादयन्ति । अथ द्वाभ्यामात्मन्यग्निं गृह्णीते मयि गृह्णाम्यग्रे अग्निं यो नो अग्निरिति । स्वयंचितिं जपति यास्ते अग्ने समिधो यानि धामेति । श्वेतमश्वमभिमृश्याधिद्रवत्यपामिदं न्ययनं नमस्त इति द्वाभ्याम् । अथाधिद्रुत्य प्रथमे संचिताहुती जुहोत्यग्न उदधे तत्त्वा यामीति । दक्षिणतो विभक्तिमुपदधात्यग्निं दूतं वृणीमह इति । तयादेवतं कृत्वा सूददोहसं करोति ॥ ३७ ॥

अथैताः पञ्च स्कन्ध्याः प्राचीरायातयति द्वे ऋतव्ये द्वे सयुजावेकाꣳ संयानीम् । ऋतव्ये उपदधाति शुक्रश्च शुचिश्चेति । अवकामनूपद-धात्यग्नेर्योनिरसीति । अथ सयुजावुपदधात्याघाराभ्यां त्वा सयुजा युजा

On the third day at sunrise he goes through the Pravargya and Upasad rites. All wear the sandals of the skin of black antelope. Then he asks for the vessel of clarified butter together with the spoon, the Vibhakti brick, a pot filled with water, five Skandhyā bricks, *Blyxa octandra* and other plants which he is going to lay down. Having taken up all this, they place it on the border of the northern buttock (of the Fire-altar). He receives Agni within himself with two verses, "I receive Agni within me ..."[1] and "O Pitṛs, Agni the immortal ..."[1] He murmurs the Svayaṁciti verse, "O Agni, knowing, do thou pile thyself...."[2] Having touched a white horse, he climbs up (the Fire-altar) with two verses, "This is the meeting place of waters... Obeisance to thy heat..."[4] After having climbed up, he offers the first two Saṁcita offerings with the two mantras, "O Agni, ocean, do thou be gracious to us with that arrow of thine which is "youth" by name. Obeisance to that of thine. May we prosper living on this of thine."[5] "Praying to thee with the divine song, I come to thee. The sacrificer seeks that (favour of thine) through oblations. Without getting angry, O Varuṇa, do thou know of this (divine song)." He lays down the Vibhakti brick towards the south with the verse, "We choose Agni the messenger, the Hotṛ, all knowing, the skillful performer of this sacrifice."[7] Having recited the *tayādevata* formula he recites the *sūdadohasa* verse.

X.38

Now (the Adhvaryu) lays down five Skandhyā bricks in a line towards the east—two Ṛtavyā bricks, two Sayuj and one Saṁyānī. He lays down the two Ṛtavyā bricks with the formula, "(You are) Śukra and Śuci—the two months of Grīṣma season.[1] Thou art the internal support."[1] He subsequently lays down an Avakā plant (*Blyxa octandra*) with the formula, "Thou art the womb of Agni." He lays down the two Sayuj bricks respectively with the two formulas, "I yoke thee in bonds of fellowship with the two Āghāhra-libations. I yoke thee in bonds of fellowship with lustre..."[2] He lays down the Saṁyānī brick with the formula, "Thou art the path of Vāyu; thou art the god's path of Vāyu."[3] Having recited the *tayādevata* formula, he recites the *sūdadohasa* verse (with regard to each). He lays down fire Āśvinī bricks—one each towards the quarters and one in the middle respectively with the

4. TS IV.6.1.3
5. TS V.5.9.1
6. TS II.1.11.6; cf. TS V.7.6.4
7. TBr III.5.2.3; cf. TS V.5.6.1

1. TS IV.4.11.1-2; BaudhŚS X.31
2. TS IV.4.5.1
3. TS IV.4.6.2

युनज्मि तेजसा त्वा सयुजा युजा युनज्मीति । अथ संयानीमुपदधाति वायोर्यान्यसीति । तयादेवतं कृत्वा सूददोहसः करोति । अथाश्विनीरुपदधाति ध्रुवक्षितिर्ध्रुवयोनिरिति पञ्चैकैकां दिक्ष्वेकां मध्ये । तयादेवतं कृत्वा सूददोहसः करोति । अथर्तव्या उपदधाति सजूर्ऋतुभिः सजूर्विधाभिरिति पञ्चैकैकां दिक्ष्वेकां मध्ये । समानप्रभृतयो भवन्ति समानोदर्का इति ब्राह्मणम् । तयादेवतं कृत्वा सूददोहसः करोति । अथ प्राणभृत उपदधाति प्राणं मे पाह्यपानं मे पाहीति पञ्चैकैकां दिक्ष्वेकां मध्ये । तयादेवतं कृत्वा सूददोहसः करोति । अथ वृष्टिसनीरुपदधात्यपस्पिन्वौषधीर्जिन्वेति पञ्चैकैकां दिक्ष्वेकां मध्ये । अनुपरिहारꣳ सादयतीति ब्राह्मणम् । तयादेवतं कृत्वा सूददोहसः करोति । अथ मूर्धन्वतीरुपदधाति विष्टम्भो वय इति

verses, "Thou art with a firm base, with a firm birth-place, solid; do thou being laid down, sit down firm. May the Aśvins, two Adhvaryus, place here in the east first thee—sign of the fire in the cauldron. Do thou, with the skill as of thy father, sit down in thy skill, great earth and bountiful, among the gods. Sitting on a good seat, do thou sit down thyself. Do thou be kind like a father to his son. May Aśvins the two Adhvaryus place thee here.—Having a resting place, wealthy, granting food, do thou increase our wealth, ample and full of horses. Removing absence of thought and evil mind, leading the sacrificer to abundance of wealth, do thou grant the sacrificer the heaven and prosperity. May the Aśvins the two Adhvaryus place thee here.—Thou art the earth of Agni, going to gods. May all gods praise thee. With Stomas at the back and equipped with clarified butter, do thou be seated here. Grant us wealth full of progeny. May the Aśvins the two Adhvaryus place thee here.—Thou art the top of heaven, navel of earth, supporter of the quarters, lord of regions. Thou art the wave the drop of waters; Viśvakarman is thy Ṛṣi. May the Aśvins, the two Adhvaryus place thee here."[4] Having recited the *tayādevata* formula, be recites the *sūdadohasa* verse (with regard to each).

He lays down five Ṛtavyā bricks—four in the quarters and one in the middle respectively with the five formulas, "To thee in association with the seasons, with the forms, with Vasus, with the gods preserving health for Vaiśvānara Agni. May Aśvins the two Adhvaryus place thee here.—To thee in association with the seasons, with the forms, with Rudras, with the gods preserving health for Vaiśvānara Agni. May Aśvins the two Adhvaryus place thee here.—To thee in association with the seasons, with the forms, with Ādityas, with the gods preserving health for Vaiśvānara Agni. May Aśvins the two Adhvaryus place thee here.—To thee in association with the seasons, with the forms, with Viśve Devas, with the gods preserving health for Vaiśvānara Agni. May Aśvins the two Adhvaryus place thee here.—To thee in association with the seasons, with the forms, with gods, with gods preserving health for Vaiśvānara Agni. May Aśvins the two Adhvaryus place thee here."[5] "(The formulas concerned) have identical beginning and identical end."[5] So says the Brāhmaṇa.[6] Having recited the *tayādevata* formula he recites the *sūdadohasa* verse (with regard to each).

He then lays down five Prāṇabhṛt bricks—one each in the (four) quarters and one in the middle respectively with the formulas, "Guard my Prāṇa.—Guard my Apāna.—Guard my Vyāna.—Make my eye shine widely.—Promote the capacity of my ear."[5] Having recited the *tayādevata* formula, he recites the *sūdadohasa* verse

4. TS IV.3.4.1-2
5. TS IV.3.4.3
6. TS V.3.1.2

चतस्रः पुरस्ताद्धꣳसपातिनीः । तयादेवतं कृत्वा सूददोहसः करोति । अथ वयस्या उपदधाति । त्र्यविर्वय इति पञ्च दक्षिणायाꣳ श्रोण्यामुपदधाति पष्ठवाड्वय इति पञ्चोत्तरस्याम् । बस्तो वय इति दक्षिणे ऽꣳस उपदधाति । वृष्णिर्वय इत्युत्तरे । व्याघ्रो वय इति दक्षिणे पक्ष उपदधाति । सिꣳहो वय इत्युत्तरे । पुरुषो वय इति मध्ये । पुरुषेण चितिराप्यते । तयादेवतं कृत्वा सूददोहसः करोति । अथाग्निꣳ सर्वतोमुखं चिनुते अग्नेरङ्गानि प्राजापत्यामृषभं लोकंपृणः । उदीच्यात्र लोकंपृणया प्रसौति । अग्निमुदीचीभिः संप्रच्छादयन्ति। संप्रच्छन्नं पलाशशाखया परिकर्षति लोकं पृण छिद्रं पृणेति । अथ चितिक्लृप्त्याभिमृशति चित्तिमचित्तिं चिनवद्वि विद्वानिति । आग्नेय्या त्रिष्टुभैतां चितिमभिमृश्य द्वाभ्यामवद्रवति वाङ्म आसन्प्राणदा इति ।

(with regard to each). He then lays down five Vṛṣṭisani (rain-bringing) bricks—each one towards the (four) quarters and one in the middle respectively with the formulas, "Do thou sprinkle water.—Quicken the plants.—Guard the bipeds, guard the quadrupeds.—Shower down rains from the heaven."[5] "He places them having carried them around." So says the Brāhmaṇa.[7] Having recited the *tayādevata* formula, he recite the *sūdadohasa* verse (with regard to each). He lays down four Mūrdhanvatī bricks towards the east in the manner of the goose flying around respectively with the formulas, "Support the cattle, overlord the metre; ruling power the cattle, the delight-giving metre; Viśvakarman the cattle, Parameṣṭhin the metre; head the cattle, Prajāpati the metre."[8] Having recited the *tayādevata* formula, he recites the *sūdadohasa* verse (with regard to each).

He then lays down the Vayasyā bricks—five on the southern buttock respectively with the formulas, "Three sheep times old among the cattle, Triṣṭubh the metre.—Two years old calf among the cattle, Virāj the metre.—Two and a half years old cow among the cattle, Gāyatrī the metre.—Three years old cow among the cattle, Uṣṇiḥ the metre.—Three and a half years old cow among the cattle, Anuṣṭubh the metre."[8] Five on the northern buttock respectively with the formulas, "Four years old cow among the cattle, Bṛhatī the metre.—A bull among the cattle, Satobṛhatī the metre.—Bullock among the cattle, Kakubh the metre.—A milch-cow among the cattle, Jagatī the metre.—An ox among the cattle, Paṅkti the metre."[8] He lays down a brick on the southern shoulder with the formula, "Goat among the cattle, Vivala the metre."[8] On the northern shoulder with the formula, "Ram among the cattle, Viśāla the metre."[8] He lays down a brick on the Southern wing with the formula.[8] "Tiger among the beasts, Anādhṛṣta the metre."[8] On the northern (wing) with the formula, "Lion among the beasts, Chadis the metre."[8] In the middle with the formula, "Man among the beasts"[8] the altar is obtained through a man. Having recited the *tayādevata* formula, he recites the *sūdadohasa* verse (with regard to each).

He piles up the Fire-altar so that it faces in all directions. He lays down "the limbs of Agni," Prājāpatyā brick, Ṛṣabha brick and Lokampṛṇā bricks. He directs (the piling) so that the Lokampṛṇā bricks would be piled (from south) towards the north. The Fire-altar is covered (with the Lokampṛṇā bricks) so as to end towards the north. He sweeps (the Fire-altar) covered (with Lokampṛṇā bricks) with a twig of *Butea frondosa* with the verse, "Fill in the region fill in the gap..."[9] He touches (the altar) with the Citikḷpti verse, "May (Agni) discern wisdom and folly..."[10] Having

7. TS V.3.1.3
8. TS IV.3.5.1
9. TS IV.2.4.4; cf. BaudhŚS X.21
10. TS V.5.4.4; BaudhŚS X.36

अथापराह्णिकीभ्यां प्रवर्ग्योपसद्भ्यां प्रचरति । एतावदेवैतदहः कर्म क्रियते । वसन्त्येताꣳ रात्रिम् ॥ ३८ ॥ एकादशः ॥

अथ चतुर्थे ऽह्न्युदित आदित्ये प्रवर्ग्योपसद्भ्यां प्रचरति । समानं पुरीषस्योपधानम् । अथ पञ्चमे ऽह्न्युदित आदित्ये प्रवर्ग्योपसद्भ्यां प्रचरति । सर्व एव कार्ष्णाजिनीरुपानह उपमुञ्चन्ते । अथ याचत्याज्य-स्थालीꣳ सस्रुवां विभक्तिमुदपात्रꣳ सर्वं च स्वयमातृणानिकोतं दश च स्कन्ध्या अवकाश्च या उ चान्या उपधास्यन्भवति ताः । एतत्समादायोत्तरे श्रोण्यन्ते सꣳसादयन्ति । अथ द्वाभ्यामात्मन्यग्निं गृह्णीते मयि गृह्णाम्यग्रे अग्निं यो नो अग्निरिति । स्वयंचितिं जपति यास्ते अग्ने समिधो यानि धामेति । श्वेतमश्वमभिमृश्याधिद्रवत्यपामिदं न्ययनं नमस्त इति द्वाभ्याम्। अथाधिद्रुत्य द्वितीये संचिताहुती जुहोत्यग्ने दुध्र तत्त्वा यामीति । दक्षिणतो विभक्तिमुपदधात्यग्निनाग्निः समिध्यत इति । तयादेवतं कृत्वा सूददोहसं करोति । अथ स्वयमातृण्णामश्वमवघ्राप्याविदुषा ब्राह्मणेन सहाधिद्रुत्योपद-

touched the altar with a Triṣṭubh verse addressed to Agni.[11] He climbs down with the two mantras, "May the speech be in my mouth...[12] Do thou be granting Prāṇa..."[13] He then goes through the afternoon Pravargya and Upasad rites. This much procedure is gone through on this day. They pass over this night.

X.39

On the fourth day after the sun has risen (the Adhvaryu) goes through the Pravargya and Upasad rites. The laying down of earth is similar.[1] On the fifth day after the sun has risen, he goes through the Pravargya and Upasad rites. All wear sandals of the skin of black antelope. Then (the Adhvaryu) asks for the vessel of clarified butter together with a spoon, the Vibhakti brick, a pot full of water, the entire set of the naturally perforated stone, ten Skandhyā bricks, Avakā plants and other plants which he is going to place. Having taken them up, they place them on the border of the northern buttock. He receives Agni within himself with the two verses, "I receive Agni within me...." and "O Pitṛs, Agni the immortal who has entered ..."[2] He murmurs the Svayaṁciti verse, "O Agni, knowing, do thou pile thyself..."[3] Having touched the white horse, he climbs up (the altar) with the two verses, "This is the meeting place of waters ..." and "obeisance to thy heat ..."[4] Having climbed up, he offers in respect of the second (layer) two Saṁcita oblations with the mantras, "O Agni, the boisterous, do thou be gracious to us with that arrow of thine which is "youth" by name. Obeisance to that of thine. May we prosper living on this of thine;"[5] and "Praying to thee with the divine song ..."[6] He places the Vibhakti brick towards the south with the verse, "Agni is enkindled with Agni ..."[7] Having recited the *tayādevata* formula, he recites the *sūdadohasa* verse.

Having made the horse smell the naturally perforated stone and having climbed up (the altar) together with a non-learned brāhmaṇa, he lays it down with the vyāhṛti *bhuvaḥ* and having begun with the formula, "O Indra-Agni, do you make firm this brick which is unshakable. May it repel with its back the heaven and earth

11. TS IV.4.4.1; *bhuvo yajñasya rajasaś ca netā ...*
12. TS V.5.9.2; BaudhŚS X.36
13. TS IV.6.1.4; BaudhŚS X.36

1. BaudhŚS X.37
2. TS V.7.9.1; BaudhŚS X.37
3. TS V.7.8.1; BaudhŚS X.37
4. TS IV.6.1.3; BaudhŚS X.37
5. TS V.5.9.1; BaudhŚS X.37
6. TS II.1.11.6; BaudhŚS X.37
7. TS I.4.46.3

धाति भुव इन्द्राग्नी अव्यथमानामित्यनुद्रुत्य वायुस्त्वाभिपातु मह्या स्वस्त्या छर्दिषा शंतमेन तया देवतयाङ्गिरस्वद्ध्रुवा सीदेति । व्यन्याद्द्वितीयामुपधा- येति । प्राण्यापानिति । स व्यानः । अथैष ब्राह्मणो वरं ददाति । अथ स्रुचि चतुर्गृहीतं गृहीत्वा स्वयमातृण्णावकाशे जुहोति चित्तिं जुहोमि मनसा घृतेनेति । अङ्गुष्ठाभ्यामन्वारभ्यान्वारोहं वाचयत्यन्तरिक्षमाक्रमिषं प्रजा मा मा हासीदिति । अपरे बिले हिरण्येष्टकामुपदधाति ज्योतिरसि ज्योतिर्मे यच्छान्तरिक्षं यच्छान्तरिक्षान्मा पाहीति । तां जघनेन प्रक्रमवेलायां मण्डलेष्टकामुपदधात्यधिद्यौरन्तरिक्षं ब्रह्मणा विष्टेति । दक्षिणतो रेतः- सिचमुपदधात्यन्तरिक्षः रेतःसिक्तन्मे रेतो दधातु तन्मे रेतः प्रजनयत्विति मनसैव । तयादेवतं कृत्वा सूददोहसः करोति ॥ ३९ ॥

अथैता दश स्कन्ध्याः प्राचीरायातयति चतस्र ऋतव्याः सम्राजं च विश्वज्योतिषं च द्वे सयुजौ द्वे संयान्यौ । ऋतव्या उपदधाति नभश्च नभस्यश्चेति । अवकामनूपदधात्यग्नेर्योनिरसीति । इषश्चोर्जश्चेति । अवकाम-

and the midregion. May Viśvakarman place on the surface of the midregion thee encompassing, expanding, resplendent and possessing the sun, that dost illumine the heaven, the earth and the wide midregion. Support the midregion; make the midregion firm, do thou not injure it for all Prāṇa, Apāna, Vyāna, Udāna, stability and movement. May Vāyu guard thee with great welfare and most healing secure residence. With that divinity, do thou seat thyself firm, in the manner of the Aṅgirases."[8] "He should breathe across having laid down the second (naturally perforated stone)." So (says the Brāhmaṇa).[9] Having breathed out, he breathes in; that is the Vyāna. here the (non-learned) brāhmaṇa gives a boon (to the Adhvaryu). Having taken up four spoonfuls in the ladle, he offers in the cavity of the naturally perforated stone with the verse, "I make the offering to thought with mind and clarified butter..."[10] Having made the sacrificer touch (the naturally perforated stone) by means of his two thumbs, he makes him recite the Anvāroha formula, "I have traversed the midregion; let the offspring not leave me."[11] He lays down a golden brick in the western cavity with the formula, "Thou art light; grant me light; grant me midregion; guard me from the midregion."[12] To its rear on the border of a step he lays down Maṇḍala brick with the formula," (Thou art) above the heaven, penetrated by divine song; Maruts are thy guardians; Vāyu is placed in this (brick). I resort to it; may it be my protection and refuge."[13] He lays down the Retaḥsic brick to the south with the formula recited mentally, "Retaḥsic is the midregion; may it grant me semen; may it make my semen procreate."[14] Having recited the *tayādevata* formula he recites the *sūdadohasa* verse (with regard to each.)

X.40

(The Adhvaryu) then lays down ten Skandhyā bricks in a line towards the east; four Ṛtavyā bricks, one Samrāj, one Viśvajyotis, two Sayujs, and two Saṁyānīs. He lays down (two) Ṛtavyā bricks with the formula, "(You are) Nabha and Nabhasya—two rainy seasons. Thou art the internal support..."[1] He subsequently lays down an Avakā plant with the formula, "Thou art the birth-place of Agni."[2] (He lays down

8. TS IV.3.6.1
9. TS V.5.5.2
10. TS V.5.4.3; BaudhŚS X.31
11. TS V.6.8.1
12. TS V.7.6.2
13. TS IV.4.5.2
14. The formula is not traced. cf. TS V.6.8.5.

1. TS IV.4.11.1-2; BaudhŚS X.3
2. Formula not traced.

नूपदधात्यग्रेर्योनिरसीति । सम्राजं च विश्वज्योतिषं च सम्राट् ज्योतिरधारयद्विश्वकर्मा त्वा सादयत्वित्युत्तराम् । अथ सयुजावुपदधाति वर्चसा त्वा सयुजा युजा युनज्म्युक्थेभिस्त्वा सयुजा युजा युनज्मीति । अथ संयान्यावुपदधाति देवानां वायोयान्यस्यन्तरिक्षस्य यान्यसीति । तयादेवतं कृत्वा सूददोहसः करोति । अथ दिश्या उपदधाति राज्यसि प्राची दिगिति पञ्चैकैकां दिक्ष्वेकां मध्ये । तयादेवतं कृत्वा सूददोहसः करोति । अथ प्राणभृत उपदधात्यायुर्मे पाहि प्राणं मे पाहीति दश पुरस्तात्प्राचीः । तासां ज्योतिष्मतीमुत्तमामुपदधाति । तयादेवतं कृत्वा सूददोहसः करोति । अथ बृहतीरुपदधाति मा छन्द इति द्वादश दक्षिणतः पृथिवी छन्द इति द्वादश पश्चादग्निर्देवतेति द्वादशोत्तरतः । तयादेवतं कृत्वा सूददोहसः करोति । अथ

two Ṛtavyā bricks) with the formula, "(You are) food and strength the two months of autumn. Thou art the internal support ..."[1] He lays down an Avakā plant with the formula, "Thou art the birth-place of Agni."[2] (He lays down the Samrāj and Viśvajyotis bricks—(the Samrāj) with the formula, "Samrāj has held the lustre"[3] (and the Viśvajyotis) to the north with the formula, "May Viśvakarman place thee the lustrous on the surface of the midregion for the entire Prāṇa and Apāna; do thou grant the entire lustre; Vāyu is thy lord."[4] He then lays down two Sayuj bricks respectively with the formulas, "I yoke thee in bonds of fellowship with radiance for wealth, prosperity and pre-eminence among the fellows, I yoke thee in bonds of fellowship with me.—I yoke thee in bonds of fellowship with prayers ...."[5] He then lays down two Saṁyānī bricks respectively with the formulas, "Thou art the gods' path of Vāyu.—Thou art the path of midregion."[6] Having recited the *tayādevata* formula, he recites the *sūdadohasa* verse (with regard to each).

He lays down the Diśyā bricks—four in the quarters and one in the middle respectively with the formulas, "Thou art the queen, the eastern quarter.—Thou art Virāj, the southern quarter.—Thou art Samrāj the western quarter.—Thou art Svarāj the northern quarter.—Thou art female sovereign, the great quarter."[7] Having recited the *tayādevata* formula, he recites the *sūdadohasa* verse (with regard to each). He lays down ten Prāṇabhṛt bricks in a line towards the east respectively with the formulas, "Guard my life.—Guard my Prāṇa.—Guard my Apāna.—Guard my Vyāṇa.—Guard my eye.—Guard my ear. Quicken my mind.—Fatten my speech.—Guard my self. Grant me lustre."[7] Of these he lastly lays down the one connected with lustre. Having recited the *tayādevata* formula, he recites the *sūdadohasa* verse (with regard to each). He lays down the Bṛhatī bricks—twelve towards the south respectively with the formulas, "(Thou art) the metre Mā by name.—The metre Pramā by name.—The metre Pratimā by name.—The metre Asrīvis by name.—The metre Paṅkti by name.—The metre Uṣṇih by name.—The metre Bṛhatī by name.—The metre Anuṣṭubh by name.—The metre Virāj by name.—The metre Gāyatrī by name.—The metre Triṣṭubh by name.—The metre Jagatī by name."[8] Twelve towards the west respectively with the formulas, "(Thou art) the metre Pṛthivī by name.—The metre midregion by name.—The metre heaven by name.—The metre Samās by name.—The metre Nakṣatras by name.—The metre Manas by name.—The metre Vāc by name.—The metre Kṛṣi by name.—The metre Hiraṇya by name.—The metre Go by name.—The metre Ajā by name.—The

3. TS IV.2.9.5
4. TS IV.4.6.1
5. TS IV.4.5.1
6. TS IV.4.6.2
7. TS IV.3.6.2
8. TS IV.3.7.1

वालखिल्या उपदधाति । मूर्धासि राडिति सप्त पुरस्तात्प्रतीचीरुपदधाति यन्त्री राडिति सप्त पश्चात्प्राचीः । वालखिल्याभिश्चितिराप्यते । तयादेवतं कृत्वा सूददोहसः करोति । अथाग्निꣳ सर्वतोमुखं चिनुते ऽग्नेरङ्गानि प्राजापत्यामृषभं लोकंपृणाः । प्राच्यात्र लोकंपृणया प्रसौति । अग्निं प्राचीभिः संप्रच्छादयन्ति । संप्रच्छन्नं पलाशशाखया परिकर्षति लोकं पृण छिद्रं पृणेति । अथ चितिक्लृप्त्याभिमृशति चित्तिमचित्तिं चिनवद्वि विद्वानिति । आग्नेय्या जगत्यैतां चितिमभिमृश्य द्वाभ्यामवद्रवति वाङ्म आसन्प्राणदा इति । अथापराह्णिकीभ्यां प्रवर्ग्योपसद्भ्यां प्रचरति । एतावदेवैतदहः कर्म क्रियते । वसन्त्येताꣳ रात्रिम् ॥ ४० ॥ द्वादशः ॥

अथ षष्ठेऽह्न्युदित आदित्ये प्रवर्ग्योपसद्भ्यां प्रचरति । समानं पुरीषस्योपधानम् । अथ सप्तमे ऽह्न्युदित आदित्ये प्रवर्ग्योपसद्भ्यां

metre Aśva by name."[8] Twelve towards the north respectively with the formulas, "(Thou art) the deity Agni. —The deity Vāta.—The deity Sūrya.—The deity Candramas.—The deity Vasus.—The deity Rudras.—The deity Ādityas.—The deity Viśve Devas.—The deity Maruts.—The deity Bṛhaspati.—The deity Indra.—The deity Varuṇa."[9] Having recited the *tayādevata* formula, he recites the *sūdaddohasa* verse (with regard to each).

He lays down the Vālakhilyā bricks. He lays down seven (bricks) to the east facing west respectively with the formulas, "Thou art the head and ruling.—Thou art firm and supporting.—Thou art restrained and restrainer.—(I lay thee down) for food thee.—For strength thee.—For food-production thee.—For safety thee."[9] Seven to the west facing the east respectively with the formulas, "(Thou art) restrainer, the ruling.—Thou art firm and supporting.—Thou art the holder the sustainer.—(I lay thee down) for (long) life.—For radiance thee.—For valour thee.—For might thee."[9] The altar is covered with Vālakhilyā (bricks). Having recited the *tayādevata* formula, he recites the *sūdadohasa* verse (with regard to each).

He piles up the Agni along all quarters with the limbs of Agni, the Prājāpatyā brick, the Ṛṣabha brick and the Lokampṛṇā bricks. He instructs (the priests etc.) to pile up the altar with Lokampṛṇā bricks in a line towards the east. They cover the altar with Lokampṛṇā bricks in a line towards the east. He sweeps the covered altar with a twig of *Butea frondosa* with the verse, "Do thou fill in space, fill in the gap, ..."[10] He touches (the altar) with the Citiklpti verse, "May (Agni) discern wisdom and folly ..."[11] Having touched (the altar) with the Jagatī verse addressed to Agni, "Agni, wakeful, has been born as guardian of men ..."[12] He climbs down (the altar) with the two mantras, "May the speech be in my mouth ..."[13]—"Do thou be granting Prāṇa ..."[14] Then he goes through the rites of afternoon Pravargya and Upasad. This much procedure is followed on this day. They pass over the night.

X.41

On the sixth day after the sun has risen, (the Adhvaryu) goes through the rites of Pravargya and Upasad. The spreading of earth is similar.[1] On the seventh day after the sun has risen, he goes through the rites of Pravargya and Upasad. All wear

9. TS IV.3.7.2
10. TS IV.2.4.4 BaudhŚS X.21
11. TS V.5.4.4; BaudhŚS X.36
12. TS IV.4.4.2
13. TS V.5.9.2; BaudhŚS X.36
14. TS IV.6.1.4; BaudhŚS X.36

1. cf. BaudhŚS X.37

प्रचरति। सर्व एव कार्ष्णाजिनीरुपानह उपमुञ्चन्ते। अथ याचत्याज्स्थालीꣳ सस्रुवां विभक्तिमुदपात्रं पञ्च च स्कन्ध्या अवकाश्च या उ चान्या उपधास्यन्भवति ताः। एतत्समादायोत्तरे श्रोण्यन्ते सꣳसादयन्ति। अथ द्वाभ्यामात्मन्यग्निं गृह्णीते मयि गृह्णाम्यग्रे अग्निं यो नो अग्निरिति। स्वयंचितिं जपति यास्ते अग्ने समिधो यानि धामेति। श्वेतमश्वमभिमृश्याधिद्रवत्यपामिदं न्ययनं नमस्त इति द्वाभ्याम्। अथाधिद्रुत्य तृतीये संचिताहुती जुहोत्यग्ने गह्य तत्त्वा यामीति। दक्षिणतो विभक्तिमुपदधात्यग्निर्वृत्राणि जङ्घनदिति। तयादेवतं कृत्वा सूददोहसं करोति। अथैताः पञ्च स्कन्ध्याः प्राचीरायातयति द्वे ऋतव्ये द्वे सयुजावेकाꣳ संयानीम्। ऋतव्ये उपदधाति सहश्च सहस्यश्चेति। अवकामनूपदधात्यग्नेयोनिरसीति। अथ सयुजावुपदधाति स्तोमेभिस्त्वा सयुजा युजा युनज्मि छन्दोभिस्त्वा सयुजा युजा युनज्मीति। अथ संयानीमुपदधाति देवानामन्तरिक्षयान्यसीति। तयादेवतं कृत्वा सूददोहसः करोति॥ ४१॥

अथाक्ष्णयास्तोमीया उपदधाति। आशुस्त्रिवृदिति पुरस्तादुपदधाति व्योम सप्तदश इति दक्षिणतो धरुण एकविꣳश इति पश्चाद्भान्तः पञ्चदश

sandals made of the skin of black antelope. Then he asks for a vessel filled with clarified butter together with a spoon, the Vibhakti brick, a pot filled with water, five Skandhyā bricks, Avakā plants and also other plants which he may be placing. Having taken all this, they place it on the northern buttock of the altar. With two verses, he receives Agni within himself. "I receive Agni within me ..." and "O Pitṛs, Agni the immortal who has entered..."[2] He murmurs the Svayaṁciti verse, "O Agni, knowing, do thou pile thyself..."[3] Having touched the white horse, he climbs up (the altar) with the two verses, "This is the meeting place of water ..." and "Obeisance to thy heat...."[4] Having climbed up, he offers in respect of the third (layer) two Saṁcita oblations respectively with the mantras, "O Agni, the boisterous, do thou be gracious to us ..."[5] and "Praying to thee with the divine song ..."[6] He places the Vibhakti brick towards the south with the verse, "May Agni destroy the obstructions, desiring wealth (for us) by reason of the praise offered by us, enkindled, bright and one whom offering has been made."[7] Having recited the *tayādevata* formula, he recites the *sūdadohasa* verse.

Then he lays down the five Skandhyā bricks in a line towards the east.—Two Ṛtavyā bricks, two Sayuj bricks and one Saṁyānī brick. He lays down the two Ṛtavyā bricks with the mantras, "(You are) Sahas and Sahasya the two months of winter. Thou art the internal support of Agni .... May the Agnis which of similar minds ..."[8] He places an Avakā plant with the formula, "Thou art the birth-place of Agni." He lays down the two Sayuj bricks respectively with the formulas, "I yoke thee in bonds of fellowship with Stomas for wealth, prosperity, for pre-eminence among the fellows. I yoke thee in bonds of fellowship with me; I yoke thee in bonds of fellowship with metres ..."[9] He lays down the Saṁyānī brick with the formula, "Thou art the god's path of midregion."[10] Having recited the *tayādevata* formula, he recites the *sūdadohasa* verse.

X.42

(The Adhvaryu) lays down the Akṣṇayāstomīyā bricks. He lays down to the east with the formulas, "(Thou art) swift, the Trivṛt (stoma),"[1] to the south with the

2. TS V.7.9.1. BaudhŚS X.37
3. TS V.7.8.1; BaudhŚS X.37
4. TS IV.6.1.3
5. TS V.5.9.1; BaudhŚS X.37
6. TS II.1.11.6; BaudhŚS X.37
7. TS IV.3.13.1
8. TS IV.4.11.1-2; cf. BaudhŚS X.32
9. TS IV.4.5.1
10. TS IV.4.6.2

1. TS IV.3.8.1

इत्युत्तरतः । प्रतूर्तिरष्टादश इति पुरस्तादुपदधात्यभिवर्तः सविंशश इति दक्षिणतो वर्चो द्वाविंशश इति पश्चात्तपो नवदश इत्युत्तरतः। योनिश्चतुर्विंशश इति पुरस्तादुपदधाति गर्भाः पञ्चविंशश इति दक्षिणत ओजस्त्रिणव इति पश्चात्संभरणस्त्रयोविंशश इत्युत्तरतः। क्रतुरेकत्रिंशश इति पुरस्तादुपदधाति ब्रध्नस्य विष्टपं चतुस्त्रिंशश इति दक्षिणतः प्रतिष्ठा त्रयस्त्रिंशश इति पश्चान्नाकः षट्त्रिंशश इत्युत्तरतः । अग्नेर्भागो ऽसीति पुरस्तादुपदधाति नृचक्षसां भागो ऽसीति दक्षिणतो मित्रस्य भागो ऽसीति पश्चादिन्द्रस्य भागो ऽसीत्युत्तरतः। वसूनां भागो ऽसीति पुरस्तादुपदधात्यादित्यानां भागोऽसीति दक्षिणतोऽदित्यै भागो ऽसीति पश्चाद्देवस्य सवितुर्भागो ऽसीत्युत्तरतः ।

formula 'Vacuum the Saptadaśa;"[1] to the west with the formula, "Supporting the Ekaviṁśa,"[1] to the north with the formula, "Shining the Pañcadaśa."[1] To the east with the formula, "Speed the Aṣṭādaśa;"[1] to the south with the formula, "Approach the Saviṁśa,"[1] To the west with the formula, "Radiance the Dvāviṁśa;"[1] to the north with the formula, "Penance the Navadaśa (=Ekonaviṁśa),"[1] He lays down towards the east with the formula, "Birth-place the Caturviṁśa;"[1] to the south with the formula, "The embryos Pañcaviṁśa;"[1] to the west with the formula, "Energy the Triṇava;"[1] to the north with the formula, "Furnishing the Trayoviṁśa."[1] He lays down to the east with the formula, "Intention the Ekatriṁśa;"[1] to the south with the formula, "Surface of the tawny one the Catuśtriṃśa;"[1] to the west with the formula, "Stability the Trayastriṁśa;"[1] to the noth with the formula, "The vault the Ṣaṭtriṁśa."

He lays down to the east with the formula, "Thou art the share of Agni, overlordship of consecration, the divine song won over and Trivṛt Stoma;"[2] to the south with the formula, "Thou art the share of those who gaze on men, overlordship of the creator, the birth-place won over, and Saptadaśa Stoma;"[2] to the west with the formula, "Thou art the share of Mitra, overlordship of Varuṇa, rains from the sky, the winds won over, and Ekaviṁśa Stoma,"[2] to the north with the formula, "Thou art share of Mitra, overlordship of Viṣṇu, ruling power won over, and Pañcadaśa Stoma."[2] He lays down to the east with the formula, "Thou art the share of Vasus, overlordship of Rudra, the four-footed won over, Caturviṁśa stoma,"[3] to the south with the formula, "Thou art the share of the Ādityas, overlordship of the Maruts, embroyos won over, and Pañcaviṁśa Stoma,"[3] to the west with the formula, "Thou art the share of Aditi, overlordship of Puṣan, energy won over, and the Triṇava Stoma;"[3] to the north with the formula, "Thou art the share of god Savitṛ, overlordship of Bṛhaspati, the suitable quarters won over, and the Catuṣṭoma Stoma."[3] He lays down to the east with the formula, "The support the Catuṣṭoma Stoma;"[1] to the south with the formula, "Thou art the share of the Yāvas, overlordship of Ayāvas offspring won over, and Catuścatvāriṁśa Stoma;"[3] to the west with the formula, "Thou art the share of the Ṛbhus, overlordship of Viśve Devas, the pacified being won over, and Trayastriṁśa Stoma;"[3] to the north with the formula, "The revolving the Aṣṭācatvāriṁśa."[1] "Having recited the formula in a different order, he lays down (the brick) in a different order." So says the Brāhmaṇa.[4] Having recited the *tayādevata* formula, he recites the *sūdadohasa* verse (with regard to each).

He lays down seventeen Sṛṣṭi bricks respectively with the formulas beginning with "They chanted on one verse, offspring were born, Prajāpati was the

2. TS IV.3.9.1
3. TS IV.3.9.2
4. TS V.3.3.1

धर्त्रश्चतुष्टोम इति पुरस्तादुपदधाति यावानां भागो ऽसीति दक्षिणत ऋभूणां भागो ऽसीति पश्चाद्विवर्तो ऽष्टाचत्वारिंश इत्युत्तरतः । अन्यथा-नूच्यान्यथोपदधातीति ब्राह्मणम् । तयादेवतं कृत्वा सूददोहसः करोति । अथ सृष्टीरुपदधात्येकयास्तुवत प्रजा अधीयन्तेति सप्तदश । चतस्रो दक्षिणे ऽंस उपदधात्यथ तिस्रो अथ तिस्रो ऽथ तिस्रो ऽथ चतस्रः ।

overlord.—They chanted on three verses, Brahman was born, Brahmaṇaspati was the overlord.—They chanted on five verses, beings were born, lord of beings was the overlord.—They chanted on seven verses, seven seers were born, Dhātṛ was the overlord.—They chanted on nine verses, Pitṛs were born, Aditi was the overlord.—They chanted on eleven verses, seasons were born, one born from seasons was the overlord.—They chanted on thirteen verses, months were born, year was the overlord.—They chanted on fifteen verses, Kṣatra was born, Indra was the overlord.—They chanted on seventeen verses, cattle were born, Bṛhaspati was the overlord.—They chanted on ninteen verses, Śūdra and Ārya were born, day and night were the overlord.—They chanted on twentyone verses, one-hoofed animals were born, Varuṇa was the overlord.—They chanted on twentythree verses, lower animals were born, Pūṣan was the overlord.—They chanted on twentyfive verses, wild animals were born, Vāyu was the overlord.—They chanted on twentyseven verses. Heaven and earth become separate; Vasus, Rudras and Ādityas subsequently became separated. Theirs was the overlordship.—They chanted on twentynine verses, plants were born. Soma was the overlord.—They chanted on thirtyone verses, progeny was born, the overlordship was of the Yāvas and Ayāvas.—They chanted on thirtythree verses, creatures became pacified, sovereign Prajāpati was the overlord."[5]

He lays down four (bricks) on the southern shoulder, then three, then three and then four. He lays them down in a line from the southern shoulder to southern buttock. Having recited the *tayādevata* formula, he recites the *sūdadohasa* verse (with regard to each).

He then lays down fifteen Vyuṣṭi bricks respectively with the verses, "It is this (dawn) which dawned first. Entered into the (earth) she moves. The newly wedded bride has procreated again and again. Three great ones accompany her.—The two dawns, charming, adorned, moving along a common birth-place, wives of the sun, identifying, producing brightness unaging and rich in seed move separately.—The three have followed the path of holy order. Three cauldrons have come with light. One of them guards the progeny, another energy, another the law of the worshippers. —The fourth one has become the four Stomas, becoming O Ṛṣis, two wings of a sacrifice. Employing the Gāyatrī, Triṣṭubh, Jagatī, Anuṣṭubh, Bṛhatī and the prayer, they have moved towards this heaven. The Dhātṛ generated sisters five each from what he created this with five. Through their mingling five periods of time come forth assuming various forms.—Thirty sisters, putting on similar light go to their resting place. The wise spread out the seasons. The wise (dawns) with metres in their midst, the lustrous, move around.—The shining divine night (abiding by) the laws of the sun puts on the midregion. The multi-formed animals being born

5. TS IV.3.10

दक्षिणादꣳसाद्दक्षिणाꣳ श्रोणिमभ्यायातयति । तयादेवतं कृत्वा सूददोहसः करोति । अथ व्युष्टीरुपदधातीयमेव सा या प्रथमा व्यौच्छदिति पञ्च-दश । तिस्रस्तिस्रो दिक्षु तिस्रो मध्ये । व्युष्टीभिश्चितिराप्यते । तयादेवतं कृत्वा सूददोहसः करोति ॥ ४२ ॥

अथाग्निꣳ सर्वतोमुखं चिनुते ऽग्नेरङ्गानि प्राजापत्यामृषभं लोकं-पृणाः । उदीच्यात्र लोकंपृणया प्रसौति । अग्निमुदीचीभिः संप्रच्छाद-यन्ति । संप्रच्छन्नं पलाशशाखया परिकर्षति लोकंपृण छिद्रं पृणेति । अथ चितिक्लृप्त्याभिमृशति चित्तिमचित्तिं चिनवद्वि विद्वानिति ।आग्नेय्यानुष्टुभैतां चितिमभिमृश्य द्वाभ्यामवद्रवति वाङ्म आसन्प्राणदा इति । अथापराह्णिकीभ्यां प्रवर्ग्योपसद्भ्यां प्रचरति । एतावदेवैतदहः कर्म क्रियते । वसन्त्येताꣳ रात्रिम् ॥ ४३ ॥ त्रयोदशः ॥

in the lap of the mother gaze variously.—Ekāṣṭakā practising penance bore a child, the great Indra. With his help gods overpowered the demons. (Indra) by his powers became the killer of Asuras.—You have made me who am not younger, the younger. Speaking truth, I desire this. May I be in his good will as you are. Let one of you not supplant the other.—The all-knower has created goodwill in me. he has gained stability and has secured the shallow. May I be... Five milkings follow five dawns; five seasons follow the cow with five names. Five quarters furnished with Pañcadaśa (Stoma) and having a common head follow one world.—One who dawned first was the child of the holy order; the other holds the greatness of waters; another moves in the places of the sun; another (moves in the places) of heat; the Savitṛ controls one.—The one which dawned first, became the milch-cow with Yama. Do thou O cow, being full of milk, yield milk to us year after year. (The dawn) supreme among the bright, multi-formed, dim-lighted, with fire as the sign has come up with light in the sky. Exerting for a common goal, supporting old age, O unaging dawn, thou hast come.—The guard of seasons, leader of days, bearer of progeny, the first dawn has come. O dawn, being one, thou shinest manifold. Not aged, thou ripenest all else."[6]

Three each towards the quarters and three in the middle. The altar is covered with Vyuṣṭi bricks. Having recited the *tayādevata* formula, he recites the *sūdadohasa* verse (with regard to each brick).

X.43

(The Adhvaryu) piles up the fire-altar with openings all around (the bricks) "limbs of Agni," Prājāpatyā, Ṛṣabha and Lokampṛṇās. He instructs (the priests to pile) the Lokampṛṇās in a line towards the north. The Agni is covered with bricks ending towards the north. He sweeps the covered Agni with a twig of *Butea frondosā* with the verse, "Do thou fill in the space, do thou fill in the gap. ..."[1] He touches the altar with the Citikḷpti verse, "May Agni discern wisdom and folly ..."[2] Having touched the altar with the Anuṣṭubh verse addressed to Agni[3] he climbs down (the altar) with the two mantras, "May the speech be in my mouth..."[4] and "Do thou be granting Prāṇa..."[5] Then he goes through the afternoon Pravargya and Upasad rites. This much procedure is gone through this day. They pass over the night.

6. TS IV.3.11

1. TS IV.2.4.4; BaudhŚS X.21
2. TS V.5.4.4; BaudhŚS X.36
3. *tvām citraśravastama* ... TS IV.4.4.3
4. TS V.5.9.2; BaudhŚS X.36
5. TS IV.6.1.4; BaudhŚS X.36

अथाष्टमे ऽह्न्युदित आदित्ये प्रवर्ग्योपसद्भ्यां प्रचरति । समानं पुरीषस्योपधानम् । अथ नवमे ऽह्न्युदित आदित्ये प्रवर्ग्योपसद्भ्यां प्रचरति । सर्व एव कार्ष्णाजिनीरुपानह उपमुञ्चन्ते । अथ याचत्याज्यस्थालीꣳ सस्रुवां विभक्तिमुदपात्रꣳ सर्वं च स्वयमातृण्णानिकोतꣳ सप्त च स्कन्ध्या अवकाश्च या उ चान्या उपधास्यन्भवति ताः । एतत्समादायोत्तरे श्रोण्यन्ते सꣳसादयन्ति । अथ द्वाभ्यामात्मन्यग्निं गृह्णीते मयि गृह्णाम्यग्रे अग्निं यो नो अग्निरिति । स्वयंचितिं जपति यास्ते अग्ने समिधो यानि धामेति । श्वेतमश्वमभिमृश्याधिद्रवत्यपामिदं न्ययनं नमस्त इति द्वाभ्याम् । अथाधिद्रुत्य चतुर्थे संचिताहुती जुहोत्यग्ने किꣳशिल तत्त्वा यामीति । दक्षिणतो विभक्तिमुपदधात्यग्ने स्तोमं मनामह इति । तयादेवतं कृत्वा सूददोहसं करोति । अथैताः सप्त स्कन्ध्याः प्राचीरायातयति द्वे ऋतव्ये स्वराजं च विश्वज्योतिषं चैकाꣳ सयुजं द्वे संयान्यौ । ऋतव्ये उपदधाति तपश्च

X.44

On the eighth day after the sun has risen, (the Adhvaryu) goes through the Pravargya and Upasad rites. The spreading of earth is similar.[1] On the ninth day after the sun has risen, he goes through the Pravargya and Upasad rites. All put in the sandals of the skin of black antelope. Then he asks for the vessel of clarified butter together with a spoon, Vibhakti brick, a pot filled with water, the entire set of the naturally perforated stones, seven Skandhyā bricks, Avakā plants and also other plants which he is going to lay down. Having taken up this, they place it on the border of the northern buttock. With two verses he receives Agni within himself, "I receive Agni within me..." and "O Pitṛs, Agni the immortal who has entered ..."[2] He murmurs the Svayaṁciti verse, "O Agni, knowing, do thou pile thyself..."[3] Having touched the white horse, he climbs up (the altar) with the two verses, "This is the meeting plae of waters..." and "Obeisance to thy heat..... "[4] Having climbed up, he offers in respect of the fourth (layer) two Saṁcita oblations respectively with the mantras, "O Agni Kiṁśila, that which is thy arrow, Yuvā by name, with it be gentle to us; obeisnace to that of thine; may we prosper living on that of thine," and "Praying to thee with divine song..."[6] He lays down the Vibhakti brick to the south with the verse, "We celebrate the song of Agni..."[7] Having recited *tayādevata* formula, he recites the *sūdadohasa* verse.

He then lays down the seven Skandhyā bricks in a line towards the east—two Ṛtavyā bricks, Svarāj, Viśvabheṣaja, one Sayuj and two Saṁyānī bricks. He lays down the two Ṛtavyā bricks with the formula, "(You are) Tapas and Tapasya, the two months of cold season. Thou art the internal support of Agni ...—May the Agnis which, of similar minds ..."[8] He lays down an Avakā plant with the formula, "Thou art the birth-place of Agni."[9] (He lays down the Svarāj and the Viśvajyotis bricks—(the Svarāj) with the formula, "Svarāj has held the lustre,"[10]) and the Viśvajyotis to the north with the formula, "Many Prajāpati place thee the lustrous on the surface of

1. cf. BaudhŚS X.37
2. TS V.7.9.1; BaudhŚS X.37
3. TS V.7.8.1; BaudhŚS X.37
4. TS IV.6.1.3
5. TS V.5.9.1; BaudhŚS X.37
6. TS II.1.2.6; BaudhŚS X.37
7. TS V.5.6.1 mentions in the Brāhmaṇa this verse by *pratīka*. It is fully given in KS XX 14 and MS IV.10.2 in the Agnicayana chapter. It is recorded also in ṚV V.13.2.
8. TS IV.4.11.1; BaudhŚS X.32
9. Formula is not traced
10. TS IV.2.9.5

तपस्यश्चेति । अवकामनूपदधात्यग्नेर्योनिरसीति । स्वराजं च विश्वज्योतिषं च स्वराट् ज्योतिरधारयत्प्रजापतिस्त्वा सादयत्वित्युत्तराम् । अथ सयुजमुपदधाति रय्यै पोषाय सजातानां मध्यमस्थेयाय मया त्वा सयुजा युजा युनज्मीति । अथ संयान्यावुपदधात्यन्तरिक्षमस्यन्तरिक्षाय त्वेति । तयादेवतं कृत्वा सूददोहसः करोति ॥ ४४ ॥

अथासपत्ना उपदधाति । अग्ने जातान्प्रणुदा नः सपत्नानिति पुरस्तादुपदधाति सहसा जातानिति पश्चाच्चतुश्चत्वारिꣳश स्तोम इति दक्षिणतः षोडश स्तोम इत्युत्तरतः । तासां पुरीषवतीं मध्य उपदधाति पृथिव्याः पुरीषमस्यप्सो नामेति । तयादेवतं कृत्वा सूददोहसः करोति । अथ विराज उपदधात्येवश्छन्दो वरिवश्छन्द इति चत्वारिꣳशतं दशदश

the heaven for the entire Prāṇa and Apāna; do thou grant the entire lustre; Parameṣṭhin is thy lord."[11] He lays down the Sayuj brick with the formula, "I yoke thee in bonds of fellowship with me for wealth, prosperity and pre-eminence among the fellows."[12] He lays down the two Saṁyānī bricks with the formula, "Thou art midregion; for midregion thee."[13] Having recited the *tayādevata* formula, he recites the *sūdadohasa* verse (with regard to each).

X.45

(The Adhvaryu) lays down the Asapatnā bricks—he lays down one to the east with the verse, "O Agni, do thou drive away our enemies who are born. O Jātavedas, remove those who are not born; kind and without anger, do thou shine for us. May I be sprouting in thy threefold protection."[1] To the west with the verse, "Do thou drive away with strength our enemies who are born. O Jātavedas, remove those who are not born. Gracious, do thou speak favourably about us. May we (prosper). Drive away our foes."[1] To the south with the formula "(Thou art) the Catuśvatvāriṁśa Stoma, vigour and wealth."[1] To the north with the formula, "(Thou art) Ṣoḍaśi Stoma, force and wealth."[1] With the formula, "Thou art the soil of earth, called Apsas"[1] he lays down in the middle the one (to be laid down with the formula) containing the word *purīṣa*. Having recited the *tayādevata* formula, he recites the *sūdadohasa* verse (with regard to each).

He lays down forty Virāj bricks—ten in each quarter, not in the middle respectively with the formulas, "(Thou art) Evas metre; Varivas metre; Śaṁbhū metre; Paribhū metre; Ācchat metre, Manas metre; Vyacas metre; Sindhu metre; Samudra metre; Sahila metre (to the east); Saṁyat metre; Viyat metre; Bṛhat metre; Rathantara metre; Nikāya metre; Vivadha metre; Gira metre; Bhrajas metre; Saṣṭubh metre; Anuṣṭubh metre" (to the south) "Kakut metre; Trikakut metre; Kāvya metre; Aṅkupa metre; Padapaṅkti metre; Akṣarapaṅkti metre; Viṣṭārapaṅkti metre; Kṣura Bhṛjvān metre; Pracchad metre; Pakṣa metre" (to the west); "Eva metre; Varivas metre; Vayas metre; Vayaskṛt metre; Viśāla metre; Viṣpardhas metre; Chadis metre; Dūrohaṇa metre; Tandra metre; and Aṅkāṅka metre" (to the north).[2] "He lays down transversely." So says the Brāhmaṇa.[3] After having recited the *tayādevata* formula, he recites the *sūdadohasa* verse (with regard to each).

11. TS IV.4.6.1
12. TS IV.4.5.1
13. TS IV.4.6.2

1. TS IV.3.12.1
2. TS IV.3.12.2-3
3. TS V.3.5.4

दिक्षु न मध्ये । अक्ष्णयोपदधातीति ब्राह्मणम् । तयादेवतं कृत्वा सूददोहसः करोति। अथ स्तोमभागा उपदधाति रश्मिरसि क्षयाय त्वा क्षयं जिन्वेत्येकत्रिꣳशतꣳ सप्तसप्त दिक्षु तिस्रो मध्ये । तयादेवतं कृत्वा सूददोहसः करोति । अथ नाकसद उपदधाति राज्ञ्यसि प्राची दिग्वसवस्ते देवा अधिपतय इति पञ्चैकैकां दिक्ष्वेकां मध्ये । तयादेवतं कृत्वा सूददोहसः करोति । अथ पञ्चचोडा उपरिष्टान्नाकसदामुपदधात्ययं पुरो हरिकेशः सूर्यरश्मिरिति पञ्चैकैकां दिक्ष्वेकां मध्ये । तासां

He lays down thirtyone Stomabhāga bricks—seven in each quarter and three in the middle. (The formulas are) : "Thou art the sun's ray; for dwelling thee; do thou quicken the dwelling.—Thou art advance; for law thee; Do thou quicken the law.—Thou art following; for heaven thee; do thou quicken the heaven. - Thou art conjunction; for midregion thee; do thou quicken midregion. —Thou art the prop; for earth thee; do thou quicken the earth.—Thou art the support; for rains thee; do thou quicken rains.—Thou art blowing forth; for day thee; do thou quicken the day" (towards the east), "Thou art blowing after; for night thee; do thou quicken the night.—Thou art eager; for Vasus thee; do thou quicken the Vasus.—Thou art intelligence; for Rudras thee; do thou quicken the Rudras.—Thou art the brilliant; for Ādityas thee; do thou quicken the Ādityas.—Thou art force; for Pitṛs thee; do thou quicken the Pitṛs.—Thou art the continuity; for offspring thee; do thou quicken the offspring.—Thou art the invader of hostile armies; for cattle thee; do thou quicken the cattle" (towards the south), "Thou art wealthy; for plants thee; do thou quicken the plants.—Thou art the subduer with bolt in hand; for Indra thee; do thou quicken Indra.—Thou art overlord; for Prāṇa thee; do thou qucken the Prāṇa.—Thou art the controller; for Apāna thee; do thou quicken the Apāna.—Thou art the mounting; for eye thee; do thou quicken the eye.—Thou art vigorous; for ear thee; do thou quicken the ear.—Thou art threefold" (to the west). "(Thou art) Pravṛt; thou art Saṁvṛt; Thou art Vivṛt; Thou art Saṁroha; Thou art Nīroha; Thou art Praroha; Thou art Anuroha "(towards the north). "Thou art the wealthy; Thou art the brilliant; Thou art the gainer of food" (in the middle).[4] Having recited the *tayādevata* formula, he recites, the *sūdadohasa* verse (with regard to each).

He lays down five Nākasad bricks—each one to the quarters and one in the middle respectively with the formulas, "Thou art the queen, the eastern quarter, gods Vasus are thy overlords; Agni is one who stops the missiles; may the Trivṛt Stoma resort to thee on the earth; may the Ājyaśastra establish thee firmly; may the Rathantara Sāman be for thy stability. May the Ṛṣis, first born among the gods extend thee up to the midregion, with breadth of the measure of the heaven; also the disposer and this overlord (may extend thee). May all of them, being in harmony, place thee and the sacrificer on the surface of the vault in the heavenly region.—Thou art Virāj, the southern quarter; gods Rudras are thy overlords; Indra is one who stops the missiles; may the Pañcadaśa Stoma resort to thee on the earth; may the Praüga Śastra establish thee firmly; may the Bṛhat Sāman be for thy stability. May the Ṛṣi's....—Thou art Samrāj the western quarter, gods Ādityas are thy overlords; Soma is one who stops the missiles; may the Saptadaśa Stoma resort to thee on the earth, may the Marutvatīya Śāstra establish thee firmly; may the Vairūpa

4. TS IV.4.1

पश्चात्प्राचीमुत्तमामुपदधाति । अत्र यं यजमानो द्वेष्टि तं मनसा ध्यायति । तयादेवतं कृत्वा सूददोहसः करोति । अथ छन्दाꣳस्युपदधात्यग्निर्मूर्धा दिव इत्येतस्यानुवाकस्य तिस्रस्तिस्रो यथाम्नातम् । गायत्रीः पुरस्तादुपदधाति त्रिष्टुभो दक्षिणतो जगतीः पश्चादनुष्टुभ उत्तरतो बृहतीर्मध्ये । उष्णिहः पुरस्तादुपदधाति पङ्क्तीर्दक्षिणतो ऽक्षरपङ्क्तीः पश्चादतिच्छन्दसमुत्तरतो द्विपदा मध्ये । अपि वातिच्छन्दसं मध्ये द्विपदा उत्तरतः । तयादेवतं कृत्वा सूददोहसः करोति । अथ दक्षिणे ऽꣳसे कृत्तिका उपदधात्यम्बा नामासि दुला नामासीति सप्त गुल्मकृताः । तयादेवतं कृत्वा सूददोहसः करोति । अथ वृष्टिसनीरुपदधाति पुरोवातसनिरस्यभ्रसनिरसीति पञ्चैकैकां दिक्ष्वेकां मध्ये । अनुपरिहारꣳ सादयतीति ब्राह्मणम् । तयादेवतं कृत्वा सूददोहसः

Sāman be for thy stability. May the Ṛṣis ...—Thou art Svarāj, the northern quarter; Viśve Devas are thy overlords; Varuṇa is the one who stops the missiles; may the Ekvaiṁśa Stoma resort to thee on the earth; may the Niṣkevalya Śastra establish thee firmly; may Vairāja Sāman be for thy stability. May the Ṛṣis ...—Thou art the overlord the great (upper) quarter; gods Maruts are thy overlords; Bṛhaspati is one who stops the missiles; may the Triṇava and Trayastriṁśa Stoma resort to thee on the earth; may the Vaiśvadeva and Āgnimāruta Śastras establish thee firmly; may the Śākvara and Raivata Sāmans be for thy stability. May the Ṛsis ... "[5] Having recited the *tayādevata* formula, he recites the *sūdadohasa* verse (with regard to each).

He lays down five Pañcacoḍā bricks beyond the Nākasad bricks—one each to the quarters and one in the middle respectively with the formulas, "This in front, tawny-haired, with rays like the sun, Rathagṛtsa and Rathañjas are the two leaders of his army and masses, Puñjikasthalā and Kṛtasthalā are the two Apsarases, the exorcists his missile and weapon the Rakṣases. Obeisance to them; be they gracious to us; I place in your jaws him whom we hate and who hates us.—This to the south, the creator of all; Rathasvana and Rathacitra are the leaders of his army and masses; Menakā and Sahajanyā are the Apsarases; biting animals the missile and the killing of human beings the weapon, Obeisance to them....—This to the west, all extending, Rathaprota and Asamaratha are the leaders of his army and masses, Pramlocantī and Anumlocantī the Apsarases, serpents the missile and tigers the weapon. Obeisance to them ....—This to the north the collecting riches; Senajit and Saṣeṇa are the leaders of his army and masses, Viśvācī and Ghṛtācī are the Apsarases, waters are the missile and wind the weapon. Obeisance to them....—This above, the Arvāgvasu, Tārkṣya and Ariṣṭanemi are the leaders of his army and masses, Urvaśī and Pūrvacitti are the Apsarases, lightning is the missile, thunderbolt the weapon, Obeisance to them...."[6] He lays down the brick to be laid down to the west facing the east as the last one. Here he mentally thinks about him whom the sacrificer hates. Having recited the *tayādevata* formula, he recites the *sūdadohasa* verse (with regard to each).

He then lays down the Chandas bricks—three each with the verses of Anuvāka beginning with *agnir mūrdhā* recited in the serial order. He lays down the Gāyatrī bricks to the east (with *agnir mūrdhā divaḥ kakut ...*, *tvām agne puṣkarād adhy ...*, and *ayam agniḥ sahasrīṇo ...*), Triṣṭubh bricks to the south (with the verse *bhuvo yajñasya rajsaś ca netā ...*, *abodhy agniḥ samidhā janānām ...*, and *avocāma kavaye medhyāya ...*). Jagatī bricks to the west (with the verses, *janasya gopā ajaniṣṭa jāgṛvir ...*, *tvām agne aṅgiraso guhā hitam ...* and *yajñasya ketum prathamam purohitam ...*). Anuṣṭubh bricks

5. TS IV.4.2.3
6. TS IV.4.3.1-2

करोति। अथादित्येष्टका उपदधाति सलिलाय त्वा सर्णीकाय त्वेत्यष्टौ द्वेद्वे दिक्षु न मध्ये। तयादेवतं कृत्वा सूददोहसः करोति। अथ घृतेष्टका उपदधात्यृचे त्वा रुचे त्वेति पञ्चैकैकां दिक्ष्वेकां मध्ये। अनुपरिहारꣳ सादयतीति ब्राह्मणम्। तयादेवतं कृत्वा सूददोहसः करोति। अथ यशोदा उपदधाति यशोदां त्वा यशसि सादयामीति पञ्चैकैकां दिक्ष्वेकां मध्ये। तयादेवतं कृत्वा सूददोहसः करोति। अथ भूयस्कृत उपदधाति भूयस्कृदसि वरिवस्कृदसीति पञ्चैकैकां दिक्ष्वेकां मध्ये। तयादेवतं कृत्वा सूददोहसः करोति। अथाप्सुषद उपदधात्यप्सुषदसि श्येनसदसीति

to the north (with the verse, *tvām citraśravastama ..., sakhāyaḥ saṁ vaḥ samyañcam ...* and *saṁ samid yuvase vṛṣan ...*). Bṛhatī-bricks in the middle (with the verses, *enā vo agnim namasā ... , sa yojate aruṣo viśvam ojasā ...*, and *ud asya śocir asthāt ...*). He lays down the Uṣṇiḥ bricks to the east (with the verses, *agne vājasya gomataḥ ... sa idhāno vasuṣ kaviḥ ... , kṣapo rājan nuta tmanā ...*). Paṅkti bricks to the south (with the verses *ā te agna idhimahi ... , ā te agna ṛcā haviḥ ...* and *ubhe suścandra sarpiṣo ...*). Akṣarapaṅkti bricks to the west (with the verses, *agne tam adyā'śvam na stomaḥ ... , adhā hy agne krator ... , ābhiṣ ṭe adya gīrbhir ...* and *ebhir no arkaiḥ ...*). Aticchandas brick to the north (with the verse, *agniṁ hotāram manye ...*). Dvipadā bricks in the middle (with the verses, *agne tvam no antamaḥ ..., taṁ tvā śociṣṭha dīdivaḥ ...* and *vasur agnir vasuśravāḥ ...*).[7] Alternatively the Aticchandas in the middle and Dvipadā to the north. Having recited the *tayādevata* formula, he recites the *sūdadohasa* verse (with regard to each).

On the southern shoulder he lays down seven Kṛttikā bricks in a cluster respectively with the formulas, "Thou art Ambā by name: I lay thee down with Prajāpati with all prayers;—Thou art Dulā by name...—Thou art Nitatnī by name...—Thou art Abhrayantī by name ...—Thou art Meghayantī by name...—Thou art Varṣayantī by name....—Thou art Cupuṇīkā by name..."[8] Having recited the *tayādevata* formula, he recites the *sūdadohasa* verse (with regard to each).

He then lays down five Vṛṣṭisani bricks—each one to the quarters and one in the middle respectively with the formulas, "Thou art the giver of eastern wind.—Thou art the giver of clouds.—Thou art the giver of lightning.—Thou art the giver of thunder,—Thou art the giver of rains."[9] "He lays (them) down carrying them around." So says the Brāhmaṇa.[10] Having recited the *tayādevata* formula, he recites the *sūdadohasa* verse (with regard to each).

He lays down eight Āditya bricks—two each to the quarters, not in the middle respectively with the formulas, "For ocean thee; for water thee.—For watery thee; for impulse thee—For wise thee; for radiant thee.—For light of the heaven thee; for Āditya thee."[11] Having recited the *tayādevata* formula, he recites the *sūdadohasa* verse (with regard to each). He lays down five Ghṛta bricks—one each to the quarters and one in the middle respectively with the formulas, "For the ṚK thee.—For radiance thee.—For shining thee.—For lustre thee.—For light thee."[11] "He lays (them) down carrying them around." So says the Brāhmaṇa.[10] Having recited the *tayādevata* formula, he recites the *sūdadohasa* verse (with regard to each). He lays down five Yaśoda bricks—one each to the quarters and one in the

7. TS IV.4.4
8. TS IV.4.5.1
9. TS IV.4.6.1
10. TS V.3.10.1
11. TS IV.4.6.2

पञ्चैकैकां दिक्ष्वेकां मध्ये । तयादेवतं कृत्वा सूददोहसः करोति । अथ द्रविणोदा उपदधाति पृथिव्यास्त्वा द्रविणे सादयामीति पञ्चैकैकां दिक्ष्वेकां मध्ये । तयादेवतं कृत्वा सूददोहसः करोति । अथायुष्या उपदधाति प्राणं मे पाह्यपानं मे पाहीति सप्तैकैकां दिक्षु तिस्रो मध्ये । तयादेवतं कृत्वा सूददोहसः करोति । अथर्तुनामान्युपदधाति यावा अयावा इति सप्तैकैकां दिक्षु तिस्रो मध्ये । तयादेवतं कृत्वा सूददोहसः करोति ॥ ४५ ॥ चतुर्दशः ॥

अथेन्द्रतनूरुपदधात्यग्निना विश्वाषाडिति द्वाविंशतिं पञ्चपञ्च दिक्षु द्वे मध्ये । तयादेवतं कृत्वा सूददोहसः करोति । अथ यज्ञतनूरुपदधाति प्रजापतिर्मनसान्धो ऽच्छेत इति त्रयस्त्रिंशतमष्टावष्टौ दिक्ष्वेकां मध्ये ।

middle respectively with the formulas, "I place thee the giver of glory in glory with that Ṛṣi with that divine song. Do thou sit firm with that deity in the manner of the Aṅgirases.—I place thee the giver of lustre with that Ṛṣi ....—I place thee the giver of milk in milk with that Ṛṣi ....—I place thee the giver of vigour in vigour with that Ṛṣi ....—I place thee the giver of wealth in wealth with that Ṛṣi ...."[11] Having recited the *tayādevata* formula, he recites the *sūdadohasa* verse (with regard to each).

He lays down five Bhūyaskṛt bricks—one each to the quarters and one in the middle respectively with the formulas, "Thou art doer of plenty.—Thou art the maker of space.—Thou art facing east.—Thou art facing upwards.—Thou art sitting in the midregion; do thou sit in the midregion."[12] Having recited the *tayādevata* formula, he recites the *sūdadohasa* verse (with regard to each). He lays down five Apsuṣad bricks—one each to the quarters and one in the middle respectively with the formulas, "Thou art sitting in water.—Thou art sitting on a bird of prey.—Thou art sitting on the vulture.—Thou art sitting on the eagle.—Thou art sitting in the vault."[12] Having recited the *tayādevata* formula, he recites the *sūdadohasa* with (with regard to each). He lays down five Draviṇodas bricks—one each to the quarters and one in the middle respectively with the formulas, "I place thee in the wealth of the earth.—I place thee in the wealth of the midregion.—I place thee in the wealth of the heaven.—I place thee in the wealth of the quarters.—I place thee the giver of wealth in the wealth."[12] Having recited the *tayādevata* formula, he recites the *sūdadohasa* verse (with regard to each). He lays down seven Āyuṣya bricks—one each to the quarters and three in the middle respectively with the formulas, "Do thou guard my Prāṇa.—Do thou guard my Apāna,—Do thou guard my Vyāna.—Do thou guard my life.—Do thou guard all my life.—Do thou guard the life of all mine. O Agni, that which is thy great name, *hṛt*, do thou come with it. Let us hold together. Do thou O Agni, be with the five people."[13] Having recited the *tayādevata* formula, he recites the *sūdadohasa* verse (with regard to each). He lays down seven "names of seasons" bricks one each to the quarters and three in the middle respectively with the formulas, "(Thou art) the Yāvas, Ayāvas, Evas, Ūmas, Sabda, Sagara and Sumeka."[13] After having recited the *tayādevata* formula, he recites the *sūdadohasa* verse (with regard to each).

X.46

(The Adhvaryu) lays down twentytwo Indratanū bricks—five each to the quarters and two in the middle respectively with the formulas, "(Thou art) Indra overcoming through fire.—Self-ruling through the sun.—Lord of Śacī through

12. TS IV.4.7.1
13. TS IV.4.7.2

तयादेवतं कृत्वा सूददोहसः करोति । अथ ज्योतिष्मतीरुपदधाति ज्योतिष्मतीं त्वा सादयामीति द्वादश तिस्रस्तिस्रो दिक्षु न मध्ये । तयादेवतं कृत्वा सूददोहसः करोति । अथ भूतेष्टका उपदधाति पृथिव्यै स्वाहान्तरिक्षाय स्वाहेति द्वादश तिस्रस्तिस्रो दिक्षु न मध्ये । तयादेवतं कृत्वा सूददोहसः करोति । अथाज्यानीरुपदधाति शतायुधाय शतवीर्यायेति पञ्चैकैकां दिक्ष्वेकां मध्ये । तयादेवतं कृत्वा सूददोहसः करोति । अथ राष्ट्रभृत उपदधात्यग्रे यशस्विन्यशसेममर्पयेति चतस्र एकैकां दिक्षु न मध्ये । तयादेवतं कृत्वा सूददोहसः करोति । अथ दक्षिणेऽꣳसे पौर्णमासीमुपदधाति पूर्णा पश्चादिति । तयादेवतं कृत्वा सूददोहसं करोति । अथ दक्षिण एवाꣳसे नक्षत्रेष्टका उपदधाति कृत्तिका नक्षत्रमग्निर्देवतेति । अथैना रोचयत्यग्रे रुच स्थ प्रजापतेर्धातुः सोमस्यर्चे त्वा रुचे त्वा द्युते त्वा भासे त्वा ज्योतिषे त्वेति । अथैतं नक्षत्रपथꣳ रोहिणीप्रभृत्याविशाखाभ्यामायातयति दक्षिणादꣳसाद्दक्षिणाꣳ श्रोणिमभ्यायातयति । अथ पुच्छसन्धौ चात्म-सन्धौ चामावास्यामुपदधाति यत्ते देवा अदधुर्भागधेयमिति । अथैतं नक्षत्रपथमनूराधाप्रभृत्यापभरणीभ्य आयातयति । उत्तरायै श्रोणेरुत्तरमꣳ-

power.—Tvaṣṭṛ through bull.—The bountiful through the sacrifice.—(Lord of) the heaven through Dakṣiṇā.—Vṛtra-killer through rage.—Guardian of body through kindliness.—Gaya through food.—He has won through the earth.—Eater of food through Ṛks.—Increased by the Vaṣaṭ-utterance .—Guardian of body through the Sāman.—The lustrous through the Virāj.—The Soma-drinker through the divine song.—He supported the sacrifice through the cows.—Men through the ruling power.—The wielder of thunderbolt through the horse and chariot.—Lord through the seasons.—Enclosing through the year.—Unconquerable through penance.—The sun through bodies."[1] Having recited the *tayādevata* formula, he recites the *sūdadohasa* verse (with regard to each).

He lays down thirtythree Yajñatanū bricks—eight each to the quarters and one in the middle respectively with the formulas, (to the east with) "(Thou art) Prajāpati in mind when come to the Soma.—The creator in the consecration—Savitṛ in the nourishment.—Pūṣan in the Soma-purchasing cow.—Varuṇa when tied up.—Asura when being purchased.—Mira when purchased.—Śipiviṣṭa when placed." (To the south with) "Delighting men when being carried forward.—Overlord when arrived.—Prajāpati when being carried forth.—Agni (when arrived) in the Āgnīdhra chamber.—Bṛhaspati when carried forth from the Āgnīdhra chamber.—Indra (when arrived) in the Havirdhāna hall.—Aditi when deposited.—Viṣṇu when being carried down (on the stones)." (To the west with) "Atharvan when wetted.—Yama when pressed.—Purifying (sun) when being shaken (in the Adābhya cup).—Vāyu when being filtered.—Mitra when being mixed with milk.—Manthin when being mixed with flour of parched barley.—Vaiśvadeva when taken up (into goblets).—Rudra when offered." (To the north with) "Vāyu when brought back (for consuming).—Nṛcakṣa when being gazed upon.—Bhakṣa when entered (into the mouth).—Belonging to the Pitṛs when attained to the state of Nārāśaṁsa.—Life when taken up (for the Avabhṛtha).—Sindhu when proceeding for the Avabhṛtha.—Samudra when arrived (for the Avabhṛtha).—Salila when thrown into water." (In the middle with) "Heaven when come to a conclusion."[2] Having recited the *tayādevata* formula, he recites the *sūdadohasa* verse (with regard to each).

He lays down twelve Jyotiṣmatī bricks—three each to the quarters, none in the middle respectively with the formulas, (to the east) "I place thee lustrous; I place thee producing lustre; I place thee knowing lustre," (to the south) "I place thee the bright; I place thee burning; I place thee making noise," (to the west) "I place thee glittering; I place thee shining; I place thee everlasting;" (to the north) "I place thee fully bright; I place thee making manifest; I place thee being manifest."[3] Having

1. TS IV.4.8.1
2. TS IV.4.9.1
3. TS I.4.34; V.4.1.3

समभ्यायातयति । अथोत्तर एवाꣳसे पौर्णमासीमुपदधाति पूर्णा पश्चादिति। असꣳस्पृष्टा उपदधातीति ब्राह्मणम् । नक्षत्रेष्टकाभिश्चितिराप्यते । तयादेवतं कृत्वा सूददोहसः करोति । अथावद्रुत्य कृष्णमश्वमभिमृश्य तनुपुरीषमुपदधाति पृष्टो दिवीति । तयादेवतं कृत्वा सूददोहसं करोति । अत्र षष्ठीं चितिं चिनुते संयच्च प्रचेताश्चेति पञ्चैकैकां दिक्ष्वेकां मध्ये । तयादेवतं कृत्वा सूददोहसः करोति । अथाग्निꣳ सर्वतोमुखं चिनुते ऽग्नेरङ्गानि प्राजापत्यामृषभं लोकंपृणाः । प्राच्यात्र लोकंपृणया प्रसौति । अग्निं प्राचीभिः संप्रच्छादयन्ति । अथोदीचीभिः । प्राचीभिस्त्वेव निस्तिष्ठन्ति। यावद्घ्नं चेष्यमाणो भवति तावद्घ्नं चिनुते । अथानभिमृष्टं चितिक्लृप्त्या भवति । तदेताश्चतस्रः स्वयमातृण्णा याचति । ता दिक्षूपदधाति प्राणाय त्वा

recited the *tayādevata* formula, he recites the *sūdadohasa* verse (with regard to each). He lays down twelve Bhūteṣṭakā bricks three in each quarter, none in the middle respectively with the formulas, (to the east) "To Pṛthivī svāhā; to Antarikṣa svāhā; to the heaven svāhā; (to the south) "To Sūrya svāhā; to Candramas svāhā; to Nakṣatras svāhā;" "(to the west) to waters svāhā; to plans svāhā; to Vanaspatis svāhā; to the flying around svāhā; to the crawling svāhā."[4] Having recited the *tayādevata* formula, he recites the *sūdadohasa* verse (with regard to each).

He lays down five Ajyānī bricks one each to the quarters and one in the middle respectively with the verses (to the east) "(Obeisance to Indra) with a hundred weapons, with a hundred heroic deeds, with a hundred favours, assaulting the enemy, who leads us beyond all evils without being conquered for a hundred years;" (to the south) "(Obeisance to Indra) who leads us without loss and without being conquered along the four Devayāna paths which pass between heaven and earth;" (to the west) "May the summer, the winter, the spring, the autumn and the rainy season pass well for us. May we be in the fearless shelter of those seasons for a hundred years;" (to the north) "Pay obeisance to the Iduvatsara, Parivatsara and Saṁvatsara. May we be unconquered, unharmed for ever under the good will of them who are worthy of sacrifice;" (in the middle) "O gods do you have led us from the good to the better, With thy favour may we attain thee. Do thou, wonder-working, enter into us, O drop. Do thou be propitious to our children and to us."[5] Having recited the *tayādevata* formula, he recites the *sūdadohasa* verse (with regard to each).

He lays down four Rāṣṭrabhṛt bricks—one each to the quarters, none in the middle, respectively with the verses, (to the east) "O glorious Agni, do thou furnish him with glory; bring hither the prosperity that is Indra's. May this (sacrificer) be the head, supreme, resplendent and the most famous among the equals;" (to the south) "The Ṛṣis aiming at the good and aspiring for the heaven, first undertook penance and consecration. Therefrom come out the ruling power, strength and force. May gods procure (all) this for this (sacrificer)" (to the west) "the supporter, the creator the great onlooker, Prajāpati, the supreme (equipped) with pre-eminence, the Stomas, metres, Nivids—all these said to me, "We shall provide kingdom for this (sacrificer);" (to the north) "do you turn up; come together towards me. May this (sacrificer) be your ruler, overlord. Do you abide by his directions. Do you all maintain yourself in consonance with him."[6] Having recited the *tayādevata* formula, he recites the *sūdadohasa* verse (with regard to each).

4. TS I.8.13.3
5. TS V.7.2.3
6. TS V.7.4.3-4

चक्षुषे त्वा तया देवतयाङ्गिरस्वद्ध्रुवा सीद व्यानाय त्वा चक्षुषे त्वा तया देवतयाङ्गिरस्वद्ध्रुवा सीदापानाय त्वा चक्षुषे त्वा तया देवतयाङ्गिरस्वद्ध्रुवा सीद वाचे त्वा चक्षुषे त्वा तया देवतयाङ्गिरस्वद्ध्रुवा सीदेति । अथ स्वयमातृण्णामश्वमवघ्राप्याविदुषा ब्राह्मणेन सहाधिद्रुत्योपदधाति सुवरायोस्त्वा सदने सादयामीत्यनुद्रुत्य सूर्यस्त्वाभिपातु मह्या स्वस्त्या छर्दिषा शंतमेन तया देवतयाङ्गिरस्वद्ध्रुवा सीदेति । अपान्यात्तृतीयामुपधा-येति । अपानिति । अथैष ब्राह्मणो वरं ददाति । अथ स्रुचि चतुर्गृहीतं गृहीत्वा स्वयमातृण्णावकाशे जुहोति चित्तिं जुहोमि मनसा घृतेनेति । अङ्गुष्ठाभ्यामन्वारभ्यान्वारोहं वाचयति दिवमाक्रमिषꣳ सुवरगन्मेति । अपरे बिले हिरण्येष्टकामुपदधाति सुवरसि सुवर्मे यच्छ दिवं यच्छ दिवो

On the southern shoulder he lays down the Paurṇamāsī brick with the verse, "Full to the west; full to the east ..."[7] Having recited the *tayādevata* formula, he recites the *sūdadohasa* verse. On the southern shoulder itself he lays down the nakṣatra bricks with the formulas beginning with "Kṛttikā the constallation, Agni the deity."[8] He makes them shine beginning with the formulas, "You are the lights of Agni, of Prajāpati the supporter, of Soma. For praise thee, for light thee; for lustre thee; for brilliance thee; for blaze thee."[8] He then extends the line of the Nakṣatra (bricks) beginning with Rohiṇī and ending with the Viśākhās. He extends the line from the southern shoulder to the southern buttock. At the joint of the tail and the body he lays down the Amāvāsyā brick with the verse, "The share which the gods assigned to thee..."[7] He extends the line of Nakṣatra bricks beginning with the Anūrādhā and ending with the Apabharaṇī. He extends from the northern buttock to the northern shoulder. He lays the Paurṇamāsī brick on the northern shoulder with the verse, "Full to the west, full to the east...."[7] "He lays them down so as not to touch each other." So says the Brāhmaṇa.[9] The altar is covered with Nakṣatra bricks. Having recited the *tayādevata* formula he recites the *sūdadohasa* verse.

Having climbed down from the altar and having touched the black horse, he spreads fine earth with the verse, "Vaiśvānara Agni is related to the heaven, related to the earth ..."[10] Having recited the *tayādevata* formula, he recites the *sūdadohasa* verse. At this stage he piles up the 'sixth layer' that is, the five bricks, one each to the quarters and one in the middle respectively with the formulas, "(Thou art) coherent and mindful, of Agni, Soma and Sūrya.—Dreadful and terrible, of Pitṛs, Yama and Indra.—Firm and extensive, of god Savitṛ, Maruts and Varuṇa.—The support the upholder of Mitra—Varuṇa, Mitra and Dhātṛ.—Eastern and western, of the Vasus, Rudras and Ādityas."[11] Having recited the *tayādevata* formula, he recites the *sūdadohasa* verse.

He piles up the fire-altar with openings all around—(the bricks) "limbs of Agni," Prājāpatyā, Ṛṣabha and Lokampṛṇās. He instructs (the priests to pile) the Lokampṛṇās in a line towards the east. The Agni is covered with the bricks ending towards the east, then towards the north. They however conclude with the bricks piled up towards the east. He piles up, To that height to which he is going to pile up. While the altar is not yet touched with the Citiklpti verse,[12] he asks for four naturally perforated stones. He lays them down to the quarters respectively with the formulas, "For Prāṇa thee, for eye thee, do thou be seated firm with that deity in the

7. TS III.5.1.1; IV.4.10.3
8. TS IV.4.10
9. TS V.4.1.4
10. TS I.5.11.1; TBr. III.11.6.4
11. TS IV.4.11.2
12. cf. BaudhŚS X.43

मा पाहीति । तां जघनेन प्रक्रमवेलायां मण्डलेष्टकामुपदधाति द्यौरपराजितामृतेन विष्टेति । दक्षिणतो रेतःसिचमुपदधाति द्यौ रेतःसिक् सा मे रेतो दधातु सा मे रेतः प्रजनयत्विति । तयादेवतं कृत्वा सूददोहसः करोति । अथोत्तरतः प्रक्रमवेलायां विकर्णीमुपदधाति प्रोथदश्वो न यवसे अविष्यन्निति । तयादेवतं कृत्वा सूददोहसं करोति । अथ लोकंपृणा उपदधाति लोकं पृण छिद्रं पृणेति । अथ चितिक्लृप्त्याभिमृशति चित्तिम-

manner of the Aṅgirases.—For Vyāna thee, for eye thee; do thou be seated ... .—For Apāna thee, for eye thee; do thou be seated ... .—For speech thee, for eye thee, do thou be seated ..."[13]

Having made the horse smell the naturally perforated stone and having climbed up, he lays it down in association with a non-learned brāhmaṇa with the formula, "Suvaḥ; I place thee in the seat of Āyu, in the shadow of the helper. Obeisance to the ocean; obeisance to the eye of ocean; may the Supreme place thee the encompassing, expanding, mighty, powerful, overcoming on the surface of the heaven. Do thou go to the heaven; Do thou make the heaven firm; do not injure the heaven, May Sūrya guard thee for the entire Prāṇa, Apāna, Vyāna, Udāna, stability, movement with great welfare, with the most healing covering. Do thou seat thyself firm with that deity in the manner of Aṅgirases."[14] "Having laid down the third (naturally perforated stone), he should breathe in." So (is it said).[15] He breathes in. (The non-learned) brāhmaṇa gives a boon. Having taken four spoonfuls into the ladle, he makes an offering in a cavity of the naturally perforated stone with the verse, "I make an offering to thought with mind and clarified butter..."[16] Having touched it with both the thumbs, he causes the sacrificer to recite the Anvāroha formula, "I have traversed the heaven, we have reached the celestial world."[17] In the western hole he lays down a golden brick with the formula, "Thou art Suvaḥ; grant me celestial world, grant heaven, guard me from the heaven."[18] To its rear on the border of a step, he lays down the Maṇḍala brick with the formula, "(Thou art) the unconquered heaven penetrated by the immortal; Ādityas are thy guardians; Sūrya is placed in this (brick). I resort to it; may it be protection and refuge."[19] To the south he lays down the Retaḥsic with the formula, "Heaven is the Retaḥsic; may it grant me virile power; may it cause my virile power to procreate."[20] Having recited the *tayādevata* formula, he recites the *sūdadohasa* verse.

To the north on the border of a step he lays down the Vikarṇī brick with the verse, "Like the horse who, when he comes out of the great enclosure, neighs while marching for the pasture, the wind blows following his (fire's) blaze. (O Agni), then thy path becomes black."[21] Having recited the *tayādevata* formula, he recites the

13. TS V.5.5.4
14. TS IV.4.3.3
15. cf. TS V.5.5.3
16. TS V.5.4.3; BaudhŚS X.31
17. TS V.6.8.1
18. TS V.7.6.1
19. TS IV.4.5.2
20. cf. TS V.6.8.4
21. TS IV.4.3.3

चित्तिं चिनवद्वि विद्वानिति। आग्नेय्या पङ्क्त्यैतां चितिमभिमृश्य द्वाभ्यामवद्र-वति वाङ्म आसन्प्राणदा इति । अथापराह्णिकीभ्यां प्रवर्ग्योपसद्भ्यां प्रचरति । एतावदेवैतदहः कर्म क्रियते । वसन्त्येताꣳ रात्रिम् ॥ ४६ ॥ पञ्चदशः ॥

अथैतस्मिन्नेव नवमे ऽह्नि दशमायाह्न उपकल्पयते सहस्रꣳ हिरण्यशल्कान्। ऊर्ध्वं त्रिभ्यो ऽपरिमितानित्येक आहुः। ते यदि सहस्रं भवन्ति द्वेद्वे शते पत्रनाडीष्वोते भवतः। अथ दशमे ऽह्न्युदित आदित्ये प्रवर्ग्योपसद्भ्यां प्रचरति । समानं पुरीषस्योपधानम् । अथ पात्र्यामप आनीय हिरण्यशल्कान्संप्रकीर्य द्वाभ्यां द्वाभ्याꣳ शताभ्यां प्रोक्षति सहस्रस्य प्रमा असीति यत्प्राक् स्वयमातृण्णायै भवति सहस्रस्य प्रतिमा असीति यद्दक्षिणा स्वयमातृण्णायै भवति सहस्रस्य विमा असीति यत्प्रत्यक् स्वयमातृण्णायै भवति सहस्रस्योन्मा असीति यदुदक् स्वयमातृण्णायै भवति । अथ मध्यं द्वाभ्याꣳ शताभ्यां प्रोक्षति साहस्रो ऽसि सहस्राय

*sūdadohasa*verse. Then he lays down the Lokampṛṇā bricks with the verse, "Do thou fill up the region; do thou fill up the gap...."[22] He then touches (the altar) with the Citiklpti verse, "May Agni discern wisdom and folly...." Having touched the altar with the Paṅkti verse addressed to Agni (= *ā te agna idhīmahi* ...),[24] he climbs down (the altar) with two mantras, "May the speech be in my mouth...."[25] and "Do thou be granting Prāṇa...."[26] Then he proceeds with the afternoon Pravargya and Upasad rites. This much is gone through on this day. They pass over the night.

X.47

On the ninth day itself he procures a thousand particles of gold for the tenth day. Some teachers say that they may be of an unspecified number above three.[1] If they are a thousand, two hundred each are woven into the tubular stalks of feathers. On the tenth day after the sun has risen, he goes through the Pravargya and Upasad rites. The spreading of fine earth is similar.[2] Having poured water into a pan and havin scattered particles of gold into it, he sprinkles with two hundred (particles) each—the area which lies to the east of the naturally perforated stone with the formula, "Thou art the measure of a thousand,"[3] to the south with the formula, "Thou art the image of a thousand."[3] to the west with the formula, "Thou art the size of a thousand,"[3] to the north with the formula, "Thou art the replica of a thousand."[3] He sprinkles with two hundred with the formula, "Thou belongst to a thousand, for a thousand thee."[3] Standing near the northern buttock, he assigns, the bricks to milch-cows with the formula, "O Agni, may these bricks of mine be milch-cows"[4] till the end of the Anuvāka ("one, a hundred, a thousand, ten thousand, a hundred thousand, a million, ten million, a hundred million, a thousand million, ten thousand million, a hundred thousand million, ten hundred thousand million, a hundred hundred thousand million. May these bricks of mine be milch-cows - sixty, a thousand, ten thousand (and) numberless. You are abiding

22. TS IV.2.4.4; BaudhŚS X.43
23. TS V.5.4.4; BaudhŚS X.43
24. TS IV.4.4.6
25. TS V.5.9.2; cf. BaudhŚS X.36
26. TS IV.6.1.4; cf. BaudhŚS X.36

1. Aboe three, that is, five in minimum one each for the five sprinklings. cf. Bhavasvāmin on BaudhŚS *pañcabhya ārabhya;* Vasudeva Diksita in his *Mahāgnisarvasva : asmin pakṣe pañca hiraṇyaśalkā āvaśyakā pancānām api prokṣaṇānām hiraṇyaśalkavattvāt.*
2. cf. BaudhŚS X.44
3. TS IV.4.11.3
4. TS IV.4.11.4

त्वेति । अथोत्तरे श्रोण्यन्ते तिष्ठन्निष्टका धेनूः कुरुत इमा मे अग्र इष्टका धेनवः सन्त्वित्यान्तादनुवाकस्य । अथापराह्णिकीभ्यां प्रवर्ग्योपसद्भ्यां प्रचरति । एतावदेवैतदहः कर्म क्रियते । वसन्त्येताꣳ रात्रिम् । अथैतस्मिन्नेव दशमे ऽह्न्येकादशायाह्न उपकल्पयते ऽर्कपर्णमजक्षीरं गावीधुकं चरुं तिसृधन्वमश्मानमुदकुम्भं मण्डूकमवकां वेतसशाखां दर्भस्तम्बमाज्य-स्थालीꣳ सस्रुवां दीर्घवꣳशं द्वादशमिति । अथैकादशे ऽह्न्युदित आदित्ये प्रवर्ग्योपसद्भ्यां प्रचरति । स दीर्घवꣳशे स्रुवं प्रग्रथ्योत्तमे संचिताहुती जुहोत्यग्ने वन्य तत्त्वा यामीति ॥ ४७ ॥

यावदेवात्राध्वर्युश्चेष्टति तावदेष प्रतिप्रस्थातोत्तरस्य पक्षस्य चरमयेष्टकया प्रत्यूढपुरीषयोपरमति । अथैतस्यार्कपर्णस्य पुटमन्तरवस्राविणं कृत्वोदङ् तिष्ठन्मुखदघ्ने धारयन्नाहाहरानयेति । स यत्र धारेष्टकां प्राप्नोति तत्प्रतिपद्यते नमस्ते रुद्र मन्यव इत्यान्तमेतमनुवाकं निगद्य द्वितीयं तृती-यम् । चतुर्थस्य यत्राभिजानाति नमः क्षत्तृभ्य इति तत्स्वाहाकरोति । सो ऽत एव प्राङावृत्य नाभिदघ्ने धारयन्संग्रहीतृभ्य इति प्रतिपद्यातिशिष्ट-मनुवाकस्य निगद्य पञ्चमꣳ षष्ठम् । सप्तमस्य यत्राभिजानाति नमो वर्ष्याय चेति तत्स्वाहाकरोति । सो ऽत एव दक्षिणावृत्य जानुदघ्ने धारयन्नवर्ष्याय चेति प्रतिपद्यातिशिष्टमनुवाकस्य निगद्याष्टमं नवमं दशमम् । एकादशस्य

by law, promoters of law, dropping clarified butter, dropping honey, vigourous, possessing food. May those bricks of mine be milch-cows Virāj by name, yielding desires in yonder world.")[4] He goes through the afternoon Pravargya and Upasad rites. This much procedure is gone through on this day. They pass over the night.

On this tenth day itself, he procures for the eleventh day a leaf of *Calotropis gigantea*, goat's milk, cooked grains of *Coix barbata*, a bow with three arrows, a stone, a pot filled with water, a frog, Avakā plant, a twig of cane, a cluster of darbha-grass, a vessel of clarified butter together with a spoon and a long bamboo as the twelfth. On the eleventh day after the sun has risen, he goes through the Pravargya and Upasad rites. Having fixed the spoon at the top of the long bamboo, he offers the last two Saṁcita oblations respectively with two mantras, "O Agni the desirable, do thou be gentle to us with that arrow of thine which is Yuvā by name; obeisance to that of thine, may we be living on that of thine. Paying homage to thee with divine song, I go to thee."[6]

X.48

While the Adhvaryu is engaged in his task, the Pratiprasthātṛ ceases with the laying down of the extreme brick o the northern wing from which earth has been removed. Then having held the leaf of *Calotropis gigantea* in such a way that the contents of its cavity would flow out from within, standing to the north and holding the spoon tied to the bamboo at the height o his mouth, he says, "Do thou bring and pour (goat's milk)." As soon as the stream (of the milk) reaches the brick, he commences the reciting. Having recited the Anuvāka[1] *namas te rudra manyave* upto the end, (he recites) the second[2] and the third[3]. When he notes the uttering *namaḥ kṣattṛbhyo* ... from the fouth Anuvāka, he utters *svāhā*. Having turned at this very stage to the east, holding (the spoon) at the height of the navel, having commenced the reciting with *saṁgṛhītṛbhyaḥ*., and having recited the remaining portion of the Anuvāka, (he recites) the fifth[5] and the sixth[6]. When he notes the utterance *namo varṣyāya ca* from the seventh Anuvāka,[1] he utters *svāhā*. At this very stage having

5. TS V.5.9.1
6. TS II.1.11.6

1. TS IV.5.1
2. TV IV.5.2
3. TS IV.5.3
4. TS IV.5.4
5. TS IV.5.5
6. TS IV.5.6

यत्राभिजानाति य एतावन्तश्च भूयाꣳसश्चेति तत्स्वाहाकरोति । सो ऽत एव प्रत्यङ्ङवृत्य गुल्फदघ्ने धारयन्नमो रुद्रेभ्यो ये पृथिव्यामित्येतद्यजमानं वाचयति । नाभिदघ्ने धारयन्नमो रुद्रेभ्यो ये ऽन्तरिक्ष इत्येतद्यजमानं वाचयति । ग्रीवदघ्ने धारयन्नमो रुद्रेभ्यो ये दिवीत्येतद्यजमानं वाचयति । अत्रैतदर्कपर्णं यं द्वेष्टि तस्य संचरे पशूनां न्यस्यति । यद्यु वै न द्वेष्ट्याखुवटे न्यस्यति । अत्रैतं गावीधुकं चरुं चरमायामिष्टकायां निदधाति यो रुद्रो अग्नौ यो अप्सु य ओषधीषु यो रुद्रो विश्वा भुवनाविवेश तस्मै रुद्राय नमो अस्त्विति । अथैतत्तिसृधन्वं याचति । तेनोत्तरे श्रोण्यन्ते तिष्ठन्नुपतिष्ठते ऽपि वानुपरिक्रामं यत्ते रुद्र पुरो धनुस्तद्वातो अनुवातु ते तस्मै ते रुद्र संवत्सरेण नमस्करोमि यत्ते रुद्र दक्षिणा धनुर्यत्ते रुद्र पश्चाद्धनुर्यत्ते रुद्रोत्तराद्धनुर्यत्ते रुद्रोपरि धनुरिति । अथैनदयाचितं ब्राह्मणाय ददाति । अथास्यैष उदकुम्भ उत्तरे श्रोण्यन्ते ऽश्मना सꣳस्पृष्टः शेते । स यो बलवाꣳस्तमाहानेनोदकुम्भेन संततया धारया त्रिः प्रदक्षिणं परिषिञ्चन्परीहीति । स तथा करोति । परिषिच्यमाने यजमानं वाचयत्यश्मन्नूर्जं पर्वते शिश्रियाणां वाते पर्जन्ये

turned towards the south, holding (the spoon) at the height of the knee, having begun with *avarṣyāya ca* and having recited the remaining Anuvāka, (he recites) the eighth,[8] ninth[9] and tenth.[10]—When he notes the uttering of *ya etāvantaś ca bhūyāṁsaś ca* from the eleventh Anuvāka[11] he utters *svāhā*.

At this very stage, having turned towards the west, holding (the spoon) at the height of the ankle, he makes the sacrificer recite the formula, "Obeisance to the Rudras who live on the earth, whose arrows are the food. Obeisance to them with ten fingers turned towards the east, ten towards the south, ten towards the west, ten towards the north, ten upwards. May they be merciful to us. I put into your jaws him whom we hate and who hates us."[11] Holding at the height of the navel, he makes the sacrificer recite the formula, "Obeisance to Rudras who live in the midregion, whose arrows are the wind...."[11] Holding at the height of the neck he makes the sacrificer recite the formula, "Obeisance to the Rudras who live in the heaven, whose arrows are the rains...."[11] He throws the leaf of *Calotropis gigantea* on the path of the cattle of one whom he hates. If he does not hate anybody, he puts it into the hole of rats. He places the cooked grains of *Coix barbata* on the extreme brick with the verse, "Obeisance to Rudra who resides in fire, in water, in plants, and in all beings."[12]

He asks for the bow with three arrows. Standing on the northern buttock or (suitably) moving around, he prays with the verses, "May the wind blow after thy bow which is towards the east. O Rudra, I pay obeisance to thee for a Saṁvatsara;... which is towards the south... for a Parivatsara...; which is towards the west ... for a Idāvatsara..., which is towards the north... for a Iduvatsara... which is upwards ... for a Vatsara...."[13] He gives away that bow (together with the arrows) to a brāhmaṇa without being asked. The pitcher full of water touching the stone lies on the border of the northern buttock. He says to one who is strong "Do thou go around (the fire-altar) three times by the right, sprinkling around (the water) in a continuous stream from this water—pitcher." He does so. While water is being sprinkled around, he makes the sacrificer recite the verse, "O bounteous Maruts, do you bestow upon us the food and vigour which lies in the rock on the mountain, in the wind, in rains, in Varuṇa's might and which is collected from the waters, plants, and trees."[14] He places the pitcher so as to touch the stone with the formula, "O stone,

7. TS IV.5.7
8. TS IV.5.8
9. TS IV.5.9
10. TS IV.5.10
11. TS IV.5.11.1-2
12. TS V.5.9.3
13. TS V.5.7.2-4
14. TS IV.6.1.1

वरुणस्य शुष्मे । अद्भ्य ओषधीभ्यो वनस्पतिभ्यो ऽधि संभृतां तां न इषमूर्जं धत्त मरुतः सꣳरराणा इति । अथैतं कुम्भमश्मना सꣳस्पृष्टꣳ सादयत्यश्मꣳस्ते क्षुदमुं ते शुगृच्छतु यं द्विष्म इति । निधाय कुम्भं यथेतं त्रिः पुनः प्रतिपर्येति । अथैतस्मिन्नेव दीर्घवꣳशे प्रग्रथ्नाति मण्डूकमवकां वेतसशाखां दर्भस्तम्बमिति । तेन यत्प्राक् स्वयमातृण्णायै भवति तद्विकर्षति समुद्रस्य त्वावकया हिमस्य त्वा जरायुणेति ॥ ४८ ॥

द्वाभ्यां पुरस्ताद्द्वाभ्यां दक्षिणतो द्वाभ्यां पश्चाद्द्वाभ्यामुत्तरतः । अष्टाभिर्विकर्षतीति ब्राह्मणम् । अथैताश्चैव कार्ष्णाजिनीरुपानह एतं च दीर्घवꣳशꣳ संछिद्य चात्वाले संप्रकिरन्ति । अथ शान्तो ऽग्निरिति । आज्यस्थालीꣳ सस्रुवामादायाधिद्रुत्याज्यस्थाल्याः स्रुवेणोपघातꣳ सर्पाहुतीर्जुहोति । समीची नामासि प्राची दिगिति पश्चादासीनः पूर्वे बिले जुहोति । ओजस्विनी नामासि दक्षिणा दिगित्युत्तरत आसीनो दक्षिणे बिले जुहोति । प्राची नामासि प्रतीची दिगिति पुरस्तादासीनो ऽपरे बिले जुहोति । अवस्थावा नामास्युदीची दिगिति दक्षिणत आसीन उत्तरे बिले जुहोति । अथैतेनैव यथेतमेत्य यत्रैव प्रथममहौषीत्तद्द्वे जुहोत्यधिपत्नी नामासि वशिनी नामासीति । अथावद्रुत्याग्निꣳ सामभिरुपस्थापयति ।

let thy hunger and thy pain go to N.N. whom we hate."[14] Having kept down the pitcher, he moves around back three times by the way by which he had gone. To this bamboo itself he fastens the frog, Avakā plant, the twig of cane and a cluster of darbha-grass. Therewith the variously sweeps the area which is to be the east of the naturally perforated stone with two verses, "O Agni, we cover thee around with the Avakā plant of the ocean. Purifier, do thou auspicious to us—O Agni, we cover thee around with the caul of winter.... "[14]

X.49

To the east. To the south with the two verses, "Down upon the earth, down upon the cane, farther away upon the streams. O Agni, thou art the bile of waters.—O female frog, come hither with those. Make this our sacrifice pure and auspicious."[1] To the west with the two verses, "The purifying Agni has shone with wonderful radiance like the dawn with light.—Who shone in the battle of Etaśa, moving swiftly on the way, not thirsty and non-decaying."[2] To the north with the two verses, "O purifying divine Agni, do thou bring gods with thy light and pleasant tongue, and offer to them.—O purifying and shining Agni, do thou bring the gods hither, for our sacrifie and oblation."[2] "He sweeps variously with eight verses," So says the Brāhmaṇa.[3] They tear off the sandals of skin of black antelope and the long bamboo and throw on the Cātvāla. The Agni is thus pacified.[3] Having taken the vessel of clarified butter together with a spoon and each time dipping the spoon into the vessel, he offers the Sarpa offerings. Seated to the west, he makes an offering on the eastern hole with the formula, "Thou art the eastern direction Samīcī by name; Agni is thy overlord, black serpent the protector; obeisance to the two who are an overlord and the protector, the two are gentle to us. I put into your jaws the two—one whom we hate and the other who hates us."[4] Sitting to the north, one the southern hole with the formula, "Thou art the southern direction Ojasvinī by name; Indra is thy overlord, scorpion the protector...." Sitting to the east, on the western hole with the formula, "Thou art the western direction Prācī by name. Soma is thy overlord, viper the protector...." Sitting to the south, on the northern hole with the formula, "Thou art the northern direction Avastāvā by name. Varuṇa thy overlord, the striped snake the protector...." Having returned by the same route by which he had gone, he offers two oblations on the spot where he made the first offering respectively with the formulas, "Thou art the great direction Adhipatnī by name, Bṛhaspati thy overlord, white serpent the protector....—Thou art this

1. TS IV.6.1.1-2
2. TS IV.6.1.2
3. TS V.4.4.3
4. TS v.5.10.1-2

गायत्रेण पुरस्तादुपतिष्ठते ऽग्नेर्हृदयेन दक्षिणमुपपक्षꣳ रथंतरेण दक्षिणं पक्षं वारवन्तीयेन दक्षिणाꣳ श्रोणिमृतुस्थायज्ञायज्ञियेन पुच्छꣳ श्यैतेनोत्तराꣳ श्रोणिं बृहतोत्तरं पक्षं प्रजापतेर्हृदयेनोत्तरमुपपक्षं वामदेव्येन मध्यम् । अथाह होतरग्नेरुक्थेनाग्निमनुशꣳसेति । यदि होता न कामयते यजमान एव जघनेन पुच्छं तृणानि सꣳस्तीर्य तेषूपविश्याग्नेरुक्थेनाग्निमनुशꣳसति पिता मातरिश्वाच्छिद्रा पदा धा अच्छिद्रा उशिजः पदानुतक्षुः सोमो विश्वविन्नेता नेषद्बृहस्पतिरुक्थामदानि शꣳसिषदोमिति सकृद्वा त्रिर्वा । अथैनꣳ स्तुतशस्त्रयोर्दोहं वाचयतीष्टो यज्ञो भृगुभिराशीर्दा वसुभिस्तस्य त इष्टस्य वीतस्य द्रविणेह भक्षीयेति । अथापराह्णिकीभ्यां प्रवर्ग्योपसद्भ्यां प्रचरति । एतावदेवैतदहः कर्म क्रियते । वसन्त्येताꣳ रात्रिम् ॥ ४९ ॥ षोडशः ॥

अथैतस्मिन्नेवैकादशे ऽह्नि द्वादशायाह्न उपकल्पयत औदुम्बरꣳ स्रुवमौदुम्बरं द्रोणमौदुम्बरं प्रसेकमौदुम्बरीं वितष्टिं तस्यां पञ्चगृहीतमाज्यं भवति दध्नः पूर्णामौदुम्बरीं तिस्र औदुम्बरीः समिधस्तिस्रो नानावृक्ष्या नानावृक्ष्यमिध्मं दधि मधुमिश्रं ग्रुमुष्टिमवकाभारं पृश्निमश्मानमाज्यप्रोक्षं

direction, Vaśinī by name, Yama thy overlord, spotted-necked snake the protector...."[4]

Having climbed down, he causes the sacrificer to pray to Agni with the Sāmans. (The sacrificer) prays with the Gāyatra Sāman to the east, with *Agner hṛdaya* Sāman to the juncture of the southern wing, with the Rathantara Sāman to the southern wing, with the Vāravantīya Sāman to the southern butock, with the Ṛtusthāyajnāyajnīya Sāman to the tail, with the Śyaita Sāman to the northern buttock, with the Bṛhat Sāman to the northern wing, with *Prajāpater hṛdaya* Sāman to the juncture of the northern wing, with the Vāmadevya Sāman to the centre. Then he says, "O Hotṛ, do you recite *agner uktha.*" If the Hotṛ does not want to recite, the sacrificer himself, having spread grass to the west of the tail and having sat down upon it, praises Agni with *agner uktha.* "May father Mātariśvan bestow flawless abodes; may the Uśijs fashion flawless abodes. May Soma all-knower and leader be the leader. May Bṛhaspati recite the gladdening Śastras. Om."[5] (He praises) once or thrice. (The Adhvaryu) makes the sacrificer recite "The milking of Stotra and Śastra" : "May the sacrifice offered by Bhṛgus and Vasus grant blessing. May I here enjoy fruit of the offering offered to and enjoyed by thee."[5] Then he goes through the afternoon Pravargya and Upasad rites. This much procedure is followed on this day. They pass over the night.

X.50

On this eleventh day itself (the Adhvaryu) procures for the twelfth day a spoon of *Ficus glomerata,* a trough of *Ficus glomerata,* a duct of *Ficus glomerata,* a bowl of *Ficus glomerata* with fie spoonfuls of clarified butter, a ladle of *Ficus glomerata* full of curds, three fire-sticks of *Ficus glomerata,* three of different trees,[1] a faggot of different trees, curds mixed with honey, a handful of darbha-grass, a load of Avakā plants (*Calotropis gigantea*), a spotted stone, a ladle for sprinkling clarified butter, the second Hotṛ[2] for reciting the Apratiratha hymn, two or three pichers of melted and

5. TS V.6.8.6 The procedure laid down in the concluding part of BaudhŚS IX.17 should be followed here.

1. Udumbara, Śamī and Vikaṅkata.
2. Chosen for the time being or the Maitrāvaruṇa according to Vāsudeva Dikṣita in *mahāgnisarvasva.* According to ĀpŚS XVII.14.7 the hymn is recited by the Brahman or the Maitrāvaruṇa or the Pratiprasthātṛ. ĀśvŚS IV.8 asks the Brahman to recite the Apratiratha hymn, ṚV X.103 which is rather of a different order; the number of verses is also different.

द्वितीयꣳ होतारमप्रतिरथस्यानुवक्तारं विलीनोत्पूतस्याज्यस्य द्वौ वा त्रीन्वा कुम्भान्ब्राह्मौदनिकान्व्रीहीन्सर्वौषधꣳ रोहितं चर्मानडुहं कृष्णायै श्वेतवत्सायै पयो रथं चषालहोमीयꣳ शाकलान्परिधीनिति । अथ द्वादशे ऽह्न्युदित आदित्ये प्रवर्ग्योपसद्भ्यां प्रचरति । अथोपनिष्क्रम्य संप्रैषमाह सुब्रह्मण्य सुब्रह्मण्यामाह्वयार्धस्तनव्रतं प्रयच्छतेति । आह्वयति सुब्रह्मण्यः सुब्रह्मण्याम्। अर्धस्तनव्रतं प्रयच्छति । अथादत्ते पञ्चगृहीतमाज्यं दधि मधुमिश्रं ग्रुमुष्टि-मवकाभारमिति । एतत्समादायाधिद्रुत्याक्ष्णया पञ्चगृहीतेन स्वयमातृण्णां व्याघारयति नृषदे वडप्सुषदे वड् वनसदे वड् बर्हिषदे वट् सुवर्विदे वडिति । एतयैव स्रुचोपघातं दध्ना मधुमिश्रेण गन्धर्वाहुतीर्जुहोति । हेतयो नाम स्थ तेषां वः पुरो गृहा इति पश्चादासीनः पूर्वे बिले जुहोति । निलिम्पा नाम स्थ तेषां वो दक्षिणा गृहा इत्युत्तरत आसीनो दक्षिणे बिले जुहोति। वज्रिणो नाम स्थ तेषां वः पश्चाद्गृहा इति पुरस्तादासीनो ऽपरे बिले जुहोति। अवस्थावानो नाम स्थ तेषां व उत्तराद्गृहा इति दक्षिणत आसीन उत्तरे बिले जुहोति । अथैतेनैव यथेतमेत्य यत्रैव प्रथममहौषीत्तद्द्वे जुहोत्यधिपतयो नाम स्थ क्रव्या नाम स्थेति । अथाह प्रतिप्रस्थातरिममग्निं

purified clarified butter, paddy for Brahmaudana cooked rice, all kinds of grains, a hide of a red bull, milk of a black cow having a white-coloured calf, a chariot for Caṣāla-offering, and enclosing sticks of splinters.

On the twelfth day after the sun has risen, he performs the Pravargya and Upasad rites. Having gone out he gives out the call "O Subrahmaṇya, do thou recite the Subrahmaṇyā call; do you give (to the sacrificer) half the quantity of milk derived from one udder of the cow." The Subṛahmaṇya recites the Subrahmaṇyā call. One gives (to the sacrificer) half the quantity of milk derived from one udder of the cow. He then takes up five spoonfools of clarified butter, curds mixed with honey, a handful of darbha-grass and a load of Avakā plants. Having up this and having climbed up (the altar), he offers an Āghāra libation tranversely with five spoonfuls of clarified butter with the formula, "To one sitting among men, *vaṭ;* to one sitting in water *vaṭ;* to one sitting in the forest, *vaṭ;* to one sitting on sacrificial grass, *vaṭ,* to one attaining the heaven *vaṭ.*"[3] Dipping each time this very ladle, he offers Gandharva offerings with curds mixed with honey. Sitting to the west, he makes an offering on the eastern hole with the formula, "You are missile by name; your home is in the east; Agni is your arrow, Salila the name of wind; homage to you; do you be gentle to us; I put in your jaws one whom we hate and who hates us."[4] Sitting to the north he makes an offering on the southern hole with the formula, "You are besmearers by name; your home is in the south; Pitṛs are your arrows; Sagara is the name of wind...."[4] Sitting to the east he makes the offering on the western hole with the formula, "You are holding thunderbolt by name; your home is in the west, sleep are your arrows, cave is the name of wind...."[3] Sitting to the south he makes an offering on the northern hole with the formula, "You are stable by name, your home is in the north, waters are your arrows, ocean the name of wind....."[4]

Having returned back by the route by which he had gone, he makes two offerings on the spot where he had made the first offering respectively with the formulas, "You are the overlords, your home is on the upper side; rains are your arrows; Avasvān is the name of wind....—You are raw flesh-eaters by name, belonging to the earth; your home is here; food are your arrows; Nimiṣa is the name of wind...."[4] Then he says, "O Pratiprasthātṛ, do you make this altar spotted like a tortoise." He makes it spotted like a tortoise. He does not step up that area where he has not yet sprinkled. Having taken up a bunch of darbha grass, he sprinkles with curds mixed with honey towards the east with the two verse, "The divine spirits which deserve offerings and which belong to the gods worthy of offerings, partake of the share of the yearlong session. Do you (O spirits) different from those

3. TS IV.6.1.3-4
4. TS V.5.10.3-4

कूर्मपृषन्तं कुर्विति । तꣳ स कूर्मपृषन्तं करोति । नाप्रोक्षितमधितिष्ठति । अथ ग्रुमुष्टिमादाय दध्ना मधुमिश्रेणावोक्षति ये देवा देवानां ये देवा देवेष्वधि देवत्वमायन्निति ॥ ५० ॥

द्वाभ्यां पुरस्तात्ताभ्यां दक्षिणतस्ताभ्यां पश्चात्ताभ्यामुत्तरतः । अनुपरिचारमवोक्षतीति ब्राह्मणम् । अथैनमवकाभारेण प्रतिच्छाद्य गोप्तारꣳ समादिश्यावद्रुत्यापराह्णिकीभ्यां प्रवर्ग्योपसद्भ्यां प्रचरति । अथोपनिष्क्रम्य संप्रैषमाह सुब्रह्मण्य सुब्रह्मण्यामाह्वयाग्नीद्वैश्वानरमारुतान्निर्वप प्रतिप्रस्थातः प्रवर्ग्यस्यावृता प्रवर्ग्यꣳ सꣳसादयोद्वासनायेति । त्रैधैतत्पदं कुर्वन्ति । गार्हपत्ये तृतीयमुपयमनीषु तृतीयं नि तृतीयं दधति । अथ प्रवर्ग्यस्यावृता प्रवर्ग्यमुद्वास्याधिश्रयति वैश्वानरं द्वादशकपालं मारुताꣳश्च सप्तकपा-लान् । अथ गार्हपत्य आज्यं विलाप्योत्पूय स्रुचि चतुर्गृहीतं गृहीत्वाहवनीये ऽनीकवन्तं जुहोति । अग्निस्तिग्मेन शोचिषेत्यनुद्रुत्य सैनानीकेन सुविदत्रो अस्मे इति जुहोति । अपरं चतुर्गृहीतं गृहीत्वाहवनीय एव वैश्वकर्मणानि जुहोति । य इमा विश्वा भुवनानि जुह्वदित्यनुद्रुत्य विश्वकर्मा ह्यजनिष्ट देव इति जुहोति । अपरं चतुर्गृहीतं गृहीत्वा चक्षुषः पितेत्यनुद्रुत्य विश्वकर्मन्हविषा वर्धनेनेति जुहोति । नानैव सूक्ताभ्यां जुहोति नानैव सूक्तयोर्वीर्यं दधातीति ब्राह्मणम् । अथ तिस्र औदुम्बरीः समिध आदधात्युदेनमुत्तरां नयेन्द्रेमं प्रतरां कृधि यस्य कुर्मो हविर्गृह इति । अथाभ्यादधातीध्मं प्रणयनीयम् । उपोपयमनीः कल्पयन्ति चात्वालात् । अथ संप्रैषमाहाग्नये प्रणीयमानाया-नुब्रूह्यग्नीदेकस्फ्ययानुसंधेहि द्वितीयो होताप्रतिरथमनुब्रवीत्विति । प्रतिपद्यत

partaking of the offered food, yourself enjoy the honey and clarified butter in this sacrifice.—The divine spirits which attained the divinity over and above the gods, which presuppose the prayer, without whom nothing flows, do not persist in the heaven nor on the earth; they reside in the highest entities."[5]

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Towards the south with the same two verses; towards the west with the same two verses; towards the north with the same two verses. "He sprinkles while moving around successively." So says the Brāhmaṇa.[1] Having covered (the altar) with the load of Avakā plants, having instructed the guard, and having climbed down, he proceeds with the afternoon Pravargya and Upasad rites. Having gone out, he gives out the call, "O Subrahmaṇya, do thou invoke the Subrahmaṇyā, O Agnīdh, do thou pour out (paddy) for the cake to Agni Vaiśvānara and also for the cakes to the Maruts; O Pratiprasthātṛ, do you deposit for disposal the Pravargya implements." (The earth of) the foot-print (of the Soma-purchasing cow) is divided into three parts. A third part is put into the Gārhapatya fire-place, another third one is put into the supporting ladle, and the last third one is retained. Having disposed of the Pravargya-implements following the relevant procedure, he places on fire the cake on twelve potsherds for Agni Vaiśvānara and (seven cakes each) on seven potsherds. Having melted clarified butter over the Gārhapatya fire, having purified it and having taken four spoonfuls into the ladle, he makes an offering to Anīkavant Agni on the Āhavanīya fire. Having recited the verse, "May Agni put down every foe with his sharp blaze. May Agni win wealth for us," he makes the offering with the verse, "O Agni, do thou, benevolent with this countenance, offering to gods for us, procuring fortune through offerings, undeceived, guardian and protector, shine so as to grant brilliance and wealth."[2] Having taken up another four spoonfuls, he makes offerings to Viśvakarman with the verses beginning with *ya imā viśvā bhuvanāni juhvat...* and ending with *viśvakarmā hy ajaniṣṭa devaḥ....*[3] Having taken another four spoonfuls, he makes an offering with verses beginning with *cakṣuṣaḥ pitā...* and ending with *viśvakarman haviṣā vardhanena....*"[4] "He makes offerings differently with the two hymns; he (thereby) places the power of the two hymns separately (into the sacrificer)." So says the Brāhmaṇa.[5] He puts (on the Āhavanīya

5. TS IV.6.1.4

1. TS V.4.5.3
2. TS IV.6.1.5
3. TS IV.6.2.1-3
4. TS IV.6.2.4-6
5. TS V.4.5.5

एष द्वितीयो होताप्रतिरथमाशुः शिशान इति । दशर्चं भवतीति ब्राह्मणम्। अथैतेनैव सहाग्निनाददते पृश्निमश्मानमाज्यप्रोक्षं दध्नः पूर्णामौदुम्बरीं तिस्रो नानावृक्ष्या नानावृक्ष्यमिध्मꣳ शाकलान्परिधीनिति । अथैनमुद्यच्छत उदु त्वा विश्वे देवा इति । षड्भिर्हरतीति ब्राह्मणम् । तासां द्वे परिगृह्यवती भवतः । अथ विषुवत्याग्नीध्रस्य काले पृश्निमश्मानं निदधाति विमान एष दिव उक्षा समुद्र इति द्वाभ्याम् । अथ चतसृभिरा पुच्छादेतीन्द्रं विश्वा अवीवृधन्निति । धारयन्त्येतमग्निम् । अथैनꣳ संचितमाज्यप्रोक्षेण प्रोक्षति ॥ ५१ ॥

वसवस्त्वा रुद्रैः पुरस्तात्पान्त्विति पुरस्तात्पितरस्त्वा यमराजानः पितृभिर्दक्षिणतः पान्त्विति दक्षिणत आदित्यास्त्वा विश्वैर्देवैः पश्चात्पान्त्विति पश्चात् । द्युतानस्त्वा मारुतो मरुद्भिरुत्तरतः पात्वित्युत्तरतो देवास्त्वेन्द्रज्येष्ठा

fire) three fire-sticks of *Ficus glomerata* with the verses, "O Agni, provided with clarified butter, lead this (sacrificer) forward; provide him with increase of wealth, offspring and wealth.—O Indra, make this (sacrificer) superior, so that he may control his fellows. Provide him with vigour. May he be granting share to gods.—O Agni, do thou increase him at whose house we offer the oblation. May gods and this Brahmaṇaspati speak prominently about him."[6]

Then he puts on the fire the faggot to be carried forth. Supporting earth is procured from the Cātvāla. He gives out the call, "Do you (O Hotṛ) recite verses for the fire being carried forward; O Agnīdh, do thou follow with a line drawn by the wooden sword; may the second Hotṛ recite the Apratiratha humn." The second Hotṛ begins the reciting of the Apratiratha hymn beginning with *āśuḥ śiśānaḥ*.—"It consists of ten verses," So says the Brāhmaṇa.[7] Together with this fire are taken the spotted stone, the clarified butter for sprinkling, a ladle made of *Ficus glomerata* filled with curds, three fire-sticks of different trees,[8] a faggot of different trees, enclosing sticks of chips. He lifts up the faggot with the verse, "O Agni, may all gods hold thee with thoughts. Do thou become most auspicious, with kindly face and illuminating."[6] "He carries (fire) with six (verses).[9]" So says the Brāhmaṇa.[10] Out of those (verses) two contain the word *parigṛhya*. In the middle on the spot of the Āgnīdhra chamber he places the spotted stone with two verses, "As measurer he stands in the middle of the heaven encompassing the heaven, earth and midregion. He gazes at (quarters which are) wide and shining and the torch between the eastern and western (ends).—The spotted stone, the bull, the ocean, ruddy, fair-winged has entered the birth-place of the eastern (fire) the guardian. Placed in the middle of the heaven, he moves; he guards the ends of the region."[11] With four verses beginning with *indraṁ viśvā avīvṛdhan*... he goes up to the tail. While the fire (brought forth) is being held on, he sprinkles the piled up (altar) with clarified butter meant for sprinkling,

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to the east with the formula, "May the Vasus together with Rudra guard thee towards the east;" to the south with the formula, "May the Pitṛs having Yama for their king together with the Pitṛs guard thee towards the south;" to the west with the

6. TS IV.6.3.1
7. TS V.4.6.4
8. cf. BaudhŚS X.50
9. TS IV.6.3.1-3
10. TS V.4.6.3
11. TS IV.6.3.4

वरुणराजानो ऽधस्ताच्चोपरिष्टाच्च पान्त्वित्युपरिष्टात् । अथैतेनैव सहाग्निनाधिद्रवति प्राचीमनु प्रदिशं प्रेहि विद्वान्क्रमध्वमग्निना नाकमुख्यं पृथिव्या अहमुदन्तरिक्षमारुहꣳ सुवर्यन्तो नापेक्षन्ते ऽग्ने प्रेहि प्रथमो देवयतामिति पञ्चभिः । धारयन्त्येतमग्निमथ दध्नः पूर्णामौदुम्बरीꣳ स्वयमातृण्णायां जुहोति । नक्तोषासेति पुरोऽनुवाक्यामनूच्याग्ने सहस्राक्षेति जुहोति । अथ प्रदक्षिणमावृत्येध्मं प्रतिष्ठापयति सुपर्णो ऽसि गरुत्मा-निति । तिसृभिः सादयतीति ब्राह्मणम् । अथैनं विस्रस्याहुतिषाहं कृत्वाध्वराहुतिभिरभिजुहोत्यग्निर्यज्ञं नयतु प्रजानन्मैनं यज्ञहनो विदन्देवेभ्यः प्रब्रूताद्यज्ञं प्रप्र यज्ञपतिं तिर स्वाहा वायुर्यज्ञं नयतु प्रजानन्सूर्यो यज्ञं नयतु प्रजानन्यज्ञो यज्ञं नयतु प्रजानन्मैनं यज्ञहनो विदन्देवेभ्यः प्रब्रूताद्यज्ञं प्रप्र यज्ञपतिं तिर स्वाहेति । अथावद्रुत्याग्निवत्युत्तरं परिग्राहं परिगृह्य योयुपित्वा तिर्यञ्चꣳ स्फ्यꣳ स्तब्ध्वा संप्रैषमाह प्रोक्षणीरासादयेध्माबर्हिरुपसाद-येति । अथाधिद्रुत्य शाकलान्परिधीन्परिधाय नानावृक्ष्यमिध्ममभ्यज्य स्वाहाकारेणाभ्याधाय तिस्रो नानावृक्ष्याः समिध आदधाति प्रेद्धो अग्ने दीदिहि पुरो न इत्यौदुम्बरीं विधेम ते परमे जन्मन्नग्न इति वैकङ्कतीं ताꣳ सवितुर्वरेण्यस्य चित्रामिति शमीमयीम् । अथ द्वे स्रुवाहुती जुहोति चित्तिं

formula, "May the Ādityas together with the Viśve Devas guard thee towards the west;" to the north with the formula, "May Dyutāna Māruta together with the Maruts guard thee towards the north;" to the upward side with the formula, "May the gods with Indra as the head and Varuṇa as the king guard thee towards the lower and the upper sides."[1] With this fire he climbs up (the altar) with the five verses, "O Agni, do thou, wise, move to the eastern quarter. Do thou be the forward Agni of the fire-altar. Illuminating all quarters, do thou shine. Do thou grant strength to our biped and quadruped.—(O you priests), holding the (former) Ukhya fire in your hands, do you proceed with the fire. Having gone to the surface of the heaven, the Svarga, do you be seated united with the gods.—I have risen to the midregion from the earth; from the midregion I have risen to the heaven. From the surface of the heaven I have reached the heavenly light.—The expert (sacrificers) who have extended the sacrifice holding on all sides ascend to the midregion and heaven, do not expect anything further after having reached the Svarga.—O Agni, do thou, the eye of the gods and human beings, go ahead of all those reaching the gods. May the sacrificers, desiring to perform a sacrifice, and enjoying together with the Bhṛgus go to the Svarga for bliss."[2]

While the fire is still held up, he offers on the naturally perforated stone the ladle of *Ficus glomerata* filled with curds. Having recited the puronuvākyā, "the night and dawn, of different forms but harmonious, suckle one child harmoniously. The golden sheet shines between the heaven and earth; the wealth-giving gods hold the Agni," he makes the offering with the verse, "O Agni, thousand-eyed, hundred-headed, thy Prāṇas are a hundred, Apānas a thousand. Thou art the lord of wealth to be counted in thousands; we worship thee for might, svāhā."[3] Having turned by the right, he places the faggot (with the three formulas), "Thou art good-winged eagle; do thou be seated on the earth; be seated on the surface of the earth.—Do thou fill in the midregion with thy lustre; do thou support the heaven with thy brilliance; do thou strengthen the quarters with thy light.—O Agni, being offered, good-countenanced, do thou sit on thy appointed birth-place in the east. O all gods, do you and the sacrificer be seated on this high seat."[4] "He places with three formulas," So says the Brāhmaṇa.[5] Having spread it and having made it capable of

1. TS V.5.9.4-5
2. TS IV.6.5.1-2
3. TS IV.6.5.2-3
4. TS IV.6.5.3
5. TS V.4.7.3

जुहोम्यग्रे तमद्येति । अथ स्रुचि चतुर्गृहीतं गृहीत्वाज्यस्य पूर्णां स्रुचं जुहोति सप्त ते अग्ने समिधः सप्त जिह्वा इति । अत्र जुह्वन्मनसा दिशो ध्यायेत् । दिग्भ्य एवैनमवरुन्द्धे । दध्ना पुरस्ताज्जुहोत्याज्येनोपरिष्टात् । तेजश्चैवास्मा इन्द्रियं च समीची दधातीति ब्राह्मणम् । अथात्रैव तिष्ठन्याचति वैश्वानरं द्वादशकपालं मारुतांश्च सप्तकपालान् । अथोपस्तीर्य सर्वश एव वैश्वानरमवदधदाहाग्नये वैश्वानरायानुब्रूहीति । द्विरभिघारयति । अत्याक्रम्याश्राव्याहाग्निं वैश्वानरं यजेति । वषट्कृते मध्ये जुहोति ।

receiving oblations, he offers on it Adhvara - oblations with the verses, "May agni, knowiing lead the sacrifice...."[6]

Having climbed down (the altar), having traced for the second time the altar with the fire placed on it, having levelled it and having rested the wooden sword crosswise, he gives out the call (to the Āgnīdhra), "Do thou place the Prokṣaṇī ladle, put down the sacrificial grass and faggot." Having (again) climbed up, having laid down the chips as enclosing sticks, having besmeared the faggot consisting of sticks of different trees, having put it on fire with svāhā-utterance, he puts three fire-sticks of different trees. A fire-stick of *Ficus glomerata* with the verse, "O young Agni, do thou shine in front with an unfailing beam. Everlasting strength approaches thee."[7] A fire-stick of *Flacourtia sapida* with the verse, "O Agni, we pay homage to thee in the highest bith; we pay homage in the lower abode. I worship that birth-place of thine from which thou didst come. They offered oblations unto thee when kindled."[7] A fire-stick of *Prosopis spicigera* with the verse, "I choose that various good will of adorable Savitṛ, which is obtainable by all men.—That fat cow rich in milk and with a thousand streams which Kaṇva milked."[7] He offers two spoonfuls with the verses, "I offer to thought clarified butter with mind so that the gods delighting in the offerings and promoting the order may come here. I offer the immortal'oblation to Viśvakarman all the days on the path of the moving ocean.[8]—O Agni, may we today promote thee with excellent praises like a laudable intention dear at heart, like a horse."[9] Having taken up four spoonfuls in the ladle, he offers the filled up ladle with the verse, "O Agni, seven are thy fire-sticks, seven tongues, seven Ṛṣis, seven dear abodes. Seven are the Hotṛs; they make offerings to thee in seven ways; do thou fil in seven births with clarified butter."[10] While making these offerings, he should mentally think over the quarters. "He obtains him (the Agni) from the

6. These four verses, not traced to the Taittirīya tradition nor to any other tradition, have first occurred in BaudhŚS IV.3 in connection with Āhavanīya fire carried forth in the Animal - sacrifice. These Adhvara-oblations have again been prescribed in a similar rite in the Varuṇapraghāsaparvan of the Cāturmāsyas. The deities of the offerings are Agni, Vāyu, Sūrya and Yajña. These offerings are termed as Atimukti in the Animal-sacrifice prescribed in the BhārŚS VII.5.6 where the deities are Agni, Vāyu, Āditya and Yajña. The offerings are known as Atimukti also in ĀpŚS VII.7.2 where the deities are Agni, Vāyu, Āditya and Viṣṇu. The Maitrāyaṇī Saṁhitā has not recorded these verses, nor does the MānŚS prescribe these offerings. The VārŚS I.6.2.7 representing the junior Maitrāyaṇīya tradition has however prescribed the Atimukti offerings to the deities Agni, Vāyu, Sūrya and Yajña thus agreeing with BaudhŚS IV.3, not with the ĀpŚS.
7. TS IV.6.5.4
8. TS V.5.4.3
9. TS IV.4.4.7
10. TS IV.6.5.5

अथैनः स्रुवाहुतिभिरभिजुहोति सुवर्न घर्मः स्वाहेति पञ्चभिः । अथ मारुतैः प्रचरति ॥ ५२ ॥

पर्युपस्तारं दर्विहोमाकारम् । ईदृङ् चान्यादृङ् चेत्यनुद्रुत्य शुक्रज्योतिश्च चित्रज्योतिश्चेति जुहोति । शुक्रज्योतिश्च चित्रज्योतिश्चेत्यनुद्रुत्य ऋतजिच्च सत्यजिच्चेति जुहोति । ऋतजिच्च सत्यजिच्चेत्यनुद्रुत्यर्तश्च सत्यश्चेति जुहोति । ऋतश्च सत्यश्चेत्यनुद्रुत्य योऽरण्ये ऽनुवाक्यो गणस्तमनुद्रुत्य जुहोति। यो ऽरण्ये ऽनुवाक्यो गणस्तमनुद्रुत्येदृक्षास एतादृक्षास इति जुहोति । ईदृक्षास एतादृक्षास इत्यनुद्रुत्य मितासश्च संमितासश्च न इति जुहोति । मितासश्च संमितासश्च न इत्यनुद्रुत्येदृङ् चान्यादृङ् चेति जुहोति।

quarters." So says the Brāhmaṇa.[11] He first offers curds; then the clarified butter. "He (thereby) places splendour and strength combinedly." So says the Brāhmaṇa.[11]

Standing here only, he asks for the cake on twelve potsherds for Agni Vaiśvānara and (seven) cakes on seven potsherds each for Maruts. Having spread clarified butter into the ladle, placing upon it the entire cake for Agni Vaiśvānara, he says (to the Hotṛ), "Do you recite the puronuvākyā for Agni Vaiśvānara." He twice pours clarified butter over it. Having crossed (the altar) he says (to the Hotṛ), "Do you recite the yājyā for Agni Vaiśvānara." At the Vaṣaṭ-utterance he makes the offering in the middle. He offers five spoonfuls with five formulas, "Gharma like the heaven, svāhā.—Arka like heaven, svāhā.— Śukra like heaven, svāhā.—Light like heaven, svāhā.—Sun like heaven, svāhā."[12] Then he offers the cakes to Maruts.

X.53

While spreading clarified butter (into the ladle) each time and in the manner of Darvihoma. Having recited the formula, "Such like, other like, thus like, similar, measured, commensurate, harmonious"[1] he offers (the first cake) with the formula, "Of pure radiance, of varied radiance, of true radiance, the radiant, true, protector of the order, beyond distress,"[1] Having recited the formula,[1] "Of pure radiance...," he offers (the second cake) with the formula, "Winning the order, winning the truth, conquering the band, having a good band with foes within, with foes afar and troop."[2] Having recited the formula, "Winning the order..." he offers (the third cake) with the formula, "The right, true, secure, supporting, supporter, upholder, upholding."[2] Having recited the formula, "The right, true..." he recites the group of names of Maruts mentioned in the Āraṇyaka,[3] namely, Ugra, Dhuni, Dhvānta, Dhvana, Dhvanayan, Sahasahvān and Sahamāna, and offers (the fourth cake). Having recited the group of names in the Āraṇyaka, he offers (the fifth cake) with the formula, "Such like, thus like, do you come to us, similar and equal."[2] Having recited the formula, "Such like..." he offers (the sixth cake) with the formula, "Measured, commensurate, harmonious O Maruts, do you help us at this sacrifice. The divine subjects the Maruts attend on Indra. Just as Maruts the divine subjects attend on Indra, so may the divine and human subjects attend upon this sacrificer."[2] Having recited the formula, "Measured, commensurate..." he offers

11. TS V.4.7.6
12. TS V.7.5.2

1. TS IV.6.5.5
2. TS IV.6.5.6
3. TĀ IV.25

तानभितो वैश्वानरं परिचिनोति । गणेन गणमनुद्रुत्य जुहोति । उच्चैर्वैश्वानर-स्याश्रावयत्युपा॑ंशु मारुताञ्जुहोतीति ब्राह्मणम् ॥ ५३ ॥

अथैतं प्रसेकमग्नावायातयति दक्षिणतो वोदञ्चं पश्चाद्वा प्राञ्चम् । तस्य स्रुगिव पूर्वार्धो भवति । एवमेव मध्यम् । चमस इव बुध्नस्तस्मि॑ंश्चतुर उपस्तृणान आहाप्रमत्तः संततमानय वसोर्धारां निगदिष्यामीति । स यत्र धाराग्निं प्राप्नोति तत्प्रतिपद्यते ऽग्नाविष्णू सजोषसेति सर्वामान्तं वसोर्धा-राम् । अत्रैतं प्रसेकमग्नावनुप्रहरति । अथैन॑ं स॑ंस्रावेणाभिजुहोति । अथ यदाज्यमुच्छिष्यते तस्मिन्ब्रह्मौदनं पचति । तं ब्राह्मणाश्चत्वारः प्राश्नन्ति । तेभ्यश्चतस्रो धेनूर्दद्यादिति ब्राह्मणम् । अथास्यैतत्पुरस्तादेवौदुम्बरे द्रोणे सर्वौषधं दध्नाज्येन समुदायुतं भवति । तस्यौदुम्बरेण स्रुवेणोपघातं वाजप्रसवीयं जुहोति वाजस्येमं प्रसवः सुषुवे अग्रे वाजो नः सप्त प्रदिश इति चतुर्दश स्रुवाहुतीः । अभिषेकाय प्रेरेकं परिशिनष्टि । अथैनमपिधाय प्रज्ञातं निदधाति । अथ नक्तोषासेति कृष्णायै श्वेतवत्सायै पयो जुहोति । अथ षड्राष्ट्रभृतो जुहोत्यृताषाडृतधामेति । भुवनस्य पत इति रथमुखे

(the seventh cake) with the formula, "Such like, other like...."[1] He piles them (the cakes) around the one offered to Agni Vaiśvānara. He makes the offering with the "group" after first having recited the (preceding) "Group." "He gives out the call loudly in the case of the cake for Agni Vaiśvānara; and offers the cakes to the Maruts with mantras recited in a low tone." So says the Brāhmaṇa.[4]

X.54

(The Adhvaryu) extends over the fire-altar the effusing ladle from the south towards the noth or from the west towards the east. Its eastern half is like a ladle, similar is the middle portion, and the bottom is like a goblet. While spreading into it four spoonfuls, he says, "Do thou, being alert, pour out clarified butter uninterruptedly; I shall recite the Vasordhārā group of formulas." As soon as the stream reaches the fire, he begins the recital beginning with *Agnāviṣṇū sajoṣasā...*, through the end of the Vasordhārā.[1] He throws the effusing ladle on the fire; he pours on it the remnants of clarified butter. He cooks brahmaudana-rice in the clarified butter which is left over. Four brāhmaṇas consume it. "The sacrificer should give away four milch-cows to them." So says the Brāhmaṇa.[2]

All kinds of grains mixed with curds and clarified butter are already procured for him in a trough of *Ficus glomerata*. Each time dipping the spoon of *Ficus glomerata* into it, he makes the Vājaprasavīya offerings—fourteen spoonfuls (-seven) with the verses beginning with *vājasye'mam prasavaḥ suṣuve agre...*[3] and (seven) with verses beginning with *vājo naḥ sapta pradiśaḥ...*[4] He retains the remnants for the consecratory bath. Having covered, he keeps it knowingly. He offers the milk of a black cow having a white-coloured calf with the verse, "Night and dawn harmonious but of different forms....[5] Then he offers six Rāṣṭrabhṛt offerings[6] with the formulas, *ṛtāṣād ṛtadhāmā....* He offers five oblations on the front part of the chariot respectively with the formulas, *bhuvanasya pate....*[7] He makes three *ruc* offerings respectively with the verses, "O Agni, do thou grant to our people those thy splendours which, when the sun rises, illuminate the heaven with their rays.—O gods Indra, Agni and Bṛhaspati,

4. TS V.4.7.7

1. TS IV.7.1-11
2. TS V.7.3.4
3. TS I.7.10.1-3
4. TS IV.7.12.1-3
5. TS IV.7.12.3. This verse is repeated *in extenso* in TS IV.1.10.4 and 6.5.2. BaudhŚS X.15;52 in the Agnicayana rite itself.
6. BaudhŚS II.11; 13; XIV.17; TS III.4.7
7. TS III.4.7

पञ्चाहुतीर्जुहोति । अथ तिस्रो रुचो जुहोति यास्ते अग्ने सूर्ये रुचो या वो देवाः सूर्ये रुचो रुचं नो धेहि ब्राह्मणेष्विति । अथ पात्र्यामाज्यमानीयाञ्जलि-नोपघातं वातनामानि जुहोति समुद्रो ऽसि नभस्वानार्द्रदानुः शंभूर्मयोभूरभि मा वाहि स्वाहा मारुतो ऽसि मरुतां गणः शंभूर्मयोभूरभि मा वाहि स्वाहावस्युरसि दुवस्वाञ्छंभूर्मयोभूरभि मा वाहि स्वाहेति । वातमु हैके जुह्वतो मन्यन्ते । अत्रैताञ्छाकलान्परिधीनग्रावनुप्रहरति । तदेतच्छाकलान्तम् ॥ ५४ ॥ सप्तदशः ॥

अथ सदोहविर्धाने संमिनोति । सदोहविर्धाने संमित्याध्वरधिष्णि-यान्निवपति । तेषूपर्यग्निधिष्णियानुपदधाति ममाग्ने वर्चो विहवेष्वस्त्वि-त्याग्नीध्रीय एकां च याजुषीꣳ सप्त च लोकंपृणाः । अथ होतुर्धिष्णिय एकां चैव याजुषीमेकादश च लोकंपृणाः । अथेतरेष्वेकैकां चैव याजुषीꣳ सप्तसप्त च लोकंपृणाः । अथ मार्जालीय एकां च याजुषीं पञ्च च लोकंपृणाः । अथाग्नीषोमौ प्रणयति । अग्नीषोमौ प्रणीय यूपस्यावृता यूपमुच्छ्रयति । स्वर्वन्तं यूपमुत्सृज्याग्नीषोमीयं पशुमुपाकरोति । तस्य

do you grant us those your splendours which exist in the sun, cows and horses.—(O Agni) do thou grant thy splendour to our Brāhmaṇas, Rājanyas, Vaiśyas and Śūdras. Grant me the splendour."[8]

Having brought clarified butter into a pot, dipping folded palms each time into it, he makes the Vātanāman offerings respectively with the formulas, "Thou art the ocean, possessing wind, granting moisture, beneficent and delighting, blow towards me, svāhā.—Thou art Māruta, the group of Maruts, beneficent and delighting; blow towards me, svāhā.—Thou art the helper, the worshipper, beneficent and delighting; blow towards me, svāhā."[9] Some teachers deem them as offering to Vāta. At this stage he puts the chips as the enclosing sticks on the fire. This rite ends with the putting of the chips.

X.55

Now (the Adhvaryu) erects the Havirdhāna and the Sadas. Having erected the Havirdhāna and the Sadas, he raises the mounds prescribed for Soma-sacrifice. Above them he piles up the mounds pertaining to the fire-altar. On the Āgnidhrīya mound he piles up a brick with the verse, "O Agni, let there be strength within me at the calls (in the battle). May we, kindling thee, swell our persons. May the four quarters yield to me. May we win the armies through thee as our chief"[1] and seven Lokampṛṇā bricks. On the Hotṛ's mound one brick with the verse, "May all gods together with Indra, Maruts, Viṣṇu, Agni attend to my calls. May the wide midregion be my guardian. May the wind blow (favourably) in this undertaking,"[1] and eleven Lokampṛṇā bricks. On the other mounds he piles up one brick each with the verse, "May gods grant me wealth through sacrifice; may there be blessing unto me; may there be invocation to gods by me. May the old divine Hotṛs enjoy (the sacrifice). Rich in horses, may we be unharmed," and seven Lokampṛṇās each. On the Mārjālīya mound he piles up one brick with the verse, "Let them offer my oblations. May the intention of my mind come true. No sin may come to me any day. May all gods speak favourably about me," and five Lokampṛṇās.

Then he carries forth fire and Soma. Having carried fire and Soma, he raises the sacrificial post with the procedure therefor. Having equipped the post with the Svaru, he formally dedicates the animal to Agni-Soma. Having offered the omentum in the prescribed manner and having put the forks for the omentum on the fire, he takes up the Vasatīvarī water. He then pours out paddy for the Paśupuroḍāśa.

8. TS V.7.6.3-4
9. TS IV.7.12.3

1. TS IV.7.14.1

प्रसिद्धं वपया चरित्वा वपाश्रपणी अनुप्रहृत्य वसतीवरीर्गृह्णाति । अथ पशुपुरोडाशं निर्वपति । तमनुवर्तन्ते ऽष्टौ देवसुवाꣳ हवीꣳष्यग्नये गृहपतय इत्येतानि । तानि नानावघ्नन्ति । नाना श्रपयन्ति । नानाधान्यानि भवन्ति । प्रैषवान्पशुपुरोडाशो ऽनुब्रूहि यजेतीतरेषाꣳ हविषाम् । स यत्र वारुणस्यावद्यन्नाह वरुणाय धर्मपतये ऽनुब्रूहीति तदुपभृति स्विष्टकृते सर्वेषाꣳ सकृत्सकृदुत्तरार्धादवद्यति । द्विरभिघारयति । न प्रत्यनक्ति । अत्याक्रम्याश्राव्याह वरुणं धर्मपतिं यजेति । वषट्कृते जुहोति । अथ वै भवतीष्टो वरुणो भवत्यनिष्टः स्विष्टकृदथास्य ब्रह्मा हस्तं गृह्णातीति । स यत्रेष्टो वरुणो भवत्यनिष्टः स्विष्टकृदथास्य ब्रह्मा हस्तं गृह्णाति ॥ ५५ ॥

सविता त्वा प्रसवानाꣳ सुवतामग्निर्गृहपतीनाꣳ सोमो वनस्पतीनाꣳ रुद्रः पशूनां बृहस्पतिर्वाचामिन्द्रो ज्येष्ठानां मित्रः सत्यानां वरुणो धर्मपतीनामिति । एतदेव सर्वं भवति ये देवा देवसुव स्थ त इममामुष्यायणमनमित्राय सुवध्वं महते क्षत्राय महत आधिपत्याय महते जानराज्यायेति । अथैनं यजमानायतने तिष्ठन्तं प्राहैष वो ऽमी राजेति येषाꣳ श्रेष्ठी भवति । सोमो ऽस्माकं ब्राह्मणानां राजेतीतरे प्रत्याहुः । अथ भूर्भुवः सुवरिति वाचं विसृजते । द्वाभ्यां मुखं विमृष्टे प्रति त्यन्नाम राज्यमधायि सर्वे व्राता वरुणस्याभूवन्निति । गायत्रान्विष्णुक्रमान्क्रमते विष्णोः क्रमो ऽसि विष्णोः क्रान्तमसि विष्णोर्विक्रान्तमसीति । अथ स्विष्टकृता चरति।

The offering is followed by eight Devasū offerings for Agni Gṛhapati and others. Those (oblations) are pounded separately. They are cooked separately. They are of different grains. The Paśupuroḍāśa is characterised by the call (to be given by the Maitrāvaruṇa). In the case of other oblations (he should call out) "Do you recite the puronuvākyā," "Do you recite the yājyā." When, while taking up the portion of the oblation for Varuṇa, he gives out the call (to the Hotṛ) "Do you recite the puronuvākyā for Dharmapati Varuṇa," he takes up into the Upabhṛt ladle the portions one each from the northern half of all the oblations for the Sviṣṭakṛt offering. He pours out clarified butter twice over the portions. He does not anoint back (the oblations). Having crossed and having made (the Āgnīdhra) to call out, he says "Do you recite the yājyā for Dharmapati Varuṇa." He makes the offering at the Vaṣaṭ-utterance. It is indeed said (in the Brāhmaṇa) "while the offering is made to Varuṇa and the Sviṣṭakṛt offering is not yet offered, the Brahman holds the hand of this (sacrificer)."[2] When offering is made to Varuṇa, and the Sviṣṭakṛt is not yet offered, the Brahman holds the hand of this (sacrificer).

X.56

With the formula, "May Savitṛ (as the lord) of impellings impel you; may Agni (as the lord) of householders; Soma (as the lord) of plants; Rudra (as the lord) of cattle; Bṛhaspati (as the lord) of speech; Indra (as the lord) of chiefs, Mitra (as the lord) of truths, Varuṇa (as the lord) of guardians of law."[1] The remaining portion of the formula is, "O gods you who are impellers for godhood, impel this (sacrificer) N.N. son of N.N. for absence of hostility, great rulership, great overlordship, great governance over the people."[2] He announces in respect of the sacrificer standing on the sacrificer's place, "This is the king of you N.N." over whom he rules. Others respond, "Soma is the king of us the brāhmaṇas." Then (the sacrificer) releases speech uttering *bhūr bhuvaḥ suvaḥ*. He wipes his face with the two verses, "This kingdom has indeed been conferred. Varuṇa has resorted to his own body. We have been abiding by the rules of bright Mitra. We have thought of the name of the great order.—All have followed the law of Varuṇa. Mitra has by his movements subdued the enemy. The worshippers have put themselves in order through law. Trita has taken charge of our oldage."[3] He steps the Gāyatra Viṣṇu steps : "Thou art the step of Viṣṇu; Thou art the traversing of Viṣṇu; Thou art the conquest of Viṣṇu."

2. TBr I.7.4.2

1. TS I.8.10.1
2. TS I.8.10.2
3. TS I.8.10.2-3

न रौद्रस्येडामवद्यति । अपामेनमभ्यवहरन्ति गम्भिष्ठम् । इडान्ताः पुरोडाशाः संतिष्ठन्ते । पत्नीसंयाजान्तः पशुः । हृदयशूलान्त इत्येके । अथ वसतीवरीः परिहृत्य पयाꣳसि विशिष्योपवसन्ति ॥ ५६ ॥ अष्टादशः ॥

अथातो महारात्र एव बुध्यन्ते । समानं कर्मा स्रुचाꣳ सादनात् । सादयित्वा स्रुचो ऽग्निं योगेन युनक्त्यग्निं युनज्मीमौ ते पक्षौ चिदसि समुद्रयोनिरिति तिसृभिः । अथ राजानमुपावहृत्य प्रातरनुवाकमुपाकरोति। परिहिते प्रातरनुवाके ऽपो ऽच्छैति । अद्भिरुदैति । यः क्रतुस्तमुपैति । प्रसिद्धो ऽभिषवः । प्रसिद्धं ग्रहा गृह्यन्ते । समानं कर्माश्विनाद्ग्रहात् । आश्विनं ग्रहं गृहीत्वैकादश रशना आदाय यूपमभ्यैति । स्वर्वन्तं यूपमुत्सृज्यैकादशिनान्पशूनुपाकरोत्याग्नेयं कृष्णग्रीवꣳ सारस्वतीं मेषीं बभ्रुꣳ सौम्यं पौष्णꣳ श्यामꣳ शितिपृष्ठं बार्हस्पत्यꣳ शिल्पं वैश्वदेवमैन्द्रमरुणं मारुतं कल्माषमैन्द्राग्नꣳ सꣳहितमधोरामꣳ सावित्रं वारुणं पेत्वमिति । तेषां प्रसिद्धं वपाभिश्चरित्वा प्रसर्पन्ति प्रातःसवनाय । तदृजुधा संतिष्ठते । प्रसर्पन्ति माध्यंदिनाय सवनाय । स यत्र क्व च मध्यंदिनो भवति तदेतद्धिरण्यपात्रं मधोः पूरयित्वा सौर्या चित्रवत्यावेक्ष्याश्वमवघ्राप्य ब्रह्मणे ददाति । प्रसिद्धो ऽभिषवः । प्रसिद्धं ग्रहा गृह्यन्ते । समानं कर्मा दाक्षिणे-भ्यः । दाक्षिणानि हुत्वा त्रिभिर्मरुत्वतीयैश्चरति । सीदन्ति नाराशꣳसा आप्यायिता दक्षिणस्य हविर्धानस्यापालम्बमधोऽधो माहेन्द्राय । अथ

(The Adhvaryu) proceeds with Sviṣṭakṛt offering. He does not take the Iḍā-portion from the oblation to Rudra. It is thrown deep into water. The rite of the Puroḍāśa-offering ends with the Iḍā. The procedure of the Animal-sacrifice is concluded with the Patnīsaṁyāja offerings. According to some teachers it is concluded with the disposal of the heart-pike. Having carried round the Vasatīvarī water and having given instructions in respect of the milks, they go through the Upavasatha-rite.

X.57

They get up at early dawn. The procedure upto the placing of ladles is similar.[1] After having placed the ladles, he yokes the altar with the three verses, "I yoke the fire-altar with strength and clarified butter, the divine eagle mighty in strength. By means of it we shall ascend to the expanse of the ruddy one, rising from the heaven to the highest vault.—O Agni, these are the two unaging wings of thine the bird by means of which thou smitest the evils. With them we shall ascend to the region of those who have done good deeds, where the first-born old Ṛṣis live.—Thou art piled up, born in ocean, the drop, the skilled one, eagle, possessed of cosmic order, golden-winged bird, quick, the great one seated firmly in its place."[2] Having taken down king Soma, he initiates the Prātaranuvāka recital (by the Hotṛ). When the Prātaranuvāka has been concluded, he approaches the water-place. He comes up taking water. He recites the appropriate Kratu formula.[3] The pressing of (Soma) is already prescribed.[4] The Soma-cups are filled up as already prescribed.[5] The procedure up to the taking up of the cup for the Aśvins is similar.[5] Having taken up the Soma-cup for the Aśvins, he approaches the sacrificial post having taken up eleven cords. Having equipped the sacrificial post with the Svaru,[6] he consecrates the animals pertaining to the Paśvaikādaśinī—a goat with black neck to Agni, a female sheep to Sarasvatī, a brown goat to Soma, a black goat to Pūṣan, a goat with white back to Bṛhaspati, a variegated goat to Viśve Devas, a reddish goat to Indra, a spotted goat to Maruts, a goat of mixed colour to Indra-Agni, a goat with black marks on the lower body to Savitṛ, and a castrated goat to Varuṇa.

Having gone through the procedure of offering their omenta as already prescribed, they proceed to the morning pressing. It is concluded in a straight way. They proceed to the midday pressing. When it is midday, (the sacrificer) having

1. BaudhŚS VII.1
2. TS IV.7.13.1
3. cf. BaudhŚS VII.4
4. cf. BaudhŚS VII.6
5. cf. BaudhŚS VII.6-7
6. BaudhŚS IV.4

पुरस्तादभिषेकस्य षट् पार्थानि जुहोत्यग्नये स्वाहा सोमाय स्वाहेति । अथ यजमानायतने कृष्णाजिनं प्राचीनग्रीवमुत्तरलोमोपस्तृणाति । तद्यजमानं प्राञ्चमुपवेश्य सुवर्णरजताभ्याꣳ रुक्माभ्यां पर्युपास्य सर्वौषधेन पुरस्तात्प्रत्यञ्चमभिषिञ्चति । शीर्षतो ऽभिषिञ्चत्या मुखादन्ववस्रावयति ॥ ५७ ॥

देवस्य त्वा सवितुः प्रसवे ऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्याꣳ सरस्वत्यै वाचो यन्तुर्यन्त्रेणाग्नेस्त्वा साम्राज्येनाभिषिञ्चामीन्द्रस्य त्वा साम्राज्येनाभिषिञ्चामि बृहस्पतेस्त्वा साम्राज्येनाभिषिञ्चामीति । समुन्मृष्टे समुत्क्रोशन्त्यभ्यषेच्ययमसावामुष्यायणो ऽमुष्य पुत्रो ऽमुष्य पौत्रो ऽमुष्य नप्ताग्निसवेनेति । अथ भूर्भुवः सुवरिति वाचं विसृजते । द्वाभ्यां मुखं विमृष्टे । गायत्रान्विष्णुक्रमान्क्रमते । अथोपरिष्टादभिषेकस्य षट् पार्थानि जुहोति ॥ ५८ ॥

इन्द्राय स्वाहा घोषाय स्वाहेति । द्वादश भूतानामवेष्टीर्जुहोति पृथिव्यै स्वाहान्तरिक्षाय स्वाहेति । ऋजुधा माध्यंदिनꣳ सवनꣳ संतिष्ठते । प्रसर्पन्ति तृतीयसवनाय । प्रसिद्धमादित्यग्रहेण चरित्वाग्रयणं गृह्णाति । समानं कर्मा

filled up a golden cup with honey, having gazed at it with the verse beginning with the word *citra* and addressed to Sūrya ("the lustrous face of gods has risen ...") and having made a horse smell it, gives it away to the Brahman. The pressing (of Soma) takes place as pescribed. Cups and vessels are filled up as prescribed. The procedure upto the offerings pertaining to the Dakṣiṇās is similar. Having offered the offerings pertaining to the Dakṣiṇās, he proceeds with the offering of three Marutvatīya cups. The Nārāśaṁsa (goblets) which have been made to swell, are placed below the rear part of the southern Havirdhāna cart for the offering of the cup to Mahendra. Prior to the consecratory bath (of the sacrificer) he offers six Pārtha offerings, "to Agni svāhā; to Soma svāhā, to Savitṛ svāhā; to Sarasvatī svāhā; to Pūṣan svāhā, to Bṛhaspati svāhā."[8] He spreads on the sacrificer's seat a skin of black antelope with its neck to the east and hairy side upwards. Having seated the sacrificer facing the east and having covered him with golden and silver plates,[9] he sprinkles upon him all grains[10] standing to the east and facing westwards. He sprinkles from over the head and makes them flow down to the mouth.

X.58

With the formula, "I sprinkle thee in the impulse of god Savitṛ, with the arms of Aśvins, with the hands of Pūṣan, with the device of Sarasvatī the controller of speech, for the sovereignty of Agni, of Indra, of Bṛhaspati."[1] After (the sacrificer) has been sprinkled upon all over, they announce, "This (sacrificer) N.N., of N.N. gotra, son of N.N., grandson of N.N., great grandson of N.N. has been consecrated with Agnisava." (The sacrificer) releases speech uttering *bhūr bhuvaḥ suvaḥ*. He wipes his face with two verses, "This kingdom has indeed been conferred ... .—All have followed the law of Varuṇa ..."[2] He steps the Gāyatra Viṣṇu steps.[2] Subsequent upon the consecratory bath he offers six Pārtha offerings.

X.59

"To Indra svāhā, to Ghoṣa svāhā; to Śloka svāhā; to Aṁśa svāhā; to Bhaga svāhā; to the lord of region svāhā."[1] He offers twelve offerings called "Warding off the beings through offering"—"To earth svāhā; to midregion svāhā; to heaven svāhā; to the sun svāhā; to the moon svāhā; to the constellations svāhā; to waters svāhā; to

7. TS I.4.43.1
8. TS I.8.13.3
9. That is two say, having placed the silver plate under and golden plate above him.
10. mixed curds and clarified butter; cf. BaudhŚS X.54.

1. TS I.7.10.3
2. TS I.8.10.2-3, BaudhŚS X.56

1. TS I.8.13.3

पवमानात् । पवमानेन चरित्वा स्वे धामन्पशुभिश्चरति । तेषां नाना मनोता नाना देवता नाना प्रत्यभिमर्शना नाना वसाहोमाः समानो वनस्पतिः समानः स्विष्टकृत्प्रैषवान्समानीडा समान्यो दिशः । नाना दिश इत्येके । समानं कर्मा यज्ञायज्ञियस्य स्तोत्रात् । यज्ञायज्ञियस्य स्तोत्र एकयाप्रस्तुतं भवत्यथाग्निमभिमृशति नमस्ते अस्तु मा मा हिꣳसीरुद्रो दत्तोदधिं भिन्तेति द्वाभ्याम् । समानं कर्मा पत्नीसंयाजेभ्यः । पत्नीः संयाज्य प्राङेत्य ध्रुवा- माप्याय्याध्वरिकाणि समिष्टयजूꣳषि हुत्वा दशाग्निकान्युपजुहोति यदाकूतात्समसुस्रोदिति । समानं कर्मावभृथात् । अथैतस्मिन्नवभृथे द्वितीयामवभृथाहुतिं जुहोति समुद्राय वयुनाय सिन्धूनां पतये नम इति । प्रसिद्धो ऽवभृथः । उदयनीयेष्ट्येष्ट्वा मैत्रावरुणीं वशामुपाकरोति । तस्यै

plants svāhā; to the moving and non-moving ones svāhā; to the flying ones svāhā; to the crawling ones svāhā."[1]The midday pressing comes to an end straightway. They proceed to the third pressing. Having taken up the Āditya cup as prescribed,[2] he takes up the Āgrayaṇa vessel. The procedure upto the (Ārbhava) Pavamāna (stotra) is similar.[3] Having gone through the rite of the chanting of the Ārbhava Pavamāna stotra, he offers the animal-organs at the appropriate time. In regard to them (cuttings of the organs etc.) the recital of the Manotā hymn should be separate for each, (offerings to) deities should separate, touching (the cuttings of) organs separate, offerings of the oily part of flesh separate, a common offering to Vanaspati, a common Sviṣṭakṛt offering characterised by the Praiṣa, common Iḍā, common offering to the quarters. According to some teachers offerings to the quarters should be separate. The procedure upto the chanting of the Yajñāyajñīya Stotra is common. When one verse of the Yajñāyajñīya Stotra remains to be chanted, he touches the fire-altar with the two verses, "Obeisance to thee, do thou not injure me. Thou hast resorted to the top of all. Thy heart is in the ocean. The life (of all rests) within you. The heaven and earth have been fixed by you for creatures. (O fire-altars), do you give us water; tear off the holder of water from the heaven, from the cloud, from the midregion, from the earth. Help us with showers coming from them. Thou art the top of the heaven, navel of the earth, strength of water and plants, extending protection to all life. Obeisance to the way (leading to the heaven)."[4] The procedure up to the Patnīsaṁyāja offerings is similar.

Having offered the Patnīsaṁyājas, having gone to the east, having swollen the Dhruvā ladle and having offered the Samiṣṭayajus offerings prescribed in a Soma sacrifice,[5] he offers ten Samiṣṭayajus offerings pertaining to the fire-altar with the verses, "Do thou, O sacrificer, go to that world of those doing good deed which flowed from the intention or was acquired from the heart or mind or from the eye where are assembled the first-born and old sages.—O abode, I entrust to thee that treasure which Agni has brought. The lord of sacrifice will follow you here. Do you know him in the highest firmament.—O gods living together, do you look at him in the highest vault. Do you know his form, when he comes along the path of gods, do you make available to him (the fruit of) his sacrificial and charitable performances.—O Agni, do you start together, do you pass on together; go along the path of gods. In this high abode, you all gods and the sacrificer be seated.—(O Agni) do thou carry this sacrifice to the heaven in order to meet the gods by means of the Prastara, the enclosing stick, ladle, altar, sacrificial grass and prayer-

2. cf. BaudhŚS VIII.9
3. cf. BaudhŚS VIII.11
4. TS IV.7.13.2
5. cf. BaudhŚS VIII.18

मैत्रावरुण्यामिक्षाध्यवदानीया भवति । सर्वसꣳस्थां पशोः कुर्वन्ति । अथ गार्हपत्य आज्यं विलाप्योत्पूय स्रुचि चतुर्गृहीतं गृहीत्वाज्यस्य पूर्णाꣳ स्रुचमग्नेर्विमोकं जुहोतीमꣳ स्तनमूर्जस्वन्तं धयापामिति । अथैनमुपतिष्ठते ये ऽग्नयः पुरीष्या इति । अथैनमाप्तिभिरुपतिष्ठत आपं त्वाग्ने मनसेति नवभिरनुच्छन्दसम् । अथोदवसानीयया यजते । अथ देविकाहविर्भिर्य-जते । अथ त्रैधातवीयया यजते । अथ सौत्रामण्या यजते । संवत्सरं न

words,—May Viśvakarman Agni place with the gods in the heaven what is offered in sacrifice, what is handed over, what is given away.—O Agni, do thou carry through this our sacrifice, in that manner in which thou carriest through (the sacrifice) involving a thousand (cows as Dakṣiṇā), in which (the one) involving all wealth as Dakṣiṇā.—O Agni, do thou carry through this our sacrifice for reaching the gods in the heaven, in that manner in which the selected expert priests carry through the sacrifice.—O Agni, do thou carry through this our sacrifice for reaching the gods in the heaven along that path along which doers of good deeds obtained streams of honey.—May Vaiśvakarmaṇa Agni lead us in that heaven where there are unbroken streams of honey and ghee."[6]

The procedure upto the Avabhṛtha is similar. In this Avabhṛtha he offers the second Avabhṛtha offering with the formula, "Obeisance to the beautiful ocean, lord of streams. Do you offer to Viśvakarman the father of all rivers the everlasting oblation for ever."[7] The Avabhṛtha rite is already prescribed. Having performed the Udayanīyeṣṭi, he dedicates a barren cow to Mitra-Varuṇa. Āmikṣā for Mitra-Varuṇa is to be taken over and above (the cooked organs of) her. The entire procedure of the animal-sacrifice is to be gone through.

After having melted clarified butter over the Gārhapatya, having purified it, having taken four spoonfuls in the ladle, he offers the ladleful as "release of the fire-altar" with the verse, "O Agni, do thou suck this breast full of strength filled with water in the midst of flood. O Ocean, do thou enjoy the sweet spring; enter thy seat in the ocean."[8] (The sacrificer) prays to it with the verse, "O Agni, thou art the uppermost of those fire-altars which, pertaining to the soil have entered the earth. Lead us to (long) life."[9] He further prays with the nine "obtainment" formulas recited serially, "O Agni, I have obtained thee through mind, O Agni, I have obtained thee through penance; O Agni, I have obtained thee through initiation; O Agni, I have obtained thee through Upasads; O Agni, I have obtained thee through Soma-pressing; O Agni, I have obtained thee through Dakṣiṇās; O Agni, I have obtained thee through the Avabhṛtha; O Agni, I have obtained thee through the barren cow; O Agni, I have obtained thee through the svagā-utterance."[10] Then he performs the Udavasānīyā Iṣṭi. Then he offers the Devikā-offerings. He performs the Traidhātavīyā Iṣṭi. He performs the Sautrāmaṇī sacrifice. For one year he does not rise up in honour of any one. He does not eat the flesh from the head, nor the

6. TS V.7.7
7. TS IV.6.2.6
8. TS V.5.10.6
9. TS V.5.7.4-5
10. TS V.5.7.5

कंचन प्रत्यवरोहति । न शीर्षमाꣳसं खादति न वयसां माꣳसम् । नाग्निं चित्वा रामामुपेयात् । नाग्निचिद्वर्षति धावेत । यदि धावेदुपावर्तेत । अन्नाद्यमेवाभ्युपावर्तत इति ब्राह्मणम् ॥ ५९ ॥ एकोनविꣳशः ॥

॥ इति दशमः प्रश्नः ॥

flesh of birds. After having piled up the fire-altar one should not approach a Śūdra woman (for sexual enjoyment). One who has piled up a fire-altar should not tread while it is raining. If he treads, he should return back. "He thereby turns towards food." So says the Brāhmaṇa.[11]

CHAPTER X ENDS.

11. TS V.4.9.2

वाजपेयेन यक्ष्यमाणो भवति । स उपकल्पयते कृष्णाजिनꣳ सुवर्णरजतौ च रुक्मौ बस्ताजिनꣳ शतमानꣳ हिरण्यꣳ सप्तदश सुवर्णानि कृष्णलानि हिरण्यपात्रं मधोः पूर्णमौदुम्बरꣳ रथचक्रꣳ सप्तदशारꣳ सप्तदशफलकां च श्रितिं यूपं च तूपरं चतुरश्रिꣳ सप्तदशारत्निं गोधूमकलापीमुष्णीषं नैवारꣳ सप्तदशशरावꣳ सप्तदशोषपुटान्सप्तदश वायव्यानि सप्तदश पृथुबुध्नानुपयामान्सतं च वालं च सप्तदश निष्कान्सप्तदश वसनानि सप्तदश वासोभारान्सप्तदश रथान्सप्तदश दुन्दुभीन्सप्तदश हस्तिनः सप्तदश दास्यः सप्तदशानाꣳसि युक्तानि सप्तदश गवाꣳ शतानि वयसोवयसो वा सप्तदश सहस्रं वा । तस्मिन्हि सर्वाणि वयाꣳसि भवन्ति । चतुर्विꣳशतिं पशूनेकपञ्चाशतमश्वान्खादिरीं वितृण्णीं वध्रैर्व्यूताम् । प्रज्ञाता आग्निष्टोमिकाः संभाराः । स ग्रीष्मस्य जघन्याहःसु पुरस्तादाषाढ्यै पौर्णमास्यै दीक्षते । तस्य त्रयोदश दीक्षास्तिस्र उपसदः सप्तदश्यां प्रसुतः । अपि वा सप्तदश दीक्षास्तिस्र उपसद एकविꣳशत्यां प्रसुतः । अपि वा तिस्र एव दीक्षास्तिस्र उपसदः सप्तम्यां प्रसुतः ॥ १ ॥

अथ वै भवति सावित्रं जुहोति कर्मणःकर्मणः पुरस्तादिति । दीक्षणीयां निर्वप्स्यन्सावित्रं जुहोति देव सवितः प्रसुव यज्ञं प्रसुव यज्ञपतिं भगाय दिव्यो गन्धर्वः केतपूः केतं नः पुनातु वाचस्पतिर्वाचमद्य स्वदाति नः स्वाहेति । दीक्षाहुतीर्होष्यन्सावित्रं जुहोति । प्रायणीयां निर्वप्स्यन्सावित्रं जुहोति । अन्तर्हिरण्याꣳ होष्यन्सावित्रं जुहोति । पदेन चरति । पदेन

CHAPTER - XI
VĀJAPEYA

XI.1

One who is going to perform the Vājapeya sacrifice procures a skin of black antelope, two sheets-one of gold and another of silver, a skin of a he-sheep, a golden piece weighing a hundred *mānas*, seventeen pieces of gold weighing a *kṛṣṇala* each, a golden pot filled with honey, a chariot-wheel with seventeen spokes made of *Ficus glomerata*, a ladder with seventeen rungs, a sacrificial post which is blunt, four-cornered and seventeen hands high, (paste of) wheat (formed like a peacock's extended tail, a turban, cooked wild rice measuring seventeen measures, seventeen packets of saline soil, seventeen Vāyavya cups, seventeen broad-based containers, a pan, a hairy filter, seventeen golden coins, seventeen pieces of cloth, seventeen loads of pieces of cloth, seventeen chariots, seventeen drums, seventeen elephants, seventeen maids, seventeen carts with oxen yoked to them, seventeen hundreds of cows or seventeen (hundreds) of different ages or a thousand - they cover all ages-twentyfour animals, fiftyone horses, and a strainer made of *Acasia catechu* and woven with leathern straps. The substances pertaining to the Agniṣṭoma are well known.

The sacrificer is initiated during the concluding days of summer and prior to the full-moon day of Āṣāḍha. For him there are thirteen initiation-days, three Upasad-days, and the pressing (takes place) on the seventeenth day. Alternatively there are seventeen initiation-days, three Upasad days and the pressing takes place on the twentyfirst day. Or there are only three initiation-days, three Upasad days and the pressing takes place on the seventh day.

XI.2

Now indeed the Brāhmaṇa says, "He makes an offering to Savitṛ prior to each rite."[1] When he is going to pour out oblation for the Dīkṣaṇīyā Iṣṭi,[2] the Adhvaryu makes an offering to Savitṛ with the formula, "O god Savitṛ, do thou impel the sacrifice; impel the lord of sacrifice for fortune. May the divine Gandharva, purifier of thought, purify our thought. May the lord of speech render our speech sweet, svāhā."[3] He makes an offering to Savitṛ, when he is going to offer oblations pertaining to the initiation.[4] He makes an offering to Savitṛ, when he is going to

1. cf. TBr. I.3.5.1
2. cf. BaudhŚS VI.2
3. TS I.7.7.1
4. cf. BaudhŚS VI.4

चरित्वा राजानं क्रीत्वोह्यातिथ्यं निर्वप्स्यन्सावित्रं जुहोति । प्रथमाभ्यां प्रवर्ग्योपसद्भ्यां प्रचरिष्यन्सावित्रं जुहोति । एतस्मिन्काले प्रतिप्रस्थाता दक्षिणे शालाखण्डे ऽवटं खानयित्वा वाजपेयसुराः संधापयति । महावेद्यै पूर्वं परिग्राहं परिग्रहीष्यन्सावित्रं जुहोति । आहवनीयं प्रणेष्यन्सावित्रं जुहोति । रथवाहने सदोहविर्धाने संमेष्यन्सावित्रं जुहोति । अग्नीषोमौ प्रणेष्यन्सावित्रं जुहोति । इति दशान्तःशालमहौषीत् । अथात आग्नीध्रीय एव होष्यति । यूपमुच्छ्रयिष्यन्सावित्रं जुहोति । यदाध्वर्युश्च यजमानश्च पुरस्तात्प्रत्यञ्चावञ्जन्तावभिसर्पतो ऽथ प्रतिप्रस्थाता पश्चात्प्राङ् वासोभिर्वेष्टयन्नभिसर्पति । उदीचीनदशैर्वा विग्रथ्नाति धनुर्वेष्टीर्वा प्रवेष्टयति । एतस्मिन्काले प्रतिप्रस्थाता गोधूमकलापीमुभयतः समां कृत्वोष्णीषेण विग्रथ्नाति । तस्यां तच्चेष्टन्ति यच्चषाले । स्वर्वन्तं यूपमुत्सृज्याग्नीषोमीयं पशुमुपाकरिष्यन्सावित्रं जुहोति । तस्य प्रसिद्धं वपया चरित्वा वसतीवरीर्ग्रहीष्यन्सावित्रं जुहोति । पशुपुरोडाशं निर्वप्स्यन्सावित्रं जुहोति। अनुसवनं त्रीणि । तानि सप्तदश । अपि वा सवनेसवन एव

pour out oblation for the Prāyaṇīyā Iṣṭi.[5] He makes an offering to Savitṛ when he is going to offer (on the Āhavanīya four spoonfuls takes into the ladle) in which a piece of gold (loosely fastened to a darbha-blade) has been placed.[6] He goes through the rite of the (earth at the) foot-print.[7] Having gone through the rite of the foot-print, having purchased king Soma[8] and having carried him forth,[9] he makes an offering to Savitṛ when he is going to pour out oblation pertaining to the Ātithyā Iṣṭi.[10] He makes an offering to Savitṛ when he is going to perform the first Pravargya and Upasad rites.[11] At this juncture the Pratiprasthātṛ, having caused to dig a pit in the southern part of the hall, causes one to prepare the wine. He makes an offering to Savitṛ when he is going to do the first tracing of the Mahāvedi.[12] He makes an offering to Savitṛ when he is going to carry forth the Āhavanīya fire.[13] He makes an offering to Savitṛ when (after he has kept ready) the wagon for loading the sacrificer's chariot,[14] he is going to erect the havirdhāna and the Sadas.[15] He makes an offering to Savitṛ when he is going to carry forth the fire and Soma.[16] These ten offerings he makes (on the fire) in the (Prāgvaṁśa) hall.

Hereafter he will be offering on the Āgnidhrīya fire. He makes an offering to Savitṛ when he is going to raise the sacrificial post. When the Adhvaryu and the sacrificer move on smearing (the sacrificial post) from east to west, the Pratiprasthātṛ moves on from west to east wrapping the sacrificial post around with the pieces of cloth. Or he ties knots with the fringes towards the north; or wraps the pieces of cloth like a bow.[17] At this time the Pratiprasthātṛ, arranges the paste of wheat

5. cf. BaudhŚS VI.10
6. cf. BaudhŚS VI.12
7. cf. BaudhŚS VI.13
8. cf. BaudhŚS VI.14-15
9. cf. BaudhŚS VI.16
10. cf. BaudhŚS VI.17
11. cf. BaudhŚS VI.20-21
12. cf. BaudhŚS VI.23
13. cf. BaudhŚS VI.24
14. The text reads *rathavāhane*. A wagon for loading the sacrificer's chariot is said to have been kept ready near the southern buttock of the Mahāvedi, during the procedure of the Midday pressing, the chariot is then to be loaded on it (BaudhŚS XI.6). It is difficult to construe the word *rathavāhane*. I may suggest the emendation *rathavāhane sammite* etc.
15. cf. BaudhŚS VI.25-29
16. cf. BaudhŚS VI.30
17. *dhanurveṣṭiḥ*. fem. acc. pl. *vesti* : *veṣṭ+ti* (P. iii.4.93); no augment *iṭ* by P. vii.2.9. Or *Veṣṭ+ti* (P. viii.4.41). initial *ṭ* is dropped by *jharo jhari savarṇe*.

जुहुयादित्येतदपरम् । अथ पशुपुरोडाशं निर्वपति । तमनुवर्तन्ते ऽष्टौ देवसुवाꣳ हवीꣳष्यग्नये गृहपतय इत्येतानि । तेषामुक्तं चरणं यथाग्नेर्विधायाम्। इडान्ताः पुरोडाशाः संतिष्ठन्ते । पत्नीसंयाजान्तः पशुः । हृदयशूलान्त इत्येके । अत्रैतान्दुन्दुभीननुदिशमासञ्जयति पञ्च दक्षिणायाꣳ श्रोण्यां पञ्चोत्तरस्यां चतुरो दक्षिणे ऽꣳसे त्रीनुत्तरे ऽꣳसे । तथा हास्मै दिग्भ्यो वाचमवरुन्धत इति ह स्माह बौधायनः । अग्रेणाग्नीध्रं गुल्मकृता आसक्ताः स्युरित्याञ्जीगविः । अभितः सद इति कात्यः । अथ वसतीवरीः परिहृत्य पयाꣳसि विशिष्योपवसन्ति ॥ २ ॥ प्रथमः ॥

अथातो महारात्र एव बुध्यन्ते । प्रातराज्यानि गृहीत्वा राजानमुपावहृत्य प्रातरनुवाकमुपाकरोति । परिहिते प्रातरनुवाके ऽपो ऽच्छैति । अपो हाध्वर्युरभिद्रवति । एतस्मिन्काले प्रतिप्रस्थाता वाजपेयसुराꣳ संपवय्य सशस्त्रामादाय दक्षिणया द्वारोपनिर्हृत्य दक्षिणेन सदः परीत्य दक्षिणेन मार्जालीयं धिष्णियं पर्याहृत्यापरया द्वारा हविर्धानं प्रपाद्य दक्षिणस्य हविर्धानस्य पश्चादक्षुमुपसादयति । अथाध्वर्युरद्भिरुदैति । सर्वान्क्रतूनु-

formed like a peacock's extended tail equally on both sides, and fastens it with a turban, Whatever is done with regard to the Caṣāla is done with it. After having furnished the sacrificial post with a splinter, he makes an offering to Savitṛ when he is going to dedicate the animal to Agni-Soma. After having offered its omentum in the prescribed manner, he makes an offering to Savitṛ when he is going to take up the Vasatīvarī waters. He makes an offering to Savitṛ when he is going to pour out paddy for the Paśupuroḍāśa. He makes three offerings to Savitṛ—one each at three pressings. This makes a total of seventeen (offerings to Savitṛ).[18] There is another view that one should make an offering only at each pressing.

He pours out paddy for the Paśupuroḍāśa. This oblation is followed by the eight Devasū oblations beginning with that to Agni Gṛhapati.[19] Their offering is prescribed in the piling up of the fire-altar.[19] The offering of cakes is concluded with the (invocation of) Iḍā. The animal-offering is concluded with Patnīsaṁyāja offerings. According to some teachers it is concluded with the (disposal of the) heart—spike. At this stage he causes the drums to be fixed towards the quarters—five on the southern buttock, five on the northern one, four on the southern shoulder and three on the northern one. Thereby they restrain for him the noise towards the quarters. So says Baudhāyana. They should be fixed as a group in front of the Āgnīdhra chamber. So says Āñjīgavi. They should be fixed on both sides of the Sadas. So says Kātya. Having carried around the Vasatīvarī waters[20] and having given instructions about the milk, they wait for (the further procedure).

XI.3

They rise up at early dawn. After having taken up clarified butter (into the ladles) and having taken down king Soma, (the Adhvaryu) introduces the Prātaranuvāka.[1] When the Prātaranuvāka (recital by the Hotṛ) has been concluded, he approaches water. The Adhvaryu hastens towards the water. At this juncture, the Pratiprasthātṛ, having caused the wine for the Vājapeya to be filtered, having taken it together with the apparatus, having taken it out by the southern door, having moved around along the south of the Sadas, having brought it around along the south of the Mārjālīya mound and having led it into the Havirdhāna hall by the western door, puts it down to the rear of the axle of the southern Havirdhāna cart.

18. Ten in the Prāgvaṁśa-hall as detailed earlier plus seven to be offered on the Āgnīdhrīya fire as prescribed above.
19. cf. BaudhŚS X.55
20. cf. BaudhŚS VI.33

1. cf. BaudhŚS VII.2

पैति । प्रसिद्धो ऽभिषवः । प्रसिद्धं ग्रहा गृह्यन्ते । समानं कर्माग्रयणाद्ग्र-
हात् । आग्रयणं गृहीत्वा पञ्चैन्द्रानतिग्राह्यान्गृह्णात्युपयामगृहीतो ऽसि नृषदं
त्वा द्रुषदमित्येताभिः पञ्चभिः । अथैनान्दक्षिणार्धपूर्वार्धे खरस्य
गुल्मकृतान्सादयति । यावदेवात्राध्वर्युश्चेष्टति तावदेष प्रतिप्रस्थाता सत
उदीचीनदशेन वालेन सुरां पुनाति पुनातु ते परिस्रुतꣳ सोमꣳ सूर्यस्य
दुहिता । वारेण शश्वता तनेति । वायव्यमेवाध्वर्युरादत्त उपयामं प्रतिप्रस्था-
ता । अध्वर्युः पूर्वो वायव्येन द्रोणकलशात्सोमग्रहान्गृह्णात्यया विष्ठा
जनयन्कर्वराणीत्यनुद्रुत्योपयामगृहीतो ऽसि प्रजापतये त्वा जुष्टं गृह्णा-
मीति । परिमृज्य सादयत्येष ते योनिः प्रजापतये त्वेति । अथ
प्रतिप्रस्थातोपयामेन सतात्सुराग्रहान्गृह्णाति कुविदङ्ग यवमन्त

The Adhvaryu comes up with water. He observes all Kratukaraṇa rites.[2] The pressing of Soma takes place as prescribed.[3] The cups and vessels are filled with Soma as prescribed.[4] The filling in of Soma is similar up to the filling of the Āgrayaṇa vessel.[4] Having filled in the Āgrayaṇa vessel he takes up five Atigrāhya cups with the five mantras beginning with "Thou art taken with a supporter; seated among men, seated in plants, seated among creatures, I take thee dear to Indra. This is thy birth-place; for Indra thee.—Thou art taken with a support, seated in waters, seated in liquids, seated in the vacuum, I take thee dear to Indra. This is thy birth-place; for Indra thee.—Thou art taken with a support; seated on the earth, seated in midregion, seated on the vault; I take thee dear to Indra. This is thy birth-place; for Indra thee.—The draughts which belong to five folks three among which are born in the high abode, through whose power the divine store is kept upside-down. I take food and strength into (the goblets) having handles of various shapes. This is thy birth-place; for Indra thee.—I take thee brought together as the essence of waters, the extracted food. The rays of the sun, the essence of the essence of waters the best. This is thy birth-place, for Indra thee."[5] He places them in a group in the eastern half of the southern half of the mound.

While the Adhvaryu is thus occupied, the Pratiprasthātṛ purifies the wine in a pan through a hairy filter with its fringes towards the north with the verse, "May the daughter of the sun purify thee the passing Soma through the strong and extensive hairy filter."[6] The Adhvaryu takes the Vāyavya Soma-cup, the Pratiprasthātṛ the (surā-) container. First the Adhvaryu takes up the Soma - draughts by means of the Vāyavya cup from the wooden trough with the mantra, "Producing deeds he has stood firm through this (draught). He (Prajājpati) the wide and brilliant is the way towards the gain. Holding the essence of water, may he rise up, since he directs (our) body into his own. Thou art taken with a support; I take thee agreeable to Prajāpati."[7] Having cleansed around he places it down with the formula, "This is thy birth-place; for Prajāpati thee."[7] The Pratiprasthātṛ takes up draughts of wine from the pan into the container. Having recited the verse, "Just as the possessors of barley (and other grains) separate them and thrash them, similarly do you provide nourishment for those who do not dare to damage the sacrifice."[8] He takes up the

2. cf. BaudhŚS VII.4
3. cf. BaudhŚS VII.5
4. cf. BaudhŚS VII.6
5. TS. I.7.12.1-2
6. TS. I.8.21.1
7. TS. I.7.12.2 The verse is obscure
8. TS. I.8.21.1

इत्यनुद्रुत्योपयामगृहीतो ऽसि प्रजापतये त्वेति गृह्णाति । प्रजापतये त्वेति सादयति । नैव जुष्टं करोति न योनिम् । तावेवमेव व्यतिषङ्गं ग्रहान्गृह्णीतः सप्तदशेतरः सप्तदशेतरः । पुरो ऽक्षमेवाध्वर्युः सोमग्रहान्द्विश्रेणि वा त्रिश्रेणि वोदीच आयातयति । पश्चादक्षं प्रतिप्रस्थाता सुराग्रहान्द्विश्रेणि वा त्रिश्रेणि वोदीच आयातयति । अथ षोडशिनं गृह्णात्यातिष्ठ वृत्रहन् रथमित्यनुद्रुत्योपयामगृहीतो ऽसीन्द्राय त्वा षोडशिने जुष्टं गृह्णामीति । परिमृज्य सादयत्येष ते योनिरिन्द्राय त्वा षोडशिन इति । अथोक्थ्यं गृह्णाति । समानं कर्माश्विनाद्ग्रहात् । आश्विनं ग्रहं गृहीत्वा षड्रशना आदाय यूपमभ्यैति । स्वर्वन्तं यूपमुत्सृज्याथैतान्पशूनुपाकरोत्याग्नेयमैन्द्राग्नमैन्द्रं मारुतीं गोवशाः सप्तदश प्राजापत्यान्छ्यामानेकरूपान्सारस्वतीमन्ततः । अथ निर्मन्थ्यस्यावृता निर्मन्थ्येन चरति । प्रहृत्याभिहुत्याथैतान्नानादेवत्यान्पशून्पृथग्द्विगुणाभिरभिधाय पृथक् त्रिगुणासु नियुनक्ति । अथैतान्समानदेवत्यान्पशून्पृथग्द्विगुणाभिरभिधायैकस्यां यूप्यायां नियुनक्ति । अपि वा पशौ पशुं प्रसजति । सारस्वतीमन्ततो नियुज्याथैनान्प्रोक्ष्य निपाय्योपोक्ष्योदूह्य प्रोक्षणीधानम् ॥ ३ ॥

अथेध्मात्समिधमाददान आहाग्नये समिध्यमानायानुब्रूहीति । अभ्यादधातीध्म् । परि समिधः शिनष्टि । वेदेनोपवाजयति । अनूक्तासु सामिधेनीषु स्रुवेणाघारमाघारयति । संमृष्टे स्रुग्भ्यामुत्तरम् ।

draught with the formula, "Thou art taken with a support, for Prajāpati thee." He puts it down with "For Prajāpati thee." He does not pronounce the word *juṣṭa* nor does he pronounce *yoni*,[9] In this way the two (the Adhvaryu and the Pratiprasthātṛ) take up draughts mutually joining each other-one seventeen and the other seventeen. The Adhvaryu extends the Soma-cups in front of the axle (of the southern Havirdhāna cart) in two or three lines towards, the north, the Pratiprasthātṛ extends the surā-cups towards the north in two or three lines to the rear of the axle. Then the Adhvaryu takes uo the Sodaśi-draught. He recites the verse, "O Vṛtrakiller, do thou ascend the chariot; the horses are yoked for thee with the prayer. May the pressing stone direct thy mind hither by means of its sound,[10] "Thou art taken with a support. I take thee agreeable to Indra possessing Ṣoḍaśi-cup. " Having cleansed around, he places it with the formula, "This is thy birth-place; for Indra possessor of Ṣoḍaśi-cup thee." Then he takes up the Ukthya draught. The procedure upto the taking up of the draught for Aśvins is similar.

Having taken up the draught for Aśvins, and having taken up six cords, he approaches the sacrificial post. Having furnished the post with the splinter he dedicates the animals; (a goat each) to Agni, Indra-Agni and Indra, a barren cow to the Maruts, seventeen black and uniform goats to Prajāpati and lastly a female sheep to Sarasvatī. He goes through the rite of churning following the procedure for churning.[11] Having put (the churned out fire into the Āhavanīya) and having offerred oblations on it, having fastened the animals to be dedicated to different deities separately with two-stranded cords, he joins them variously with three-stranded cords. After having fasterned the animals to be dedicated to one and the same deity separately with two-stranded cords, he joins them with a single cord tied on the post. Alternatively he fixes one animal to another. Having finally fastened the female sheep to Sarasvatī, having sprinkled them with water, having made them drink water, having applied water to their lower part and having turned out the Prokṣaṇī-ladle.

XI.4

Taking a fire-stick from the faggot, (the Adhvaryu) says (to the Hotṛ), "Do you recite verses for the fire being enkindled." He puts the faggot (on the fire); he keeps back a fire-stick. He fans the fire with the Veda. After the Sāmidhenī verses have been recited, he offers an *āghāra*-offering by means of the spoon. After the ladles

9. He does not utter *juṣṭam gṛhṇāmi* in the formula for taking the draught; he does not utter *eṣa te yoniḥ* in the formula for putting down.
10. TS. I.4.37.1
11. cf. BaudhŚS IV.5

अथासꣳस्पर्शयन्स्रुचावुदङ्ङत्याक्रम्य जुह्वा पशून्समज्य सादयित्वा स्रुचौ प्रवरं प्रवृणीते। प्रसिद्धमृत्विजो वृणीते। सीदति होता। प्रसवमाकाङ्क्षति। प्रसूतः स्रुचावादायात्याक्रम्याश्राव्याह समिद्भ्यः प्रेष्येति। वषट्कृते जुहोति। प्रेष्य प्रेष्येति। चतुर्थाष्टमयोः समानयमानो ऽष्टमे सर्वꣳ समानयते। परि स्वाहाकृतीभ्यः सꣳस्रावꣳ शिनष्टि। दश प्रयाजानिष्ट्वोदङ्ङत्याक्रम्य स्वरुशासैः पशून्समनक्ति। त एते नानादेवत्याः पशवो नानास्वरवो नानाशासाः। अथैते समानदेवत्याः पशवः समानस्वरवो नानाशासाः। समानं कर्मा पर्यग्निकरणात्। अथ पर्यग्निकृतैः पशुभिरुदञ्चः प्रतिपद्यन्ते। तेषाꣳ सारस्वत्युत्तराध्यां भवत्याग्नेय उपचारतः। आग्नेयमेवाध्वर्युर्वपाश्रपणीभ्यामन्वारभते। पृथगितरान्परिकर्मिण उदञ्चो नयन्त्यनुपूर्वमव्यतिषजन्तः। आग्नेयायैवाध्वर्युः पशवे निहन्यमानाय बर्हिरुपास्यति पृथगितरेभ्यः। तत इतरान्प्राचो वोदीचो वा निघ्नन्ति। अकृण्वतो मायून्संज्ञपयतेत्युक्त्वैतेनैव यथेतमेत्य पृषदाज्यावकाश आसत इह पशवो विश्वरूपा रमन्तामस्मिन्यज्ञे विश्वविदो घृताचीः। अग्निं कुलायमभिसंवसाना अस्माꣳ अवन्तु पयसा घृतेनेति। संज्ञप्तान्प्राहुः। जुहोति संज्ञप्ताहुतिं यत्पशवो मायूनकृषतेति। अथाभ्यैति शमितार उपेतनेति। पाशेभ्यः

have been cleansed, he offers a second *āghāra*-offering by means of the two ladles. Having crossed towards the north while not allowing the two ladles to touch each other, having besmeared the animals by means of the Juhū-ladle and having kept the ladles on their places, he pronounces the Pravara. He chooses the priests as prescribed.[1] The Hotṛ sits down. The Adhvaryu awaits the impulse (from the Hotṛ). Being impelled, having taken the two ladles, having crossed and having caused to announce, he says (to the Maitrāvaruṇa), "Do thou call out for the (Prayāja) offering to Samidhs." He makes the offering at the Vaṣaṭ-utterance. (He further gives the call) "Call out," "Call out." While pouring (clarified butter) at the fourth and the eighth (offerings), he pours the entire quantity as the eighth offering. He retains the drops (in the Juhū) for the (Prayāja offering to) Svāhākṛtis.

After having offered ten Prayāja-offerings and having crossed towards the north, he besmears the animals with different splinters and knives. For the animals dedicated to different deities there should be separate splinters and different knives. For the animals dedicated to one and the same deity there should be a common splinter and a common knife. The procedure upto the carrying round of the fire is similar.[2] They proceed towards the north together with the animals round whom fire has been carried. Among these (the female sheep) for Sarasvatī is the last one, and (the goat) to Agni is the fire one. The Adhvaryu maintains contact with the goat to Agni by means of the omentum -forks. The assistants lead other animals separately towards the north one by one without bringing them into contact. The Adhvaryu puts down a darbha-blade for the animal to Agni being immolated. (The assistants put down darbha-blades) separately for other animals. The animals are immolated while they are facing east or north. Having said, "Do you immolate (the animals) in such a manner that they would not make a sound," and having returned by the route by which they had gone, they keep on gazing at the clotted butter with the verse, "May the multi-coloured animals enjoy here in this sacrifice, knowing all and shining like butter. Residing together by the side of the fire and the cowpen, may they help us with milk and butter."[3] When the immolation of animals is reported, the Adhvaryu offers an oblation pertaining to the immolation with the verse, "If the animals have uttered sounds ..."[4] He approaches (the animals) with the verse, "O immolators, do you come to sacrifice impelled by gods. Release the

1. cf. BaudhŚS VII.9
2. cf. BaudhŚS IV.6
3. Caland reads in the text *iha prajā* ... as found in some MSS and BaudhŚS IV.6 and also in consideration of *ghṛtācīḥ* fem.pl. But certain MSS read *iha paśavo* which reading is adopted also by Keśavasvāmin who says *vājapeyāṅgabhūto mantraḥ prākṛtasya nivartakaḥ*. The fem. *ghṛtācīḥ* may be regarded as retained by inadvertance. Āp VI.17.1 has *paśavo*.
4. cf. BaudhŚS IV.6

पशून्प्रमुच्यमानाननुमन्त्रयते ऽदितिः पाशान्प्रमुमोक्त्वेतानिति । पृथगविशाखाभिरुपसज्येमां दिशं निरस्यत्यरातीयन्तमधरं कृणोमि यं द्विष्मस्तस्मिन्प्रतिमुञ्चामि पाशानिति ॥ ४ ॥

अथ प्रतिप्रस्थाता पत्नीमुदानयत्युदकमण्डलुमुत्थाप्य । सानुपूर्वं पशूनां प्राणानाप्याययति । अन्वगध्वर्युर्वपा उत्खिदन्नेति । आग्नेयस्यैवाध्वर्युर्वपया प्रथमया प्रतिपद्यते ऽनूचीरितरा आहरन्ति । आग्नेयस्यैव वपायै प्रतितप्यमानायै बर्हिषो ऽग्रमुपास्यत्युपेतरा यच्छन्ति। आग्नेयस्यैव वपाः स्रुवाहुत्याभिजुहोत्युपेतरा यच्छन्ति । अथ स्वाहाकृतिप्रैषेण चरित्वा सःस्रावेण पृषदाज्यमभिघार्याग्नेयस्यैव वपामभिघारयत्युपेतरा यच्छन्ति। अथ पुरस्तात्स्वाहाकृतिः स्रुवाहुतिः हुत्वाथैतेषां नानादेवत्यानां पशूनामनुब्रूहि प्रेष्येति वपाभिश्चरति।अथैतेषाः समानदेवत्यानां पशूनां मुख्यस्य वपाः समवलुम्पन्नाह प्रजापतय इत्युपाःशु छागानां वपानां मेदसो ऽवदीयमानस्यानुब्रूहीत्युच्चैर्यावतीः स्रुक्संभवति। अथेतराः पात्र्या वेडसूनेन वोपोद्यच्छन्ते । द्विरभिघारयति । अत्याक्रम्याश्राव्याह प्रजापतय इत्युपाःशु छागानां वपा मेदः प्रस्थितं प्रेष्येत्युच्चैः । वषट्कृते वपा जुहोति । उपाःशु सारस्वत्यै वपया चरति। अथोपरिष्टात्स्वाहाकृतिः स्रुवाहुतिः हुत्वा वपाश्रपणीरनुप्रहृत्य समुत्क्रम्य चात्वाले मार्जयन्ते । अथ पशून्विशास्ति शमितरित्याह यन्मारुत्या अनवदानीयं तदभ्यर्धाच्छ्रपयतादिति । अथ सावित्रः हुत्वा प्रसर्पन्ति प्रातःसवनाय । तदृजुधा संतिष्ठते ॥ ५ ॥ द्वितीयः ॥

animal from the snare, and the sacrificer from the bond."[5] He follows the animals being released from the snares with the verse "May Aditi unfold thes snares ..."[6] Having hung them separately on forkless spikes, he throws them towards 'this' (south-west) direction with the verse, "I put down one who is hostile to me ..."[6]

XI.5

The Pratiprasthātṛ leads the sacrificer's wife having made her take up a pot filled with water. She serially swells the vital breaths of the animals. Subsequently the Adhvaryu goes on extracting their omenta. The Adhvaryu first enters with the omentum of the animal for Agni;[1] other omenta are brought in one by one. He throws into the fire the tip of the darbha-blade for the omentum of the animal for Agni being baked. Tips of darbha-blades are then put on the fire for other animals. The Adhvaryu pours a spoonful over the omentum of the animal for Agni. Spoonfuls arepoured over other omenta. After having given the call for the offering to Svāhākṛtis and having offered the drops of clotted butter, he pours clarified butter over the omentum of the animal for Agni. Clarified butter is poured over the other omenta. He offers a spoonful prior to the offering to Svāhākṛtis (that is the eleventh Prayāja), and (then having offered the Prayāja-offering) proceeds to offer the omenta of animals for different deities by giving the calls "Do you recite the puronuvākyā" "Do you give out the call." Snatching the omentum of the main animal among those belonging to one and the same divinity, he gives out the call, "Do you recite (loudly) the puronuvākyā for the omenta the fats of goats (in a low tone) for Prajāpati being apportioned." (He should place into the juhū) as many oments as may be accomodated. Other omenta should be held in a pan or on a plank. He pours clarified butter over the oblation twice.

Having crossed and having caused to announce, he says (to the Maitrāvaruṇa) "(loudly) do thou call out (the Hotṛ) in regard to the omenta the fats of goats set out (in low tone) for Prajāpati.." At the Vaṣaṭ-utterance he offers the omentum of the female sheep for Sarasvatī with the mantras recited in a low tone. After having offered a spoonful posterior to the offering to Svāhākṛtis, having thrown the omentum-forks into the fire and having stepped up, they sprinkle themselves at the Cātvāla. Then he gives a direction with regard to the animals, "O immolator, do thou cook separately the flesh of the barren cow for Maruts which is not to be apportioned." Having made an offering to Savitṛ, they proceed for the morning pressing. It straight comes to a conclusion.

5. TS. III.1.4.3; BaudhŚS IV.6
6. TS. III.1.4.4 modified a little; BaudhŚS IV.6

1. cf. BaudhŚS IV.7

अथ सावित्रꣳ हुत्वा प्रसर्पन्ति माध्यंदिनाय सवनाय देवी द्वारावित्यत एवोर्ध्वेन । संप्रसृप्तान्विदित्वाध्वर्युः प्राञयन्नाह चात्वाले रथचक्रं निमिनुत रथवाहने रथमाधत्ताश्वान्पल्पूलयत यद्वास्यन्नसि तद्दक्षिणत उपस्थापयाभिषोतार एत ह्वयत ग्रावस्तुतमेहि यजमानेति । प्रसिद्धो ऽभिषवः । प्रसिद्धं ग्रहा गृह्यन्ते । समानं कर्माग्रयणाद्ग्रहात् । आग्रयणं गृहीत्वा षोडशिनमभिगृह्णातीन्द्रमिद्धरी वहत इत्यनुद्रुत्योपयामगृहीतो ऽसीन्द्राय त्वा षोडशिने जुष्टं गृह्णामीति । परिमृज्य सादयत्येष ते योनिरिन्द्राय त्वा षोडशिन इति । अथोक्थ्यं गृह्णाति । समानं कर्मा दाक्षिणेभ्यः । दाक्षिणानि होष्यन्याचत्याज्यस्थालीꣳ सस्रुवाꣳ स्रुचं वासः । तस्यैतस्य वसनस्यान्तमायां दशायां निष्करज्जुः प्रग्रथिता भवति। एतत्समादायाहैहि यजमानेति । उत्तरेणाग्नीध्रीयं परीत्योत्तरेण सदः परीत्याग्रेण शालां तिष्ठते प्रतिप्रस्थात्र एतानि शस्त्राणि प्रयच्छति । अथाहैहि यजमानेति । रथ एष दक्षिणे श्रोण्यन्ते रथवाहन आहितो भवति। तमुपावहरतीन्द्रस्य वज्रो ऽसि वार्त्रघ्नस्त्वयायं वृत्रं वध्यादिति । अथैनं धूर्गृहीतमन्तर्वेद्यभ्यववर्तयन्ति वाजस्य नु प्रसवे मातरं महीमदितिं नाम वचसा करामहे । यस्यामिदं विश्वं भुवनमाविवेश तस्यां नो देवः सविता धर्म साविषदिति । अथाप्स्वश्वान्पल्पूलयत्यप्स्वन्तरमृतमप्सु भेषजमपामुत प्रशस्तिष्वश्वा भवथ वाजिन इति । अथ दक्षिणं योग्यं युनक्ति वायुर्वा त्वा मनुर्वा त्वा गन्धर्वाः सप्तविꣳशतिः । ते अग्रे अश्वमयुञ्जन्ते अस्मिञ्जवमादधुरिति । अथास्य पृष्ठं मर्मृज्यते ऽपां नपादाशुहेमन्य ऊर्मिः

XI.6

Having offered an oblation to Savitṛ, they proceed to the Midday pressing with the formula, "O divine doors ..."[1] Being aware that the priests have entered the Sadas, the Adhvaryu, moving forward says, "Do you fix a chariot-wheel in the Cātvāla; raise the chariot upon the wagon; bathe the horses; O sacrificer, do you procure by your right side what you will giving away as Dakṣiṇā; O Soma-pressers, do you come up; do you call out the Grāvastut priest; come on O sacrificer." The Soma-pressing takes place as prescribed. The draughts are taken up as prescribed. The procedure upto the taking up of the Āgrayaṇa draught is similar. Having taken up the Āgrayaṇa draught, he takes up the Ṣoḍaśi draught with the mantra, "The two ruddy horses bring in Indra with invulnerable might for the lauds by the Ṛṣis and the sacrifice by men. Thou art taken with a support for Ṣoḍaśin Indra thee; this is thy birth-place. I take thee agreeable to Ṣoḍaśin Indra."[2] Having cleansed around, he places it with the formula, "This is thy birth-place; for Ṣoḍaśin Indra thee." Then he takes up the Ukthya draught. The procedure upto the offerings pertaining to the Dakṣiṇās is similar.[3]

While going to offer the oblations pertaining to the Dakṣiṇās, he asks for the vessel of clarified butter together with the spoon, the ladle and a piece of cloth. A cord with golden coins tied to it is fastened to the extreme fringe of this piece of cloth. Having taken up this he says, "Come on O sacrificer." Having gone around along the north of the Āgnīdhrīya fire and having gone arond along the north of the Sadas, he hands over these things to the Pratiprasthātṛ standing in front of the Prāgvaṁśa shed. Then he says, "Come on O sacrificer." The chariot is placed on the wagon near the southern buttock of the Mahāvedi. He causes it to be brought down with the formula, "Thou art the thunderbolt of Indra, killer of Vṛtra; may he (the sacrificer) kill Vṛtra through thee."[4] Held at yoke, it is caused to be brought within the Mahāvedi with the verse, "We praise mother earth the Aditi for the production of food. May god Savitṛ impel support on this earth on which all creatures live."[4] He causes the horses to be bathed with the verse, "There is immortality in waters, there is healing quality in waters. O horses, do you be strong by virtue of the good qualities of waters."[5] He yokes the southern horse with the verse, "Vāyu, Manu and the

1. cf. BaudhŚS VII.10
2. TS. I.4.38
3. cf. BaudhŚS VIII.5
4. TS. I.7.7.1
5. TS. I.7.7.2

ककुद्मान्प्रतूर्तिर्वाजसातमस्तेनायं वाजꣳ सेदिति । एवमेवोत्तरं योग्यं युनक्ति । तस्यैवमेवोत्तरतः प्रष्टिमुपनियुनक्ति । तयोरेवमेव पृष्ठे मर्मृज्यते। एतस्य योगमनु सर्वमाणिवद्युज्यते । अधिकक्ष्यान्हस्तिनः कुर्वन्ति । प्रवेष्टयन्ति वासोभारान् । वसनानां दशासु निष्करज्जूः प्रग्रथ्नन्ति । पूगशो दक्षिणा आयातयति । अथ सौरीभ्यामृग्भ्यां गार्हपत्ये जुहोति । नयवत्यर्चाग्नीध्रे जुहोति । सृज्यन्ते दक्षिणा दक्षिणापथेन । स यत्किंचिद्ददाति हिरण्यमुखमेव ददाति । अथ वासाꣳस्यथ युक्तानि गोअश्वꣳ हस्तिपुरुषमन्ततः । अदत्ता एवैते रथा अतिवर्तन्ते । नैते ऽन्यस्य सन्त आजिं धावन्ति । मनसैव स्वरथमध्वर्यवे ददाति मनसा समनुदिश्य दक्षिणाः । त्रिभिर्मरुत्वतीयैश्चरति। सीदन्ति नाराशꣳसा आप्यायिता दक्षिणस्य हविर्धानस्यापालम्बमधोऽधो माहेन्द्राय ॥ ६ ॥

अथ याचति नैवारꣳ सप्तदशशरावम् । स एष क्षीरे शृतो भवति । तेन चरति बृहस्पतये ऽनुब्रूहि बृहस्पतिं यजेति । तमनिष्टस्विष्टकृतमपिधाय प्रज्ञातं निदधाति । अथास्यैतत्पुरस्तादेवौदुम्बरे द्रोणे सर्वौषधं दध्नाज्येन समुदायुतं भवति । तस्यौदुम्बरेण स्रुवेणोपघातꣳ सप्तान्नहोमाञ्जुहोति वाजस्येमं प्रसवः सुषुवे अग्र इति । अभिषेकाय प्रेरकं परिशिनष्टि । अथैनमपिधाय प्रज्ञातं निदधाति । अथ पुरस्तादभिषेकस्य षट् पार्थानि जुहोत्यग्नये स्वाहा सोमाय स्वाहेति । अथ यजमानायतने कृष्णाजिनं प्राचीनग्रीवमुत्तरलोमोपस्तृणाति । तद्यजमानं प्राञ्चमुपवेश्य सुवर्णरजताभ्याꣳ रुक्माभ्यां पर्युपास्य सर्वौषधेन पुरस्तात्प्रत्यञ्चमभिषिञ्चति । शीर्षतो

Gandharvas, twentyseven in all yoked the horse first. May they instal speed within thee."[5] He cleanses his back with the verse, "O great grandson of the waters[6] going fast, may this (sacrificer) obtain food through that wave (of water) which is high, violent and giving abundant food."[5] Similarly he yokes the northern horse. He yokes a third horse to its north. Similarly he cleanses their backs. Following the yoking to this (chariot) yoking to all (chariots) equipped with pins of axles takes place.

Elephants are furnished with girths. Loads of pieces of cloth are wrapped. Strings furnished with golden coins are tied to the fringes of pieces of cloth. He causes the Dakṣiṇās to be entered in flocks. He makes offerings on the Gārhapatya with two verses addressed to Sūrya.[7] He makes an offering on the Āgnīdhrīya fire with the *nayavatī* verse.[8] The Dakṣiṇās are released along the southern route. Whatever the sacrificer has to give away, he gives with gold as the foremost. Then pieces of cloth, carts with oxen yoked to them, cattle and horses and finally elephants and men. The chariots remain over and above without being away. They do not take part in the chariot-race while being the property of others. The sacrificer gives away his own chariot to the Adhvaryu only mentally. (He gives away) Dakṣiṇās assigning (to the priests) mentally. The Adhvaryu offers three Marutvatīya cups.[9] The Nārāśaṁsa goblets being swollen remain below the support of the southern Havirdhāna-cart for the offering of the cup for Mahendra.

XI.7

(The adhvaryu) asks for the cooked wild rice measuring seventeen Śarāvas. It is cooked in milk. He offers it giving the calls (to the Hotṛ) "Do you recite the puronuvākyā for Bṛhaspati," " Do you recite the yājyā for Bṛhaspati." Having covered it while the Sviṣṭakṛt offering has not yet been made, he keeps it knowingly. For him (the sacrificer) all grains are already mixed with curds and clarified butter in a trough of *Ficus glomerata*. He makes seven food-offerings out of it each time dipping the spoon of *Ficus glomerata* respectively with seven verses; "The production of food first created Soma as king among plants and waters. May the plants and waters be sweet for us. May we the priests be alert among the subjects.—This was created as the cause of food; also all these creatures around. Promoting offspring and prosperity for us, that (cause of food) knowing, goes around towards Prajāpati.—The product of food the overlord resorted to the earth and the heaven.

6. Earth was born from waters, plants from earth, food from plants and horse from food. Thus the horse belongs to the fourth generation.
7. Namely, *ud u tyam jātavedasam* ... and *citraṁ devānām* ... cf. BaudhŚS VIII.5.
8. Namely, *agne naya supathā* ... cf. BaudhŚS VIII.5.
9. cf. BaudhŚS VII.7

ऽभिषिञ्चत्या मुखादन्ववस्त्रावयति देवस्य त्वा सवितुः प्रसवे ऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्याꣳ सरस्वत्यै वाचो यन्तुर्यन्त्रेणाग्नेस्त्वा साम्राज्येनाभिषिञ्चामीन्द्रस्य त्वा साम्राज्येनाभिषिञ्चामि बृहस्पतेस्त्वा साम्राज्येनाभिषिञ्चामीति। समुन्मृष्टे समुत्क्रोशन्त्यभ्यषेच्ययमसावामुष्यायणो ऽमुष्य पुत्रो ऽमुष्य पौत्रो ऽमुष्य नप्ता वाजपेयेनेति। अथ भूर्भुवः सुवरिति वाचं विसृजते। द्वाभ्यां मुखं विमृष्टे। गायत्रान्विष्णुक्रमान्क्रमते। अथोपरिष्टादभिषेकस्य षट् पार्थानि जुहोतीन्द्राय स्वाहा घोषाय स्वाहेति। द्वादश भूतानामवेष्टीर्जुहोति पृथिव्यै स्वाहान्तरिक्षाय स्वाहेति। अत्रैतस्य बार्हस्पत्यस्य स्विष्टकृता चरति। अथैनमादायान्तरेण चात्वालोत्करावुदङ्ङुपनिष्क्रामति। उत्तरत एते रथा युक्तास्तिष्ठन्ति। तदेतान्यजुर्युजो ऽश्वानवघ्रापयति वाजिनो वाजजितो वाजꣳ सरिष्यन्तो वाजं जेष्यन्तो

Knowing, may he cause one averse to give to bestow, May he grant us wealth together with heroes.—O Agni, do thou speak here good about us. Do thou be favourable towards us. O lord of creatures, grant us wealth. Thou art our wealth-giver.—May Aryaman, Bhaga, Bṛhaspati, gods, bountious one, goddess speech grant us out desires.—O Agni, do thou impel Aryaman, Bṛhaspati, Indra, speech, Viṣṇu, Sarasvatī and the strong Savitṛ to makes gifts.—We keep contact with king Soma, Varuṇa, Agni, Ādityas, Viṣṇu, Sūrya, Brahman and Bṛhaspati."[1]

He keeps back the remnants of the oblation for consecratory bath. Having covered, he keeps it knowingly. Prior to the consecratory bath he offers six Pārtha offerings with the formulas, "To Agni svāhā, to Soma svāhā, to Savitṛ svāhā, to Sarasvatī svāhā, to Pūṣan svāhā, to Bṛhaspati svāhā."[2] He spreads on the sacrificer's seat a skin of black antelope with its neck towards the east and the hairy part upwards. Having seated on it the sacrificer facing east and having covered him on both sides with golden and silver sheets, sprinkles him with all grains from east to west. He sprinkles on the head and causes the liquid to flow down up to his mouth with the formula, "In the impulse of the god Savitṛ, with the arms of Aśvins, with the hands of Pūṣan, with the contrivance of Sarasvatī the controller of speeḥ I sprinkle thee with the sovereignty of Agni, with the sovereignty of Indra, with the sovereignty of Bṛhaspati."[3] When (the sacrificer) has been sprinkled all around, they exclaim "This N.N., of N.N. gotra, son of N.N. grandson of N.N., great grandson of N.N. has been sprinkled with Vājapeya." (The sacrificer) releases speech with *bhūr bhuvaḥ suvaḥ*. He cleanses his face with two verses, "Since Varuṇa has entered my body, the kingdom has been reposed in me. We have been following the laws of the brilliant Mitra; we have known the name of the holy order.—All have become the hosts of Varuṇa; Mitra in his course has overcome hostility. Those offering sacrifice have managed according to the holy order. Trita has taken possesion of our old age."[4] he strides Viṣṇu steps with the three formulas in the Gāyatrī metre; "Thou art the stepping of Viṣṇu; Thou art the stride of Viṣṇu; Thou art the victory of Viṣṇu."[5]

Subsequent to the sprinkling (the Adhvaryu) offers six Pārtha offerings with the formulas, "To Indra svāhā; to Ghoṣa svāhā; to Śloka svāhā; to Aṁśa svāhā, to Bhaga svāhā to the lord of region svāhā."[6] He offers twelve offerings to beings for removing calamity with the formula, "To Pṛthivī svāhā; to midregion svāhā; to the heaven svāhā; to the sun svāhā; to the moon svāhā; to the constellations svāhā; to the waters svāhā; to the plants svāhā; to the trees svāhā; to the moving and non-

1. TS. I.7.10.102
2. TS. I.8.13.3
3. TS. I.7.10.3
4. TS. I.8.10.2
5. TS. I.8.10.3
6. TS. I.8.13.3

बृहस्पतेर्भागमवजिघ्रतेति । अथैनमपिधाय प्रज्ञातं निदधाति। अथ रथमभिप्रैति विष्णोः क्रमो ऽसि विष्णोः क्रान्तमसि विष्णोर्विक्रान्तम-सीति । अथ रथस्य पक्षसी संमृशत्यङ्कौ न्यङ्कावभितो रथं याविति । रथमातिष्ठति देवस्याहꣳ सवितुः प्रसवे बृहस्पतिना वाजजिता वाजं जेषमिति । एतस्मिन्काले चात्वाले रथचक्रं निमितं ब्रह्मारोहति । तमत एवानुमन्त्रयते देवस्याहꣳ सवितुः प्रसवे बृहस्पतिना वाजजिता वर्षिष्ठं नाकꣳ रुहेयमिति । अथ यजमानमन्वास्थायोज्जितीर्वाचयत्यग्निरेकाक्षरेण वाचमुदजयदिति सप्तदश । अथास्मा अश्वाजनीं प्रयच्छत्यश्वाजनि वाजिनि वाजेषु वाजिनीवत्यश्वान्त्समत्सु वाजयेति । तया यथायुक्तम-श्वान्क्षिपत्यर्वासीति दक्षिणꣳ सप्तिरसीति मध्यमं वाज्यसीत्युत्तरम् ।

moving svāhā; to the flying around svāhā; to the crawling ones svāhā."[6] At this stage he offers the Sviṣṭakṛt offering pertaining to the offering of cooked wild rice to Bṛhaspati. Having taken it he goes to the north in between the Catvāla and the rubbish-heap.

The chariots to which horses have been yoked stand towards the north. He makes the horses yoked with the formula smell it with the formula, "O horse winning the food, going to march for the food, going to win the food, do you smell the share of Bṛhaspati."[7] Having covered, he keep it knowingly. Then the sacrificer approaches the chariot with the formula, "Thou art the stepping of Viṣṇu; thou art the steps of Viṣṇu; thou art the stride of Viṣṇu."[5] He touches the sides of the chariot with the verse, "The two signs, the two specific signs on both sides of the chariot which move along the gushing wind—by means of these may the liberal fires the one throwing the dart at distance, the powerful, and the winged one, lead us across."[8] He ascends the chariot with the formula, "In the impulse of god Savitṛ, may I win food through the food-winning Bṛhaspati."[9] At this time the Brahman ascends the chariot - wheel fixed in the Cātvāla. The sacrificer follows him (through recitation) with the formula, "In the impulse of god Savitṛ may I ascend the highest vault through food-winner Bṛhaspati.[9]

Having ascended the chariot following the sacrificer, the Adhvaryu makes him recite seventeen Ujjiti formulas beginning with, "Agni won the speech with the mantra of one syllable; Aśvins won inhale and exhale with the mantra of two syllables; Viṣṇu won the three regions with the mantra of three syllables; Soma won four-feeted cattle with the mantra of four syllables; Pūṣan won the Paṅkti metre with the mantra of five syllables; Dhātṛ won six seasons with the mantra of six syllables; Maruts won the seven-feeted Śakvarī metre with the mantra of seven syllables; Bṛhaspati won the Gāyatrī metre with the mantra of eight syllables; Mitra won the Trivṛt stoma with the mantra of nine syllables; Varuṇa won the Virāj metre with the mantra of ten syllables; Indra won the Triṣṭubh metre with the mantra of elevan syllables; Viśve Devas won the Jagatī metre with the mantra of twelve syllables; Vasus won the Trayodaśa Stoma with the mantra of thirteen syllables; Rudra won the Caturdaśa Stoma with the mantra of fourteen syllables; Ādityas won the Pañcadaśa Stoma with the mantra of fifteen syllables; Aditi won the Ṣoḍaśa Stoma with the mantra of sixteen syllables; Prajāpati won the Saptadaśa Stoma with the mantra of seventeen syllables."[10]

Then he gives him a whip for the horses. (The sacrifice receives) with the verse, O strong whip, fast moving for winning food, do thou instigate the horses in

7. TS. I.7.8.4
8. TS. I.7.7.2
9. TS. I.7.8.1
10. TS. I.7.11

अथैतानाजिसृतो ऽवख्यापयति वाजिनो वाजं धावत मरुतां प्रसवे जयत वि योजना मिमीध्वमध्वन स्कभ्नीत काष्ठां गच्छतेति । औदुम्बर्येषा स्थूणा सप्तदशसु शम्याप्रव्याधेषु निमिता । तां काष्ठेत्याचक्षते । तामाजिसृतो ऽतीत्य मा गच्छत मो एनामप्राप्य निवृततान्तःपक्षसमेनां कृत्वा सव्यानवगृह्य दक्षिणैरनुपरिवर्तयाध्वै मो अप्रसूताः सर्पतेति ॥ ७ ॥ तृतीयः ॥

अथाहाभिसर्प यजमान माहेन्द्रं ग्रहं ग्रहीष्यामीति । अन्वारब्धे यजमाने माहेन्द्रं ग्रहं गृह्णाति महाꣳ इन्द्रो य ओजसेत्यनुद्रुत्योपयामगृहीतो ऽसि महेन्द्राय त्वा जुष्टं गृह्णामीति । परिमृज्य सादयत्येष ते योनिर्महेन्द्राय त्वेति । तदेतान्पञ्चैन्द्रानतिग्राह्यान्सह सꣳसादयति । अथाप उपस्पृश्य बर्हिषी आदाय वाचंयमः प्रत्यङ् द्रुत्वा स्तोत्रमुपाकरोति । स्तुवते माहेन्द्राय । प्रस्तुते साम्नि संप्रैषमाह ब्रह्मन्वाजिनाꣳ साम गायाजिसृत आजिं धावत दुन्दुभीन्समाघ्नताभिषोतारो ऽभिषुणताग्नीदाशिरं विनयोलूखलमुद्वादय प्रतिप्रस्थातर्वारुणमेककपालं निर्वप सौम्यस्य विद्धीति । यथासंप्रैषं ते कुर्वन्ति । गायति ब्रह्मा वाजिनाꣳ साम । तं य एव कश्च परिकर्म्यावेष्टयति । धावन्त्याजिसृतः । आघ्नन्ति दुन्दुभीन् ।

battles."[11] he hits at the horses with it in the order of their yoking: the southern one with "Thou art a steed," the middle one with "Thou art a horse," the northern one with "Thou art strong." He instructs the participants of the chariot-race, "O horses, do you run for food: do you win in the impulse of Maruts, do you traverse the distances, tread the way and reach the goal."[11] A pole of *Ficus glomerata* is fixed at a distance of seventeen throws of a yoke-halter. It is called the goal. O participants, do not beyond it, do not return without reaching it. Keeping it so as to be inside the wing (of the chariot), having controlled the left, lead by the right, do not start without being directed."

XI.8

(The Adhvaryu) says, "Come on O sacrificer, I shall take up the draught for Mahendra." While the sacrificer has kept contact, he takes up the draught for Mahendra with the mantra, "Indra who is strong in valour, like a cloud showering rain, grows with the praise by Vatsa. Thou art taken up with a support for Mahendra thee; I take thee agreeable to Mahendra."[1] Having cleansed around, he places it with the formula, "This is thy bith-place; for Mahendra thee."[1] (The sacrificer ascends the chariot.) He places along with it the five Atigrāhya cups for Indra. Having touched water, having taken two darbha-blades, restraining speech and hastening to the west, he introduces the stotra. The Sāman-chanters chant the stotra for Mahendra. After the Prastāva of the Sāman has been chanted, he gives out the call, "O Brahman, do you chant the Vājinām Sāman. O participants, do you run the race. Do you beat the drums. O Soma-pressers, do you press Soma. O Agnīdh, do thou churn out curdled milk, strike at the mortar; O Pratiprasthātṛ, do thou pour out paddy for the cake on one potsherd for Varuṇa. Enquire about the cooked rice for Soma." They act accordingly. The Brahman chants Vājinām Sāman. Some assistant moves him around. The racers run the race. The drums are beaten. Noises are made. The Adhvaryu recites over the noises the formula, "Do you utter sound for Indra; make Indra win the food, Indra has won the food."[1] He recites over the running chariots the four mantras serially. "O horses, do you help us in every gain and in valued objects. O wise righteous immortals, do you drink this sweet drink and, rejoice; and, being satiated do you depart along the path of gods.—May those all strong horses listening to our calls attend to our call.—May the horses, fast-treading, giving in thousands, desiring to gain in sacrificial ceremonies, who snatched great bounty in battles, be auspicious to us in our invocations.—May they, fast-treading, being highly praised in sacrifices, killing the serpent, the wicked and

11. TS. I.7.8.1

1. TS. I.4.20

संप्रवदन्ति वाचः । सम्प्रोदिता वाचो ऽनुमन्त्रयत इन्द्राय वाचं वदतेन्द्रं वाजं जापयतेन्द्रो वाजमजयिदिति । अथ रथान्धावतो ऽनुमन्त्रयते वाजेवाजे ऽवत वाजिनो न इति चतसृभिरनुच्छन्दसꣳ । शाम्यन्ति घोषाः शस्त्राय । होत्र एषोत्तमेति प्राहुः । होतुः कालात्पराङवर्तते ऽध्वर्युः । अभ्येनमाह्वयते होता । प्रत्याह्वयते ऽध्वर्युः । शꣳसति । प्रतिगृणाति । प्रसिद्धमुक्थं प्रतिगीर्य प्राङेत्योद्यच्छत एतं माहेन्द्रं ग्रहम् । अनूद्यच्छन्त इतरान् । उपोद्यच्छन्ते नाराशꣳसान् । अथाश्रावयत्यो श्रावयास्तु श्रौषडुक्थशा यज सोमस्येति । वषट्कृते जुहोति । तदेतान्पञ्चैन्द्रानतिग्राह्यान्सह जुह्वति। वषट्कृतानुवषट्कृते द्विर्जुहोति । तथैव द्विर्द्विर्नाराशꣳसाननुप्रकम्पयन्ति । द्विर्हुतो माहेन्द्रः परिशेते । आयन्ति रथाः । आगतान् रथान्दृष्ट्वा याचत्याज्यस्थालीꣳ सस्रुवाꣳ । स यद्यस्मै रथभ्रेषमाचक्षत आग्नीध्रीय एतां जुहोत्युत स्मास्य द्रवतस्तुरण्यत इत्युभयेनैव । रथविमोचनीयं जुहोत्या मा वाजस्य प्रसवो जगम्यादिति ॥ ८ ॥

अथ याचति नैवारꣳ सप्तदशशरावꣳ सप्तदश सुवर्णानि कृष्णलानि हिरण्यपात्रं मधोः पूर्णमिति । एतत्समादायान्तरेण चात्वालोत्करा-वुदङ्ङुपनिष्क्रामति । उत्तरत एते रथा युक्तास्तिष्ठन्ति । तदेतान्यजुर्युजो ऽश्वानवघ्रापयति वाजिनो वाजजितो वाजꣳ ससृवाꣳसो वाजं जिगिवाꣳसो बृहस्पतेर्भागे निमृड्ढ्वमिति । अथैनमपिधाय प्रज्ञातं निदधाति । अथ रथान्विमुच्यमानाननुमन्त्रयत इयं वः सा सत्या संधाऽभूद्यामिन्द्रेण समधद्ध्वमिति । दुन्दुभीनवस्यतो ऽनुमन्त्रयते ऽजीजिपत वनस्पतय इन्द्रं

Rakṣases, fast remove evils from us. This horse runs up following the whip, fastened at the neck, in the girths and in the mouth, Dadhikrā, abiding by the directions (of the rider) and stepping the ups and downs of the way."[2]

Noise is clamed down for the recitation of the Śastra. The Sāman-chanters declare to the Hotṛ, "This is the last (Ṛk)." The Adhvaryu (standing with his hands on the knees) turns around from the Hotṛ's front. The Hotṛ invokes him. The Adhvaryu responds. (The Hotṛ) recites the Śastra. (The Adhvaryu) utters a response. Having responded to the Śastra as prescribed and having gone to the east, he lifts up the cup for Mahendra. (The assistants) subsequently lift up the other (cups). (The Camasādhvaryus) lift up the Nārāśaṁsa goblets. He gives out the call, "Do thou make it heard;" (The Āgnīdhra says), "let it be heard." (The Adhvaryu says) "O reciter of the Śastra, do you recite the yājyā for the offering of Soma." He makes the offering at the Vaṣaṭ-utterance. At the same time the assistants offer the five Atigrāhya-cups belonging to Indra. He offers twice - at the Vaṣaṭ- and the second Vaṣaṭ-utterance. Similarly (the Camasādhvaryus) twice shake the Nārāśaṁsa goblets. The cup for Mahendra which is offered twice is laid down.

The chariots return. Having seen the chariots come back, the Adhvaryu asks for the vessel of clarified butter together with the spoon. If any damage to the chariot is reported to him, the Adhvaryu offers an oblation on the Agnīdhrīya fire with the verse, "The accessories of this horse, who is moving, treading, hastening flow like the wings of a bird, like an impetuous eagle, like the Dadhikrā traversing mightily."[3] He offfers the offering pertaining to the unyoking of the chariot with the two mantras, "May the flow of food come to me; may the heaven and earth giving happiness to all. May the father and mother come to me. May Soma come to me for immortality."[3]

XI.9

(The Adhvaryu) asks for cooked wild rice measuring seventeen Śarāvas, seventeen golden Kṛṣṇalas and a golden pot full of honey. Having taken this, he goes out towards the north inbetween the Cātvāla and the rubbish-heap. The chariots with horses yoked stand towards the north. He makes the horses yoked with the formula smell (the cooked wild rice) with the formula, "O horses, winners of gain who have run for the gain who have won the gain, do you be cleansed in Bṛhaspati's portion. Having covered it (the rice) he keeps it knowingly. He recites over the chariots from which horses have been unyoked the formula, "This your oath has come true which you had given to Indra."[1] He recites over the drums being

2. TS. I.7.8.2. BaudhŚS seems to have accomodated the last verse among the four.
3. TS. I.7.8.3
1. TS. I.7.8.4

वाजं विमुच्यध्वमिति । तदेतं यजुर्युजः रथं विमुञ्चति यथादत्त-मितरान्व्यावर्तयन्ति । उपसंगच्छन्त एनमेत आजिसृतः । तेभ्य एकैकं कृष्णलं व्युत्प्रयच्छति । तानि सार्धः समादाय हिरण्यपात्रं मधोः पूर्णमित्येकधा ब्रह्मण उपहरति ॥ ९ ॥

तद्ब्रह्मा प्रतिगृह्योपावरोहति । अथाहाजिसृतो दक्षिणापथेनोपातीत्य दक्षिणाः श्रोणिमभिनिश्रयध्वं मारुता अग्रेणाहवनीयं परीत्य दक्षिणमः-समुपसःश्रयध्वमिति । तदेनान्विमिताभ्यामभिविघ्नन्ति । अथाहैहि यजमानेति । पूर्वया द्वारा हविर्धानं प्रपाद्य यजमानः सोमग्रहानुपस्थाप-यति ॥ १० ॥

संपृच स्थ सं मा भद्रेण पृङ्क्तेति । विपृच स्थ वि मा पाप्मना पृङ्क्तेति सुराग्रहान् । अथैताः सुराः सप्रेकामादायैताःश्च सुराग्रहानाजिसृद्भ्य उपहरन्ति। तां ते पिबन्तो रममाणा महीयमाना आसते । अत्र यन्मारुत्या अनवदानीयं तदुभयानन्तरेण पर्णशाखासु न्यस्यति । तत्समुत्क्रुश्य विमाथीकुर्वते । अथ याचत्याज्यस्थालीः सस्रुवां तार्प्यं दर्भमयमिति । एतत्समादायाहैहि यजमानेति । अन्वग्यजमानो ऽनूची पत्नी । आहवनीये जुहोत्यन्वारब्धे यजमाने वाजश्च प्रसवश्चेति द्वादश स्रुवाहुतीः । अथ यजमानं तार्प्यं परिधापयति क्षत्रस्योल्बमसीति । क्षत्रस्य योनिरसीति दर्भमयं पत्नीम् । अथैताः श्रितिं यजमानायतनात्प्राचीं वोदीचीं वा यूपमभ्यायातयति । अथ जायामामन्त्रयते जाय एहि सुवो रोहावेति । रोहाव हि सुवरितीतरा प्रत्याह । अहं नावुभयो सुवो रोक्ष्यामीति

released the formula, "O (drums made out of) trees, you have won the gain in respect of Indra; do you be released."[1] He releases the chariot to which horses were yoked; other chariots are turned away as they may have been given away. The participants of the chariot-race approach the Adhvaryu. The latter gives a Kṛṣṇala to each of them. Having taken them back together, he presents the golden pot full of honey together with the Kṛṣṇalas.

XI.10

Having received them the Brahman climbs down (the chariot-wheel). (The sacrificer) says, "O participants of the race, having gone along the southern route, do you assemble at the southern buttock of the Mahāvedi; O coachmen,[1] having gone around along the front of the Āhavanīya do you remain at the southern shoulder (of the Mahāvedi)." These (persons belonging to two groups) are separately covered together in two separate sheds. (The Adhvaryu) says, "Come O sacrificer." Having led him to the Havirdhāna by the eastern door, he makes the sacrificer pray to the Soma-draughts :

XI.11

"You are commingled; do you commingle me with the good."[1] To the Surā-cups with the formula, "You are separated: do you separate me from the evil."[1] Having taken up the wine together with the balance and the Surā-cups, they carry towards the participants of race. Drinking it they remain thrilling and exalting themselves. (The Adhvaryu) keeps on the twigs of *Butea frondosa* inbetween the two (sheds) the portions (of the cooked flesh) of the barren cow for Maruts. They tear them asunder making noise together. (The Adhvaryu) asks for the vessel of clarified butter together with the spoon and a short piece made of linen and another of darbha-grass. Having taken this, he says, "come on O sacrificer." The sacrificer follows him and the wife follows the sacrificer. The Adhvaryu makes offerings of twelve spoonfuls on the Āhavanīya while the sacrificer has kept contact with the formulas, "(May these come to me:) food, its production, reproduction, intention, heaven, day, night, month, year, Prajāpati, creation, and overlord."[2]

He makes the sacrificer wear the short loin cloth of linen with the formula, "Thou art the caul of ruling power."[2] and the sacrificer's wife wear a loin cloth of darbha-grass with the formula, "Thou art the womb of ruling power."[2] He causes

1. By *mārutāḥ* BaudhŚS XXV,34 understands *kṣattasaṁgrahītāraḥ*.

1. TBr. I.3.3.6
2. TS. I.7.9.1

यजमानः । त्वं नावुभयोः सुवो रोहेति पत्नी । तां दशभिः कल्पै रोहत्यायुर्यज्ञेन कल्पतामिति । आन्तं गत्वा बाहू उद्गृह्णाति सुवर्देवाꣳ अगन्मामृता अभूम प्रजापतेः प्रजा अभूमेति । अथेमं लोकं प्रत्यवेक्षते समहं प्रजया सं मया प्रजा समहꣳ रायस्पोषेण सं मया रायस्पोष इति । अथैनामुपावरोहति । स यावति मन्यत एतावति मोदाप्स्यन्तीति तदेनमासपुटैर्घ्नन्ति ॥ ११ ॥

अन्नाय त्वेति पुरस्तादध्वर्युरन्नाद्याय त्वेति दक्षिणतो ब्रह्मा वाजाय त्वेति पश्चाद्धोता वाजजित्यायै त्वेत्युद्गातोत्तरतः । यद्यु वा एते न कामयन्ते ऽध्वर्युरेव पुरस्ताद्धन्ति दक्षिणतः प्रतिप्रस्थाता पश्चादाग्नीध्र उन्नेतोत्तरतः । तेषां तथा विभागो यथा दुन्दुभीनाम् । अत्रास्मै प्रत्यवरोहणत आसन्दीं निदधाति । तस्यां बस्ताजिनमास्तृणाति बस्ताजिने शतमानꣳ हिरण्यम् । अथ दक्षिणं पादꣳ हिरण्य उपावरोहत्यमृतमसीति पुष्टिरसि प्रजननमसीति सव्यं बस्ताजिने । अथैनमेतयासन्द्या सद आवहन्त्या वा व्रजति । अन्वायन्त्येनमेते चमसाः । अत्रैतस्य बार्हस्पत्यस्येडामुपह्वयते । इडोपहूतं माहेन्द्रꣳ होता चैवाध्वर्युश्च संभक्षयतः । नराशꣳसपीतेन नाराशꣳसान् । अत्रैतेषामतिग्राह्याणां मुख्ये पात्रे सꣳस्रावान्समवनीय यजमान एव प्रत्यक्षं

to erect the ladder against the sacrificial post towards the east or north of the sacrificer's seat. The sacrificer invites his wife, "O wife, come up; we shall ascend the heaven." "Yes indeed,, we shall ascend the heaven,"[2] says the latter, "For both of us I shall ascend the heaven,"[2] says the sacrificer. "Do you ascend the heaven for both of us"[2] says his wife. He ascends with ten formulas," May long life be attained through the sacrifice; may the exhale through the sacrifice; may the inhale through the sacrifice; may the Vyāna through the sacrifice; may the eye through the sacrifice; the ear through the sacrifice; the mind through the sacrifice; the speech through the sacrifice; the self through the sacrifice; the sacrifice through the sacrifice."[3] Having finished, he raises his arms with the formula, "O gods, we have ascended the heaven; we have become immortal; we have become the offspring of Prajāpati."[4] He gazes back at this world with the formula, "May I conjoin with offspring; may the offspring conjoin with me, may I conjoin with prosperity in wealth; may prosperity of wealth conjoin with me."[4] He comes down to this earth. He comes down to that level at which, he may think, they would reach me, at that level they strike him with folders of soil.

XI.12

The Adhvaryu towards the east with "For food thee,"[4] the Brahman towards the south eatable food thee,"[4] the Hotṛ towards the west with "For gain thee,"[4] the Udgātṛ towards the north with "For winning of gain thee."[4] If these (priests) do not desire (to do so), the Adhvaryu strikes from the east, the Pratiprasthātṛ from the south, the Āgnīdhra from the west and the Unnetṛ from the north.[5] For them the division (of folders) should be that which is for the distribution of drums. For him the Adhvaryu places the stool at that spot where he would step down. He spreads a goat's skin on it, on the skin he places a piece of gold weighing a hundred mānas. The sacrificer places his right foot on the piece of gold with the formula, "Thou art immortality, thou art prosperity; thou art procreation."[4] He puts the left foot on the goat's skin. He is brought into the Sadas together with the stood. Or he himself comes there. The goblets follow him. At this time he invokes the Iḍā pertaining to the offering to Bṛhaspati. The Hotṛ and the Adhvaryu consume together the cup offered to Mahendra after the Iḍā (pertaining to the offering to Bṛhaspati) has been invoked.[6] (The Camasins) consume the Nārāśaṁsa goblets with the *narāśaṁsapīta* formula.[7]

3. TS. I.7.9.1-2
4. TS. I.7.9.2
5. The Adhvaryu strikes with five folders, the Pratiprasthātṛ with five, the Āgnīdhra with four and the Unnetṛ with three.
6. The cup of Mahendra, the Atigrāhya cups and the goblets which have already been offered, are brought over to the Sadas for consumption.
7. Namely, *narāśaṁsapītasya soma devta ....*

भक्षयति । अपि वैनान्सर्वश एव चमसेषु व्यवनीय भक्षयेयुरित्येतद-परम् । होतृचमसमेवैते त्रयः समुपहूय भक्षयन्ति । यथाचमसं चमसान्। हिन्व म इत्यात्मानं प्रत्यभिमृशन्ते । नाप्याययन्ति चमसान् । सर्वभक्षा मार्जयन्ते । अथेन्द्राय त्वेन्द्राय त्वेत्येवं त्रिभिरुक्थ्यपर्यायैश्चरति । संतिष्ठते माध्यंदिनꣳ सवनम् ॥ १२ ॥ चतुर्थः ॥

अथ सावित्रꣳ हुत्वा प्रसर्पन्ति तृतीयसवनाय । प्रसिद्धमादित्यग्रहेण चरित्वाग्रयणं गृह्णाति । अथ षोडशिनमभिगृह्णात्यसावि सोम इन्द्र त इत्यनुद्रुत्योपयामगृहीतो ऽसीन्द्राय त्वा षोडशिने जुष्टं गृह्णामीति । परिमृज्य सादयत्येष ते योनिरिन्द्राय त्वा षोडशिन इति । अथोक्थ्यं गृह्णाति । समानं कर्मा पवमानात् । पवमानेन चरित्वा स्वे धामन्पशुभिश्च-रति । तेषां नाना मनोता नाना देवता नाना प्रत्यभिमर्शना नाना वसाहोमाः समानो वनस्पतिः समानः स्विष्टकृत्प्रैषवान्समानीडा समान्यो दिशः । नाना दिश इत्येके । समानं कर्मा ध्रुववद्भ्यश्चमसेभ्यः । ध्रुव-वद्भिश्चमसैश्चरित्वा त्रिभिरुक्थ्यपर्यायैश्चरतीन्द्रावरुणाभ्यामिन्द्रा-बृहस्पतिभ्यामिन्द्राविष्णुभ्यामिति । अथ षोडशिना चरति । अथ प्राडयन्नाह होतुश्चमसमनून्नयध्वमुन्नेतः सर्वश एव राजानमुन्नय मातिरीरिच इति । होतृचमसमेव प्रथममुन्नयन्ति यथोपपादमितरान् । सर्वश एव राजानꣳ समुन्नीयोत्तरवेद्याꣳ सꣳसादयन्ति । तदेतान्प्राजापत्यान्सह सꣳसादयन्ति । अथाप उपस्पृश्य बर्हिषी आदाय वाचंयमः प्रत्यङ्द्रुत्वा स्तोत्रमुपाकरोति।

The remnants of the Atigrāhya cups are poured into the main cup, and the sacrificer himself consumes them. Alternatively the remnants are poured into all goblets, and the Camasins consume them. This is another view. The three consume the Hotṛ's goblet having obtained the consent of each other.[8] The Camasins consume their respective goblets. They touch themselves with the formula, "Do thou impel my limbs ..."[9] They do not swell the goblets. They consume the entire quantity and cleanse them. Then the Adhvaryu goes through the procedure of the three turns of the Ukthya cups after filling them with "For Indra thee." "For Indra thee."[10] The midday-pressing comes to an end.

XI.13

The Adhvaryu makes an offering to Savitṛ and then they enter into the Sadas for the third pressing. Having offered the cup to Ādityas, the Adhvaryu takes up a draught in the Āgrayaṇa vessel. Then he takes up a draught in the Ṣoḍaśin-cup with the mantra, "O Indra, Soma has been pressed for thee; do thou, O most powerful and clever, come here. Thou art taken with a support; I take thee agreeable to Ṣoḍaśin Indra."[1] Having cleansed around, he places it with the formula, "This is thy birth-place; for Ṣoḍaśin Indra thee."[1] He then takes the Ukthya draught. The procedure upto the (Ārbhava) Pavamāna is similar. After having gone through the rite of Pavamāna, he goes through the rite of offering (organs) of the animals at the proper time. In regard to them there should be different Manotā hymns, different deities, different touching formulas, different offerings of oily portion of flesh, a common offering to Vanaspati, a common Sviṣṭakṛt offering characterised by a call, common Iḍā and common offerings to the quarters. According to some teachers there should be different offerings to the quarters. The procedure upto the offering of the goblets together with the Dhruva-draught is similar. After having offered the goblets together with the Dhruva-draught,[2] he follows the procedure of three turns of Ukthya-draught—for Indra-Varuṇa, Indra-Bṛhaspati and Indra-Viṣṇu.[3] Then he offers the Ṣoḍaśin-cup.

Going towards the east, he says, "Do you fill in (the goblets) following the Hotṛ's goblet. O Unnetṛ, do thou fill in the entire Soma; do not keep back." The

8. The Hotṛ, the Adhvaryu and the Pratiprasthātṛ.
9. TS. III.2.5.3
10. cf. BaudhŚS VII.17-20. VIII.8

1. TS. I.4.3.9
2. cf. BaudhŚS VIII.15
3. cf. BaudhŚS XVII.2

स्तुवते । तदेतद्बृहत्सामैकविꣳशं वैष्णवीषु शिपिविष्टवतीषु कुर्वन्ति । होत्र एषोत्तमेति प्राहुः । होतुः कालात्पराङावर्तते ऽध्वर्युः । अभ्येनमाह्वयते होता । प्रत्याह्वयते ऽध्वर्युः । शꣳसति । प्रतिगृणाति । प्रसिद्धमुक्थं प्रतिगीर्य प्राङेत्योद्यच्छत एतꣳ होतृचमसम् । अनूद्यच्छन्त इतरान् । उपोद्यच्छन्ते चमसान् । अथाश्रावयत्यो श्रावयास्तु श्रौषडुक्थशा यज सोमानामिति । वषट्कृते जुहोति । तदेतान्प्राजापत्यान्सह जुह्वति । वषट्कृतानुवषट्कृते द्विर्जुहोति । तथैव द्विर्द्विः सर्वाꣳश्चमसाञ्जुह्वति । अथ भक्षैः प्रत्यञ्च आद्रवन्ति । अनुसवनभक्षः प्रजापतिना पीतस्येति । अत्रैतेषां प्राजापत्यानां मुख्ये पात्रे सꣳस्रावान्समवनीय यजमान एव प्रत्यक्षं भक्षयति । अपि वैनान्सर्वश एव चमसेषु व्यवनीय भक्षयेयुरित्येतदपरम्। अत्र यन्मारुत्या अवदानीयं तदृत्विग्भ्य उपहरति । तदेतत्समावच्छो विभज्य प्राश्नन्ति । होतृचमसमेवैते त्रयः समुपहूय भक्षयन्ति । यथाचमसं चमसान् । हिन्व म इत्यात्मानं प्रत्यभिमृशन्ते । नाप्याययन्ति चमसान् । सर्वभक्षा मार्जयन्ते । अथ संप्रैषमाहाग्नीदौपयजानङ्गारानाहरोपयष्टरुपसीद ब्रह्मन्प्रस्थास्यामः समिधमाधायाग्नीदग्नीन्सकृत्सकृत्सकृत्संमृड्ढीति । आहरन्त्येतानाग्नीध्रादौपयजानङ्गारान् । तानग्रेण होतारं निवपति । उपसीदत्युपयष्टा गुदतृतीयैः । अत्रैतानि गुदतृतीयान्येकादशधा कृत्वोपयष्टोपयजति । समानमत ऊर्ध्वम् संतिष्ठते वाजपेयः । वाजपेयेनेष्ट्वा प्रत्यवरोहणीयेनाग्निष्टोमेन यजेत । संतिष्ठते वाजपेयः संतिष्ठते वाजपेयः ॥ १३ ॥ पञ्चमः ॥

॥ इत्येकादशः प्रश्नः ॥

Hotṛ's goblet is filled in first, others as they come to hand. Having filled in the entire Soma, they place (all the cups etc.) on the Uttaravedi. The Prājāpatya cups are placed together. Having touched water, having taken two darbha-blades, having gone to the west restraining speech, he introduces the Stotra. (The Sāman-chanters) chant. They chant the Bṛhat Sāman based on the verses addressed to Śipiviṣṭa Viṣṇu in twentyone stomas. They announce to the Hotṛ, "This is the last (verse)." The Adhvaryu turns around in front of the Hotṛ. The Hotṛ invokes him. The Adhvaryu responds. (The Hotṛ) recites the Śastra. (The Adhvaryu) utters response. Having responded to the Śastra in the prescribed manner and having gone to the east, he lifts up the Hotṛ's goblet. (The assistants) lift up the other (cups). (The Camasādhvaryus) lift up the goblets. (The Advharyu) causes to announce, "Do thou make it heard;" "Let it be heard;" "O reciter of the Śastra, do you recite the yājyā in respect of the Soma draughts." (The Adhvaryu) makes the offering at the Vaṣaṭ-utterance. (The assistants) simultaneously offer the Prājāpatya draughts. He offers twice at the Vaṣaṭ- and second Vaṣaṭ-utterance. Similarly all goblets are offered twice. They hasten to the west together with the cups to be consumed. The Savanabhakṣa formula to be recited subsequent to (the invocation of the Iḍā) is, "Drunk by Prajāpati ..."[4] At this stage having collected together in the main cup the remnants of the cups for Prajāpati, the sacrificer himself consumes. Alternatively having poured them into all goblets, (the Camasins) should consume. This is another view. He carries towards the priests the acceptable portions (of the flesh of the barren cow for the Maruts). Having distributed equally they partake of it. The three[5] consume (the Soma from) the Hotṛ's goblet after having obtained the consent of each other. (The Camasins) consume their respective goblets. They touch themselves with the formula, "Do thou impel my limbs ..." They do not swell the goblets. They consume the entire quantity and sprinkle themselves.

Then (the Adhvaryu) gives out the call, "O Agnīdh, do thou bring in the embers for the Upayaj offerings, O Upayaj-offerer, do thou seat thyself, O Brahman we shall start, having put a fire-stick, O Agnīdh, do thou cleanse (the enclosing sticks and the fire) once each." The Agnīdh brings in the embers for the Upayaj offerings from the Āgnīdhrīya fire. he pours them down in front of the Hotṛ. The Upayaj-offerer sits down taking the pieces of the third part of the rectum. Having made the third part of the rectum into eleven pieces, the Upayaj-offerer makes the offerings. The further procedure is similar. The Vājapeya comes to an end. Having performed the Vājapeya one should perform the descending Agniṣṭoma. The Vājapeya comes to an end. The Vājapeya comes to an end.

CHAPTER XI ENDS.

4. The rest as an TS. III.2.5.
5. The Hotṛ, the Adhvaryu and the Pratiprasthātṛ.

राजसूयेन यक्ष्यमाणो भवति । स पुरस्तात्फाल्गुन्यै वा चैत्र्यै वा पौर्णमास्या आमावास्येन हविषेष्ट्वा दीक्षते । तस्य तिस्रो दीक्षास्तिस्र उपसदः सप्तम्यां प्रसुतः । संतिष्ठत एष प्रायणीयो ऽग्निष्टोमश्चतुष्टोमः सहस्रदक्षिण उदवसानीयान्तः । अथाष्टमे ऽह्न्यानुमतं निर्वपति । हविष्कृता वाचं विसृजते । समानं कर्माधिवपनात् । अध्युप्य दक्षिणार्धे गार्हपत्यस्याष्टौ कपालान्युपदधात्येकं प्रतिप्रस्थातोत्तरतो नैर्ऋताय । हविःपेष्यै प्रयच्छन्नाह प्राचश्च प्रतीचश्च व्यवशातयन्ती पिण्ड्ढीति । स ये प्राञ्चः शम्याया अवशीयन्ते तानध्वर्युः समुप्य संयुत्यानुमतꣳ श्रपयति । अथ ये प्रत्यञ्चः शम्याया अवशीयन्ते तान्प्रतिप्रस्थाता समुप्य संयुत्य नैर्ऋतꣳ श्रपयति । आददत एतं नैर्ऋतमुपस्तीर्णाभिघारितं कृष्णं वासः कृष्णतूष-मन्तमागारादेकोल्मुकमुदपात्रमिति । एतत्समादाय गार्हपत्ये स्रुवाहुतिं जुहोति वीहि स्वाहाहुतिं जुषाण इति । अथ दक्षिणया द्वारोपनिष्क्रम्य तां दिशं यन्ति यत्रास्य स्वकृतमिरिणꣳ स्पष्टं भवति प्रदरो वा । तदेतदेकोल्मुकमुपसमाधाय संपरिस्तीर्याङ्गुष्ठाभ्यां परिगृह्य नैर्ऋतं जुहोत्येष ते निर्ऋते भागो भूते हविष्मत्यसि मुञ्चेममꣳहसः स्वाहेति । अत्र कृष्णं वासः कृष्णतूषं ददाति । अथापो व्यतिषिच्य परास्य पात्रमनवेक्षमाणा आयन्ति हस्तपादान्प्रक्षाल्य । एतेनैव यथेतमेत्य गार्हपत्ये स्रुवाहुतिं जुहोति स्वाहा नमो य इदं चकारेति । अथानुमतेन सꣳस्थां करोति । धेनुं ददाति ॥ १ ॥

CHAPTER - XII

RĀJASŪYA

XII.1

One proposes to perform the Rājasūya. He gets initiated after having performed the New-moon sacrifice prior to the full-moon of Phālguna or Caitra. In this sacrifice there are three initiation-days, three Upasad-days, and the pressing takes place on the seventh day. This Prāyaṇīya Agniṣṭoma, involving the chanting of Stotras characterised by four Stomas and the giving away of one thousand (cows) comes to an end with the Udavasānīyā Iṣṭi. On the eighth day, (the Adhvaryu) pours out (paddy) for the Anumati-Iṣṭi. He releases speech with the call to the preparer of oblation-material. The rite up to the pouring (of the paddy on the lower crushing stone) is similar. Having poured, he arranges eight potsherds in the southern half of the Gārhapatya; the Pratiprasthātṛ arranges one for the offering to Nirṛti towards the north. Handing over (the grains) to the female crusher of the grains he says, "Do thou crush letting the flour fall down towards the east and towards the west." The Adhvaryu bakes the cake for Anumati after having poured in a pan the flour which falls down to the east of the yoke-halter (placed below the lower crushing stone) and having mixed it with water. The Pratiprasthātṛ bakes the cake for Nirṛti after having collected into a pan the flour which falls down to the west of the yoke-halter and having mixed it with water. They take up this cake for Nirṛti for which clarified butter has been spread as base and on which clarified butter has been poured, a black piece of cloth, a black fringe, a fire-brand brought from a neighbouring house and a pot full of water . Having taken up this, he offers a spoonful on the Gārhapatya with the formula, "Enjoying the oblation, do thou depart, svāhā."[1]

Having gone out by the southern door, they proceed towards that direction where a hollow or a crevice becomes visible. Having enkindled the fire-brand at that place, having strewn it around and having traced it by means of the two thumbs, he makes an offering to Nirṛti with the formula, "This is thy share, O Nirṛti; O prosperous one, thou hast received an oblation; do thou relieve him of sin, svāhā."[1] Here he gives away the black piece of cloth and the black fringe. Having sprinkled away waters and having thrown away the pot and having cleansed hands and feet, they come back without looking back. Having come back by the route by which they had gone, he offers a spoonful on the Gārhapatya with the formula, "Svāhā and homage to one who granted this."[1] He concludes the Anumati-Iṣṭi. The sacrificer gives away a milch-cow as Dakṣiṇā.

1. TS I.6.1.1.; TBr; I.6.1.1

अथ नवमे ऽह्न्यादित्यं चरुं निर्वपति । वरं ददाति । अथ दशमे ऽह्न्याग्नावैष्णवमेकादशकपालम् । वामनं वहिनं ददाति । अथैकादशे ऽह्न्यग्नीषोमीयमेकादशकपालम् । हिरण्यं ददाति । अथ द्वादशे ऽह्न्यैन्द्रमेकादशकपालम् । ऋषभं वहिनं ददाति । अथ त्रयोदशे ऽह्न्याग्नेयमष्टाकपालमैन्द्रं दधि । ऋषभं वहिनं ददाति । अथोपातीत्याग्रयण-हवीꣳषि चतुर्दशे ऽह्नि सरस्वत्यै चरुम् । वत्सतरीं ददाति । अथ पञ्चदशे ऽह्नि सरस्वते चरुम् । वत्सतरं ददाति । यद्यु वै चतुर्दश्यामेवोपवसथः संपद्यत एवमेवैतदहरेताभ्यामिष्टिभ्यां नानाबर्हिर्भ्यां यजेत । अथास्यैतदहर्विश्वेभ्यो देवेभ्यो वत्सा अपाकृता भवन्ति । वैश्वदेवं पयो दोहयित्वोपवसति सांनाय्यस्य वावृता तूष्णीं वा । अथ श्वो भूते वैश्वदेवहविर्भिरिष्ट्वा पौर्णमासवैमृधाभ्यामिष्ट्वा प्रसिद्धं निवर्तयते । अथ श्वो भूत इन्द्राय सुत्राम्णे पुरोडाशमेकादशकपालं निर्वपति । अभिहितो रथ उभाकाꣳस्यकवचो गर्भिणीभिर्वा वडबाभिर्युक्तः साण्डैर्वाश्वैरावेष्ट्यो निष्कस्तद्ददाति । अथ श्वो भूत इन्द्रायाꣳहोमुचे पुरोडाशमेकादशकपालं निर्वपति । अनभिहितो रथो ऽकाꣳस्यकवचो ऽगर्भाभिर्वा वडबाभिर्युक्तो निरष्टैर्वाश्वैः श्लक्ष्णको निष्कस्तद्ददाति ॥ २ ॥

एते संतनी इत्याचक्षते । अथ श्वो भूते संतनीभ्यामेव प्रतिपद्यते । स एवमेव संतनीभ्यामहरहर्विपर्यासं यजमानश्चतुरो मास एति काममिष्ट्या कामं पशुबन्धेन कामं यवाग्रयणेन । अथ चतुर्षु मासेषु पर्यवेतेषु संतन्येष्ट्येष्ट्वा वरुणप्रघासहविर्भिरिष्ट्वा पौर्णमासवैमृधाभ्यामिष्ट्वा प्रसिद्धं निवर्तयते । अथ श्वो भूते संतनीभ्यामेव प्रतिपद्यते । स एवमेव संतनीभ्यामहरहर्विपर्यासं यजमानो ऽपराꣳश्चतुरो मास एति काममिष्ट्या कामं पशुबन्धेन कामꣳ श्यामाकाग्रयणेन । अथ चतुर्षु मासेषु पर्यवेतेषु संतन्येष्ट्येष्ट्वा साकमेधहविर्भिरिष्ट्वा पौर्णमासवैमृधाभ्यामिष्ट्वा प्रसिद्धं

XII.2

On the ninth day he offers cooked rice to Aditi. The sacrificer gives a boon. On the tenth day a cake on eleven potsherds to Agni-Viṣṇu. The sacrificer gives away a short ox. On the eleventh day a cake on eleven potsherds to Agni-Soma. The sacrificer gives away a piece of gold. On the twelfth day a cake on eleven potsherds to Indra. The sacrificer gives away a bull bearing the yoke. On the thirteenth day a cake on eight potsherds to Agni and curds to Indra. The sacrificer gives away a bull bearing the yoke. Having gone through the offering of Āgrayaṇa oblations, on the fourteenth day cooked rice to Sarasvatī. The sacrificer gives away a heifer. On the fifteenth day cooked rice to Sarasvant. The sacrificer gives away a heifer. If the Upavasatha happens to be on the fourteenth day, one should perform on that very day these two Iṣṭis with separate sacrificial grass.

On this day calves are driven away from their mothers for (the oblation to) Viśve Devas. Having caused the milk for Viśve Devas to be milked, the sacrificer observes fast in the manner of the Sāṁnāyya or silently. Next day, after having performed the Vaiśvadevaparvan (of the Cāturmāsyas) and the Full-moon sacrifice and the Vaimṛdheṣṭi, he gets his hair cut as prescribed.[1] Next day he offers a cake on eight potsherds to Sutrāman Indra. He gives a harnessed chariot with bronze guards on both sides and yoked with pregnant mares or young horses and a niṣka coin to be enveloped. Next day he offers a cake on eleven potsherds to Aṁhomuc Indra. He gives away an unharnessed chariot without bronze guards on both sides yoked with non-pregnant mares or emasculated horses and a smooth niṣka.

XII.3

These two are called as 'harmonious.' Next day he commences as with the two harmonious sacrifices. In a similar manner the sacrificer goes on for four months by means of the two 'harmonious' sacrifices performed day by day alternately (and also) of Iṣṭis or animal-sacrifices or Āgrayaṇa of barley. At the expiry of four months, having performed the 'harmonious' Iṣṭis, having performed the Varuṇapraghāsaparvan and having performed the Full-moon and Vaimṛdha Iṣṭi, he gets his hair cut as prescribed.[1] Next day he commences with the 'harmonious' sacrifices themselves. In a similar manner the sacrificer goes on for further four months by means of the two 'harmonious' sacrifices performed day by day alternately (and also) of Iṣṭis, or animal-sacrifices or Āgrayaṇa of Śyāmāka. At the expiry of four months, having performed the two 'hermonious' sacrifices, having performed the Sākamedhaparvan and having performed the Full-moon and Vaimṛdha sacrifices, he gets his hair cut as prescribed.[1] Next day he comences with the two 'harmonious' sacrifices themselves. In a similar manner the sacrificer goes on for four months

1. cf. BaudhŚS V.4

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निवर्तयते । अथ श्वो भूते संतनीभ्यामेव प्रतिपद्यते । स एवमेव संतनीभ्यामहरहर्विपर्यासं यजमानो ऽपराꣳश्चतुरो मास एति काममिष्ट्या कामं पशुबन्धेन कामं व्रीह्याग्रयणेन । अथ चतुर्षु मासेषु पर्यवेतेषु संतन्येष्ट्येष्ट्वा शुनासीरीयहविर्भिरिष्ट्वा पौर्णमासवैमृधाभ्यामिष्ट्वा प्रसिद्धं निवर्तयते । अथ श्वो भूते संतनीभ्यामेव प्रतिपद्यते। स एवमेव संतनीभ्यामहरहर्विपर्यासं यजमानः सप्ताहान्येति काममिष्ट्या कामं पशुबन्धेन । अथाष्टमे ऽह्नीन्द्रतुरीयमाग्नेयमष्टाकपालं निर्वपति रौद्रं गावीधुकं चरुमैन्द्रं दधि वारुणं यवमयं चरुम् । अन्वाहार्यमासाद्य वहिनीं धेनुं ददाति ॥ ३ ॥

अथ तदानीमेव पञ्चेध्मीयेन प्रतिपद्यते । पञ्चधाङ्गारान्निरूह्य पञ्चेध्मानभ्यादधाति पर्णमयं पुरस्तान्नैयग्रोधं दक्षिणत आश्वत्थं पश्चादौदुम्बरमुत्तरतः प्लाक्षं मध्ये । अथैनानाज्येन व्याघारयति ये देवाः पुरःसदो ऽग्निनेत्रा रक्षोहणस्ते नः पान्तु ते नो ऽवन्तु तेभ्यो नमस्तेभ्यः स्वाहा ये देवा दक्षिणसदो ये देवाः पश्चात्सदो ये देवा उत्तरसदो ये देवा उपरिषद इति । अथोपवेषेणाङ्गारान्समूहति समूढꣳ रक्षः संदग्धꣳ रक्ष इदमहꣳ रक्षो ऽभिसंदहामीति । अथैनान्स्रुवाहुतिभिरभिजुहोत्यग्नये रक्षोघ्ने स्वाहेति पञ्चभिरत्र प्रष्टिवाहिनꣳ रथं ददाति । अथ याचति पर्णमयꣳ स्रुवमपामार्गसक्तून्प्रतिवसनीयं वासो ऽन्तमागारादेकोल्मुकमुदपात्रमिति। एतत्समादायोदञ्चो निष्क्रम्य तां दिशं यन्ति यत्रास्य स्वकृतमिरिणꣳ स्पष्टं

with the two 'harmonious' sacrifices alternately performed day by day (and also) with Iṣṭi, or animal-sacrifice or Āgrayaṇa of paddy. At the expiry of four months after having performed a 'harmonious' sacrifice, having performed the Śunāsīrīyaparvan and having performed the Full-moon and Vaimṛdha sacrifices, he gets his hair cut as prescribed.[1] Next day he commences with the two 'harmonious' sacrifices. In a similar manner the sacrificer goes on for seven days with the two 'harmonious' sacrifices performed alternately day by day (and also) with Iṣṭi or animal-sacrifice. On the eighth day he offers a cake on eight potsherds to Agni, cooked Gavīdhuka rice to Rudra, curds to Indra and cooked barley to Varuṇa. After having placed the Anvāhārya rice (within the altar), the sacrificer gives away a load bearing milch-cow.

XII.4

Immediately afterwards (the Adhvaryu) performs the Pañcedhmīya sacrifice. Having spread the embers in five places, he puts on them five faggots - that of *Butea frondosa* in front, of *Ficus Indica* to the south, of *Ficus religiosa* to the west, of *Ficus glomerata* to the north and of *Ficus infectoria* in the middle. He makes an Āghāra-offering on each fire—(on the eastern fire) with the formula, "The gods who are seated in front, with Agni as their eye, killing demons, may they guard us, may they help us, obeisance to them, to them svāhā." (On the southern fire) with the formula, "The gods who are seated towards the south with Yama as their eye ... ." (On the western fire) with the formula "The gods who are seated towards the west and Savitṛ as their eye ..." (On the northern fire) with the formula, "The gods who are seated the north with Varuṇa as their eye ..." (On the middle fire) with the formula "The gods who are seated above with Bṛhaspati as their eye. ..."[1] He collects together the embers by means of the fire-stirring stick with the formula, "The Rakṣas is piled together, the Rakṣas is burnt out, here do I burn together the Rakṣas."[2] He offers on the piled up embers five spoonfuls respectively with the formulas, "To Agni the killer of Rakṣas svāhā; to Yama the killer of Rakṣas svāhā; to Savitṛ the killer of Rakṣas svāhā; to Varuṇa the killer of Rakṣas svāhā; to Bṛhaspati receiving worship and killer of Rakṣas svāhā."[2] At this stage the sacrificer gives away (to the Adhvaryu) a chariot with three horses yoked to it. (The Adhvaryu) asks for a spoon made of *Butea frondosa*, flour of roasted Apāmārga-seeds (*Achyranthes aspera*), a piece of cloth to be changed, a fire-brand brought from a neighbouring house, and a pot full of water. Having taken all this and having gone out towards the north, they proceed towards that direction where a natural hollow or a crevice

1. TS I.8.7.1
2. TS I.8.7.2. Caland's text reads *upatiṣṭhate*. It requires to be changed as *upottiṣṭhati*. cf. BaudhŚS XXII.17.

भवति प्रदरो वा । तदेतदेकोल्मुकमुपसमाधाय संपरिस्तीर्य पर्णमयेन स्रुवेणापामार्गसक्तूञ्जुहोति देवस्य त्वा सवितुः प्रसवे ऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्याꣳ रक्षसो वधं जुहोमि स्वाहेति । हतꣳ रक्ष इति स्रुवमनुप्रहरति । अवधिष्म रक्ष इत्युपोतिष्ठति । अत्र यद्धस्ते तद्ददाति । अथापो व्यतिषिच्य परास्य पात्रमनवेक्षमाणा आयन्ति हस्तपादान्प्रक्षाल्य। एतेन यथेतमेत्येन्द्रतुरीयेण सꣳस्थां करोति । अथ नवमे ऽह्नि पूर्वाणि देविकाहवीꣳषि निर्वपत्यनुमत्यै चरुꣳ राकायै चरुं धात्रे पुरोडाशं द्वादशकपालमिति । अन्वाहार्यमासाद्य वत्सतरीं ददाति । अथ दशमे ऽह्न्युत्तराणि देविकाहवीꣳषि निर्वपति सिनीवाल्यै चरुं कुह्वै चरुं धात्र एव पुरोडाशं द्वादशकपालमिति । अन्वाहार्यमासाद्य वत्सतरं ददाति । अथैकादशे ऽह्नि त्रिषंयुक्तैः प्रतिपद्यते । आग्नावैष्णवं निर्वपत्यैन्द्रा-वैष्णवमेकादशकपालं वैष्णवं त्रिकपालम् । वामनमृषभं वहिनं ददाति । अथ द्वादशे ऽह्न्यग्नीषोमीयमेकादशकपालं निर्वपतीन्द्रासोमीयमे-कादशकपालꣳ सौम्यं चरुम् । बभ्रुं ददाति । अथ त्रयोदशे ऽह्नि सोमापौष्णं चरुं निर्वपत्यैन्द्रापौष्णं चरुं पौष्णं चरुम् । श्यामं ददाति । अथ चतुर्दशे ऽह्नि वैश्वानरं द्वादशकपालं निर्वपति । हिरण्यं ददाति । अथ पञ्चदशे ऽह्नि वारुणं यवमयं चरुम् । अश्वं ददाति ॥ ४ ॥ प्रथमः ॥

अथैनमामावास्येन हविषेजानꣳ रत्निनः पर्यवस्यन्ति दक्षिणतो वोदञ्चो पश्चाद्वा प्राञ्चः । तेषामवसितानां ब्रह्मैव दक्षिणाध्यो वापराध्यो वा भवति। स यत्किंच यज्ञपरिभोजनं ब्रह्मण एव तद्गृहे भवति । अथारण्योरग्नीन्समारोह्य ब्रह्मणो गृहानध्यवसाय मथित्वाग्नीन्विहृत्य बार्हस्पत्यं चरुं निर्वपति ब्रह्मणो गृहे । शितिपृष्ठं ददाति । अथारण्योरग्नीन्समारोह्य स्वान्यग्न्याय-तनान्यभिप्रव्रजति । तं यन्तमनुमन्त्रयते ऽयं नो राजा वृत्रहा राजा भूत्वा

becomes visible. Having placed there the fire-brand and having strewn it around, he offers by means of the spoon the flour of roasted Apāmārga-seeds with the formula, "In the impulse of god Savitṛ, with the arms of Aśvins, with the hands of Pūṣan, I offer the means of killing the Rakṣas svāhā."[2] He throws the spoon (on the fire) with "The Rakṣas is smitten."[2] He gets away with "We have killed the Rakṣas."[2] Here he gives away that piece of cloth which he has worn. Having sprinkled away water and having thrown away the water-pot, they come back without looking back having washed hands and feet. Having come back by the route by which they had gone, he concludes the procedure (of the day) with Indraturīya sacrifice.

On the ninth day he offers prior Devikā oblations, namely, cooked rice to Anumati, cooked rice to Rākā, and a cake on twelve potsherds to Dhātṛ. Having placed the Anvāhārya cooked rice (within the altar) the sacrificer gives away a heifer as Dakṣiṇā. On the tenth day he offers the posterior Devikā-oblations, namely, cooked rice to Sinīvālī, cooked rice to Kuhū and a cake on twelve potsherds to Dhātṛ himself. Having placed the Anvāhārya cooked rice, the sacrificer gives away a heifer. On the elventh day he offers the threefold sacrifice; he offers a cake to Agni-Varuṇa (on elven potsherds), a cake on eleven pothsherds to Indra-Viṣṇu and a cake on three potsherds to Viṣṇu. The sacrificer gives away a short load-bearing bull. On the twelfth day he offers a cake on eleven potsherds to Agni-Soma, a cake on eleven potsherds to Indra-Soma, and cooked rice to Soma. The sacrificer gives away a brown bull. On the thirteenth day he offers cooked rice to Soma-Pūṣan, cooked rice to Indra-Pūṣan, and cooked rice to Pūṣan. The sacrificer gives away a black bull. On the fourteenth day, he offers a cake on twelve potsherds to Vaiśvānara Agni. The sacrificer gives away gold. On the fifteenth day he offers cooked rice to Varuṇa. The sacrificer gives away a horse.

XII.5

The Ratnins sit around the sacrificer who has already performed the New-moon sacrifice—either towards the south facing the north or towards the west facing the east. Among the seated (Ratnins) the Brahman is either the southernmost or westernmost. Whatever the applicances of the sacrificer, they go to the Brahmaṇ's residence. Having consigned the fires into the kindling woods, having reached the Brahman's residence, having churned out fire and having spread out fires, the Adhvaryu offers cooked rice to Bṛhaspati at the Brahman's residence. The sacrificer gives away a white-backed bull. Having consigned the fires into the kindling woods, the sacrificer proceeds towards his own fire-places. (The Brahman) recites over the proceeding sacrificer the formula, "This our king is the killer of enemies; may he, becoming a king, kill the enemy." Having reached his fire-places, having churned out fire and having spread out fires, he offers in return a

वृत्रं वध्यादिति। अथ स्वान्यग्न्यायतनान्यध्यवसाय मथित्वाग्नीन्विहृत्येन्द्राय सुत्राम्णे पुरोडाशमेकादशकपालं प्रतिनिर्वपति । अथास्यैतदहः श्वेतायै श्वेतवत्सायै पयो दोहयित्वा समातच्य निदधाति । अथ श्वो भूते ऽरण्योरग्नीन्समारोह्य राजन्यस्य गृहानध्यवसाय मथित्वाग्नीन्विहृत्यैन्द्र-मेकादशकपालꣳ राजन्यस्य गृहे। ऋषभं ददाति। तथारण्योरग्नीन्समारोह्य स्वान्येवाग्न्यायतनान्यभिप्रव्रजति। तं तथैव यन्तमनुमन्त्रयते। यस्ययस्य गृहे यजते ससो ऽनुमन्त्रयते ऽयं नो राजा वृत्रहा राजा भूत्वा वृत्रं वध्या-दिति। अथ स्याज्येवान्यायतनान्यध्यवसाय मथित्वाग्नीन्विहृत्येन्द्रायाꣳहो-मुचे पुरोडाशमेकादशकपालं प्रतिनिर्वपति। प्रज्ञातमेवास्यैतदहः श्वेतायै श्वेतवत्सायै पयो दोहयित्वा समातच्यैव निदधाति । अथ तृतीये ऽह्न्यादित्यं चरुं महिष्यै गृहे । धेनुं ददाति। अथ चतुर्थे ऽह्नि भगाय चरुं वावातायै गृहे। विचित्तगर्भां पष्ठौहीं ददाति। अथ पञ्चमे ऽह्नि नैर्ऋतं चरुं परिवृक्त्यै गृहे कृष्णानां व्रीहीणां नखनिर्भिन्नम्। कृष्णां कूटां ददाति। अथ षष्ठे ऽह्न्याग्नेयमष्टाकपालꣳ सेनान्यो गृहे । हिरण्यं ददाति । अथ सप्तमे ऽह्नि वारुणं दशकपालꣳ सूतस्य गृहे । महानिरष्टं ददाति। अथाष्टमे ऽह्नि मारुतꣳ सप्तकपालं ग्रामण्यो गृहे। पृश्निं ददाति। अथ नवमे ऽह्नि सावित्रं द्वादशकपालं क्षत्तुर्गृहे । उपध्वस्तं ददाति । अथ दशमे ऽह्न्याश्विनं द्विकपालꣳ संग्रहीतुर्गृहे । सवात्यौ ददाति । अथैकादशे ऽह्नि पौष्णं चरुं भागदुघस्य गृहे । श्यामं ददाति । अथ द्वादशे ऽह्नि रौद्रं गावीधुकं चरुमक्षावापस्य गृहे। शबलमुद्वारं ददाति। प्रसिद्धमेवास्यैतदहः श्वेतायै श्वेतवत्सायै पयो दोहयित्वा समातच्यैव निदधाति । अथ त्रयोदशे ऽह्नि मैत्राबार्हस्पत्यं भवति ॥ ५ ॥

अथ वै भवति श्वेतायै श्वेतवत्सायै दुग्धे स्वयंमूर्ते स्वयंमथित आज्य आश्वत्थे पात्रे चतुःस्रक्तौ स्वयमवपन्नायै शाखायै कर्णाꣳश्चाकर्णाꣳश्च

cake on eleven potsherds to Sutrāman Indra. The same day having caused the milk of a white cow with a white calf to be milked, he coagulates and places it.

Next day, having consigned the fires into the kindling woods, having reached the residence of a Rājanya, having churned out fire and having spread out fires, he offers a cake on eleven potsherds to Indra at the residence of a Rājanya. The sacrificer gives away a bull. Having consigned the fires into the kindling woods, he goes to his own fire-places. The Adhvaryu recites over the proceeding (sacrificer) the same formula.[1] At whosesoever residence the sacrificer performs the sacrifice, he recites over him the formula, "This our king is the killer of enemies; may he, becoming a king, kill the enemy." Having reached his own fire-places, having churned out fire and having spread out fires, he offers in return a cake on eleven potsherds to Aṁhomuc Indra. Having caused the milk of a white cow with a white calf to be milked, he coagulates and keeps it. On the third day he offers cooked rice to Aditi at the residence of the senior queen. The sacrificer gives a milch-cow. On the fourth day he offers cooked rice to Bhaga at the residence of the favourite wife. The sacrificer gives away a heifer with perceivable foetus. On the fifth day he offers to Nirṛti at the residence of the dispised wife cooked rice of grains obtained by piercing black paddy. The sacrificer gives away a black cow with broken horns. On the sixth day he offers a cake on eight potsherds to Agni at the residence of the chief of army. The sacrificer gives away gold. On the seventh day he offers a cake on ten potsherds to Varuṇa at the residence of a charioteer. The sacrificer gives away a castrated bull. On the eighth day he offers a cake on seven potsherds to Maruts at the residence of a village-chief. The sacrificer gives away a spotted cow. On the ninth day he offers a cake on twelve potsherds to Savitṛ at the residence of a chamberlain. The sacrificer gives away a variegated bull. On the tenth day he offers a cake on two potsherds to Aśvins at the residence of a charioteer. The sacrificer gives away two bulls who were born of the same mother. On the eleventh day he offers cooked rice to Pūṣan at the residence of a tax-collector. The sacrificer give away a black bull. On the twelfth day he offers cooked wild rice to Rudra at the residence of a gambler. The sacrificer gives away a variegated bull with raised tail. Having caused on this day a white cow with a white calf to be milked, he coagulates the milk and places it. On the thirteenth day a sacrifice is offered to Bṛhaspati and to Mitra.

XII.6

Now indeed the Brāhmaṇa goes, "(Rice should be cooked for Bṛhaspati) in the milk of a white cow with a white calf and (rice should be cooked for Mitra) in ghee naturally churned out from self-coagulated milk (in a leather-bag) in a four-

1. "This our king ...." as given above.

तण्डुलान्विचिनुयादिति । अथ वै भवति स्वयंकृता वेदिर्भवति स्वयंदिनं बर्हिः स्वयंकृत इध्म इति । राजैवायः स्वयं कर्मभिः पूजितो भवति । स स्वयमेव वेदिं करोति स्वयमिध्माबर्हिः संनह्यति स्वयमाश्वत्थं पात्रं चतुःस्रक्ति करोति स्वयमवपन्नायै शाखायै कर्णाःश्चाकर्णाःश्च तण्डुलान्विचिनोति । अथ वै भवति ये कर्णाः स पयसि बार्हस्पत्यो येऽकर्णाः स आज्ये मैत्र इति । अथोत्तरतो भस्ममिश्रानङ्गारान्निरूह्य तेषु नवं पात्रमधिश्रित्य तिरः पवित्रमाज्यमानीय तिरः पवित्रमकर्णानोप्य तेन बार्हस्पत्यमपिदधाति । तं तथापिहितमन्तर्वेद्यासादयति । समानं कर्मा प्रयाजेभ्यः । पञ्च प्रयाजानिष्ट्वोदङ्ङत्याक्रम्य सःस्रावेण बार्हस्पत्यमभिघार्य मैत्रमभिघारयति । बार्हस्पत्येन पूर्वेण प्रचरत्यथ मैत्रेण । बार्हस्पत्यस्य पूर्वस्य स्विष्टकृतेऽवद्यत्यथ मैत्रस्य । बार्हस्पत्यस्य पूर्वस्येडामवद्यत्यथ मैत्रस्य । अन्वाहार्यमासाद्यैतामेव श्वेताः श्वेतवत्सां ददाति । संतिष्ठते मैत्राबार्हस्पत्यः हविः ॥ ६ ॥ द्वितीयः ॥

अथैतस्मिन्नेव पूर्वपक्ष उक्थ्यायाभिषेचनीयाय दीक्षते । तस्यापरिमिता दीक्षाः षडुपसदः । स तथा राजानं क्रीणाति यथा मन्यते ऽमावास्यायै मे यज्ञिये ऽहन्सुत्या संपत्स्यत इति । तस्य तथा संपद्यते । अथ प्रायणीयेन चरति । प्रायणीयेन चरित्वा पदेन चरति । पदेन चरित्वा रोहिते चर्मणि राजानं क्रीत्वोह्यातिथ्यं निर्वपति । आतिथ्येन प्रचर्याथान्वहमुपसद्भिश्च-रति । अथाहवनीयं प्रणयति । आहवनीयं प्रणीय रथवाहने सदोहविर्धाने संमिनोति। रथवाहने सदोहविर्धाने संमित्याग्नीषोमौ प्रणयति । अग्नीषोमौ प्रणीय यूपस्यावृता यूपमुच्छ्रयति । स्वर्वन्तं यूपमुत्सृज्याग्नीषोमीयं

edged pot made of naturally fallen branch of Aśvattha tree. One should separate the broken the unbroken rice-grains. (The broken grains should be used for the rice for Bṛhaspati, and the unbroken ones for Mitra)"[1] It is further said, "The altar is prepared by himself; self cut sacrificial grass and faggot fastened by himself."[2] It is indeed the king himself who is honoured by the acts. He himself prepares the altar; himself fastens the sacrificial grass and sacrificial faggot; he himself prepares a four-edged pot out of a twig of an Āsvattha tree. He himself separates the broken and whole rice-grains. It is indeed said, "Those which are broken rice-grains are utilised to prepare rice cooked in milk for Bṛhaspati; those which are whole are utilised to prepare rice cooked in ghee for Mitra."[2] Having taken out embers mixed with ashes towards the north, having kept over them a new pot, having poured into it ghee across the strainer, and having poured into it whole rice-grains across the strainer, he covers the rice cooked for Bṛhaspati with it. He places it so covered within the altar. The procedure upto the Prayāja-offerings is similar. Having offered five Prayājas and having crossed towards the north, he pours drops (from the ladle) on the rice for Bṛhaspati and that for Mitra. He offers the rice first to Bṛhaspati and then to Mitra. For the Sviṣṭakṛt offering he first takes portions from the rice for Bṛhaspati and then those from the rice for Mitra. For the Iḍā he first takes portions from the rice for Bṛhaspati and then from that for Mitra. After having placed the Anvāhārya cooked rice (within the altar) the sacrificer gives away the white cow with white calf. The offering to Bṛhaspati and Mitra comes to an end.

XII.7

In this very bright half of the month the sacrificer gets initiated for the Ukthya sacrifice pertaining to the consecratory bath. The Dīkṣā-days for this sacrifice are more than the normal number. There are six Upasad-days. He purchases king Soma on such a day that he would think "my pressing day would coincide with the new-moon day - the day for sacrifice." It coincides accordingly. The Adhvaryu performs the Prāyaṇīyā Iṣṭi.[1] After having performed the Prāyaṇīyā Iṣṭi, he goes through the rite of (the earth below) the foot-print.[2] Having gone through the rite of the foot-print, having purchased king Soma on the hide of a red bull,[3] and having carried it,[4] he performs the Ātithyā Iṣṭi.[4] Having performed the Ātithyā Iṣṭi, he performs the Upasad Iṣṭis on consecutive days. Then he carries forth the Āhavanīya.[5]

1. TS I.8.9.2-3
2. TS I.8.9.3

1. cf. BaudhŚS VI.10
2. cf. BaudhŚS VI.13
3. cf. BaudhŚS VI.14-15
4. cf. BaudhŚS VI.16
5. cf. BaudhŚS VI.24

पशुमुपाकरोति । तस्य प्रसिद्धं वपया चरित्वा वसतीवरीर्गृह्णाति । अथ पशुपुरोडाशं निर्वपति । तमनुवर्तन्ते ऽष्टौ देवसुवाᳬ हवीᳬष्यग्नये गृहपतय इत्येतानि । तेषामुक्तं चरणं यथाग्नेर्विधायाम् । इडान्ताः पुरोडाशाः संतिष्ठन्ते । पत्नीसंयाजान्तः पशुर्हृदयशूलान्त इत्येके । अत्रैतान्दुन्दुभी-ननुदिशमासञ्जयति । अथ वसतीवरीः परिहृत्य पयाᳬसि विशिष्योपवसन्ति। अथातो महारात्र एव बुध्यन्ते । प्रातराज्यानि गृहीत्वा राजानमुपावहृत्य प्रातरनुवाकमुपाकरोति । परिहिते प्रातरनुवाके ऽपो ऽच्छैति । अद्भिरुदैति। उक्थ्यं क्रतुमुपैति । प्रसिद्धो ऽभिषवः । प्रसिद्धं ग्रहा गृह्यन्ते । समानं कर्माश्विनाद्ग्रहात् । आश्विनं ग्रहं गृहीत्वा द्वे रशने आदाय यूपमभ्यैति । स्वर्वन्तं यूपमुत्सृज्याग्नेयं पशुमुपाकरोति । तस्यैन्द्राग्न उपालम्भ्यो भवति। तयोः प्रसिद्धं वपाभ्यां चरित्वा प्रसर्पन्ति प्रातःसवनाय । तदृजुधा संतिष्ठते। प्रसर्पन्ति माध्यंदिनाय सवनाय । प्रसिद्धो ऽभिषवः । प्रसिद्धं ग्रहा गृह्यन्ते। समानं कर्मा दाक्षिणेभ्यः । दाक्षिणानि होष्यन्याचत्याज्यस्थालीᳬ सस्रुवाᳬ स्रुचं वासः तस्यैतस्य वसनस्यान्तमायां दशायां निष्करज्जुः प्रग्रथिता भवति । एतत्समादायाहैहि यजमानेति । उत्तरेणाग्नीध्रीयं परीत्योत्तरेण सदः परीत्याग्रेण शालां तिष्ठते प्रतिप्रस्थात्र एतानि शस्त्राणि प्रयच्छति । अथाहैहि यजमानेति । रथ एष दक्षिणे श्रोण्यन्ते रथवाहन आहितो भवति। तमुपावहरतीन्द्रस्य वज्रो ऽसि वार्त्रघ्नस्त्वयायं वृत्रं वध्यादिति । अथैनं धूर्गृहीतमन्तर्वेद्यभ्यववर्तयन्ति तूष्णीम् । अथाप्स्वश्वान्पल्पूलयति तूष्णीम्। अथ दक्षिणं योग्यं युनक्ति मित्रावरुणयोस्त्वा प्रशास्त्रोः प्रशिषा युनज्मि यज्ञस्य योगेनेति । अथास्य पृष्ठं मर्मृज्यते तूष्णीम् । एवमेवोत्तरं योग्यं

Having carried forth the Āhavanīya, he fixes the Havirdhāna and the Sadas erected on a chariot. Having fixed the Havirdhāna and the Sadas erected on a chariot, he carries forth fire and Soma.[6] Having carried forth fire and Soma, he erects the sacrificial post with the procedure for a sacrificial post.[7] Having furnished the sacrificial post with a splinter, he dedicates the animal to Agni-Soma.[7] Having offered its omentum in the prescribed manner, he takes up the Vasatīvarī water.[7] He offers the Paśupuroḍāśa.[7] The eight Devasu offerings "to Agni Gṛhapati" etc. follow it. Their offering takes place as it prescribed in the Agnicayana.[8] The rite of offering Puroḍāśas is concluded with the invocation of Iḍā. The animal-sacrifice is concluded with the Patnīsaṁyāja-offerings. According to some teachers it is concluded with the disposal of the heart-pike.[8] At this stage he manages to fix the drums towards the quarters. Having carried around the Vasatīvarī waters and having given instructions in respect of the milks,[9] they wait for (the subsequent rites).

They get up at early dawn. Having taken up clarified butter in the different ladles and vessels in the morning and having taken down king Soma, (the Adhvaryu) introduces the Prātaranuvāka. After the Prātaranuvāka has come to a conclusion, he approaches the waters. He comes up with waters. He employs the Kratukaraṇa formula related to the Ukthya.[10] The pressing of Soma takes place as prescribed. The draughts are taken as prescribed. The procedure upto the draught for Aśvins is similar. Having taken up the draught for Aśvins and having taken two cords, he approaches the sacrificial post. Having furnished the post with a splinter, he dedicates the animal to Agni. For this (sacrifice) an animal is to be immolated for Indra-Agni. After the omenta of these two animals have been offered in the prescribed manner, they proceed to the morning pressing. It comes to a conclusion straightway.

They proceed to the midday-pressing. The pressing of Soma is as prescribed. The draughts are taken as prescribed. The procedure upto the offerings pertaining to the Dakṣiṇā is similar. Going to offer the offering pertaining to the Dakṣiṇā, he asks for a vessel of clarified butter together with the spoon, the ladle and a piece of cloth. To the ending fringe of this piece of cloth a cord for gold coins is fastened. Having taken up this, he says, "Come up O sacrificer." Having gone around along

6. cf. BaudhŚS VI.30
7. cf. BaudhŚS VI.32
8. cf. BaudhŚS X.55
9. cf. BaudhŚS VI.33-34
10. cf. BaudhŚS VII.4

युनक्ति । तस्यैवमेवोत्तरतः प्रष्टिमुपनियुनक्ति । तयोरेवमेव पृष्ठे मर्मृज्यते। एतस्य योगमनु सर्वमाणिवद्युज्यते । अधिकक्ष्यान्हस्तिनः कुर्वन्ति । प्रवेष्टयन्ति वासोभारान् । वसनानां दशासु निष्करज्जूः प्रग्रथ्नन्ति । पूगशो दक्षिणा आयातयति । अथ सौरीभ्यामृग्भ्यां गार्हपत्ये जुहोति । नयवत्यर्चाग्नीध्रे जुहोति । सृज्यन्ते दक्षिणा दक्षिणापथेन । स यत्किंचिद्ददाति हिरण्यमुखमेव ददाति । अथ वासाꣳस्यथ युक्तानि गोअश्वꣳ हस्तिपुरुषमन्ततः । अदत्ता एवैते रथा अतिवर्तन्ते । नैते ऽन्यस्य सन्त आजिं धावन्ति । मनसैव स्वरथमध्वर्यवे ददाति । मनसा चतुष्पात्क्षेत्रं ब्रह्मण आदिशति । मनसा समनुदिश्य दक्षिणास्त्रिभिर्मरुत्वतीयैश्चरति । सीदन्ति नाराशꣳसा आप्यायिता दक्षिणस्य हविर्धानस्यापालम्बमधोऽधो माहेन्द्राय ॥ ७ ॥

अथ याचति वैतसं द्रोणकलशꣳ षोडश वायव्यानि । अथास्यैतत्पुरस्तादेव षोडशतय्य आपो दिग्भ्यः संभृता उत्तरस्य हविर्धानस्य प्राच्यो अक्षात्प्रतीच्य उपस्तम्भनान्निहिताः शेरते । तासां वहन्त्यः पूर्वार्ध्या भवन्ति सारस्वत्यो ऽपरार्ध्याः । स वहन्तीरभिजुहोत्यर्थेत स्थापो देवीर्मधुमतीरगृह्णन्नूर्जस्वती राजसूयाय चितानाः । याभिर्मित्रावरुणा-वभ्यषिञ्चन्याभिरिन्द्रमनयन्नत्यरातीः ॥ राष्ट्रदा स्थ राष्ट्रं दत्त स्वाहेति । गृह्णाति पर्णमयेन राष्ट्रदा स्थ राष्ट्रममुष्मा आमुष्यायणायामुष्य पुत्रायामुष्य

the north of the Āgnīdhrīya fire and along the north of the Sadas, he hands over these implemens to the Pratiprasthātṛ standing in front of the (Prāgvaṁśa) hall. He says, "Comẹ on O sactrificer." The chariot is placed upon the wagon for chariot near the southern buttock of the Mahāvedi. He takes it down with the formula, "Thou art the thunderbolt of Indra, killer of Vṛtra; may he kill his enemy through thee."[11] Held at the yoke, it is brought within the Mahāvedi silently. The Adhvaryu bathes the horses silently. He yokes the horse to be yoked to the south with the formula, "I yoke thee with the yoke of sacrifice with the impulse of Mitra-Varuṇa the controllers."[12] He cleanses his back silently. Similarly he yokes the horse to be yoked on the northern side. Similarly he yokes the additional horse to the north. Similarly he cleanses their backs. Following the yoking to this chariot all vehicles are yoked. The elephants are equipped with girths. Loads of pieces of cloth are twined around; stringes for gold coins are tied to the fringes of pieces of cloth. He causes the Dakṣiṇās to be brought in in multitudes.

He makes offerings on the Gārhapatya with two verses addressed to Sūrya.[13] He makes an offering on the Āgnīdhra fire with the *nayavatī* verse.[14] The Dakṣiṇā cows are released along the southern path. Whatever the sacrificer gives, he gives commencing with gold itself. Then pieces of cloth, then vehicles with animals yoked to them, cattle and horses, and lastly elephants and men. The chariots pass beyond without being given. They do not run the race when they yet belong to others. The sacrificer gives away his chariot to the Adhvaryu only orally. He assigns only orally to the Brahman the four-feeted animals and land. When the sacrificer has assigned the Dakṣiṇās orally, the Adhvaryu offers three Marutvatīya cups. The Nārāśaṁsa goblets which have been swollen lie down below the resting wood of the southern Havirdhāna cart for the offering to Mahendra.

XII.8

(The Adhvaryu) asks for the trough of Vetasa and sixteen Vāyavya cups. For this (sacrificer) sixteen varieties of water collected from different quarters lie down placed to the east of the axle of the southern Havirdhāna cart and to the west of the support (of the yoke). Out of them (the waters brought from) flowing waters are towards the east and those from the Sarasvatī are towards the west. The Adhvaryu offers clarified butter over those from flowing waters with the mantra, "You are approaching. They have taken divine sweet waters, full of strength, yearning for

11. TS I.7.7.1
12. TS I.8.15.1
13. Namely *udu tyam* ... and *citraṁ devānām* ... TS I.4.43.1 cf. BaudhŚS XI.6.
14. Namely, *agne naya supathā* ... TS I.4.43.1. cf. BaudhŚS XI.6.

पौत्राय दत्तेति । अपां पतिरसीत्यपांपतीयाः पुंनाम्नो वोत्सस्य समुद्रिया वा। वृषास्यूर्मिरित्यौर्म्याः । वृषसेनो ऽसीति पल्वल्याः । व्रजक्षित स्थेति कूप्याः। मरुतामोज स्थेति निवेष्ट्याः । सूर्यवर्चस स्थेत्यतिदृश्याः । सूर्यत्वचस स्थेत्यातपति वर्ष्याः । मान्दा स्थेति ह्रादुन्यः । वाशा स्थेति पृष्वाः । शक्करी स्थेति गोरुल्ब्याः । विश्वभृत स्थेति पयः । जनभृत स्थेति दधि । अग्नेस्तेजस्या स्थेत्याज्यम् । अपामोषधीनाꣳ रस स्थेति मधु । अथ सारस्वतीरभिजुहोत्यपो देवीर्मधुमतीरगृह्णन्नूर्जस्वती राजसूयाय चितानाः । याभिर्मित्रावरुणावभ्यषिञ्चन्याभिरिन्द्रमनयन्नत्यरातीः ॥ राष्ट्रदा स्थ राष्ट्रं दत्त स्वाहेति । गृह्णाति पर्णमयेन राष्ट्रदा स्थ राष्ट्रममुष्मा आमुष्यायणायामुष्य पुत्रायामुष्य पौत्राय दत्तेति । अथैना वैतसे द्रोणकलशे समवनयति देवीरापः सं मधुमतीर्मधुमतीभिः सृज्यध्वं महि वर्चः क्षत्रियाय वन्वाना इति । अथैना अन्तरेण होतुश्च धिष्णियं ब्राह्मणाच्छꣳसिनश्च

royal consecration, with which they sprinkled Mitra and Varuṇa and with which they led Indra beyond the enemies. You are givers of kingdom; do you grant kingdom, svāhā.[1] He takes them with the cup of *Butea frondosa* with the formula, "You are givers of kingdom; do you grant kingdom to N.N., of N.N. gotra, son of N.N., Grandson of N.N."[1] Of ocean or a fountain with masculine name or of a pond with the formula, "Thou art the ocean; they have taken divine sweet waters ..., you are givers of kingdom...."[1] Of the waves with the formula, "Thou art the male wave; they have taken divine sweet waters ... you are givers of kingdom...."[1] Of a pond with the formula, "Thou art with mighty army; they have taken divine sweet waters ..., you are givers of kingdom...."[1] Of a well with the formula, "You are dwellers in a surrounded place; they have taken divine sweet waters ...; you are givers of kingdom...."[1] Of a whirl-pool with the formula, "You are the vigour of Maruts, they have taken divine sweet waters...; you are givers of the kingdom ..."[1] Of the waters whose bottom is visible with the formula, "You are the brilliance of the sun; they have taken divine sweet waters...; you are givers of kingdom...[1] Of the rain waters visible in the sun with the formula, "You are envelopers of the sun, they have taken divine sweet waters..., you are givers of kingdom..."[1] Of a pool with the formula, "You are delightful; they have taken divine sweet waters...; you are givers of kingdom...."[1] Of dew with the formula, "You are obedient; they have taken divine sweet waters ...; you are givers of kingdom...."[1] Of the caul of cows with the formula, "You are capable; they have taken divine sweet waters ...; You are givers of kingdom..."[1] Of milk with the formula, "You are supporters of all; they have taken divine sweet waters ...; you are givers of kingdom....[1] Of curds with the formula, "you are supporters of men; they have taken divine sweet waters ...; you are givers of kingdom...."[1] Of clarified butter with the formula, "You are furnished with the brilliance of fire; they have taken divine sweet waters...; you are givers of kingdom...."[1] Of honey with the formula, "You are the essence of waters and plants; they have taken divine sweet waters...; you are givers of kingdom...."[1]

He makes an offering over the water of Sarasvatī with the mantra, "They have taken divine sweet waters, full of strength, yearning for royal consecration with which they sprinkled Mitra and Varuṇa and with which they led Indra beyond the enemies. You are givers of kingdom; do you grant kingdom, svāhā."[1] He takes it with a cup of *Butea frondosa* with the formula, "You are givers of kingdom; do you give kingdom to N.N., belonging to the gotra of N.N., son of N.N. and grandson of N.N."[1] He pours it into a trough finished with cane with the formula, "O divine sweet waters, do you be mixed up with sweet waters winning great valour for the

1. TS I.8.11.1 Out of a mass, sixteen formulas have been suitably formulated by conjunction. For *atidṛśyāḥ* VādhŚS X.4.13 has *paridṛsnīyā*. ĀpŚS XVIII.13.11 has *yāsu rūpāṇi paridṛśyante*.

सादयत्यनाधृष्टाः सीदतोर्जस्वतीर्महि वर्चः क्षत्रियाय दधतीरिति । अत्र ये ऽर्थ्याः प्रेका अध्वर्योस्तानावसथꣳ हरन्ति । अथ ये ऽनर्थ्या अपस्तानभ्यवहरन्ति । अनभिहुतानाꣳ सारस्वतीनां वसतीवरीर्दशपेयाय परिशाययन्ति ॥ ८ ॥ तृतीयः ॥

अथात्रैव तिष्ठन्याचति दर्भनाडीꣳ शतमानꣳ हिरण्यं चत्वारि नानावृक्ष्याणि पात्राणि तार्प्यं चोष्णीषं चैकशतं च दर्भपुञ्जीलानि दध्युदुम्बरꣳ शष्पाणि धनुश्चेषूꣳश्चेति । स दर्भनाड्याꣳ शतमानꣳ हिरण्यं प्रग्रथ्नात्यनि-भृष्टमसि वाचो बन्धुस्तपोजा इति । अथैनद्वैतसे द्रोणकलशे ऽवदधाति सोमस्य दात्रमसीति । हिरण्येनोत्पुनाति शुक्रा वः शुक्रेणोत्पुनामि चन्द्राश्चन्द्रेणामृता अमृतेन स्वाहा राजसूयाय चिताना इति । गृह्णाति पर्णमयेन सधमादो द्युम्निनीरूर्ज एत अनिभृष्टा अपस्युवो वसानाः । पस्त्यासु चक्रे वरुणः सधस्थमपाꣳ शिशुर्मातृतमास्वन्तरिति । पुरस्तादासीनाय ब्रह्मणे प्रयच्छति । एतयैव गृहीत्वा दक्षिणत आसीनायौदुम्बरेण राजन्याय प्रयच्छति । एतयैव गृहीत्वा पश्चादासी-नायाश्वत्थेन वैश्याय प्रयच्छति । एतयैव गृहीत्वोत्तरत आसीनाय नैयग्रोधेन जन्याय प्रयच्छति । अथैतं प्रेकमाग्नीध्रꣳ हृत्वापिधाय प्रज्ञातं निदधाति। अथ यजमानं तार्प्यं परिधापयति क्षत्रस्योल्बमसीति । क्षत्रस्य

ruler."[1] He places them (i.e. all the waters) between the mounds of the Hotṛ and the Brāhmaṇācchaṁsin with the formula, "Unoffended, do you sit down, strong and granting great vigour to the ruler."[1] Out of the various waters the remnants which are not deviating from a purpose are carried to the Adhvaryu's residence; those which are deviating from a purpose are disposed in water. The waters of Sarasvatī over which offering is not made are retained as Vasatīvarī water for the Daśapeya sacrifice.

XII.9

Standing here only, (the Adhvaryu) asks for a Darbha-blade, gold weighing a hundred mānas, four wooden pots of different trees, a lower garment of linen, a turban, a hundred and one Darbha-clusters, curds, fruit of *Ficus glomerata*, young grass, a bow and arrows. He fastens with the darbha-blade the piece of gold weighing a hundred mānas with the formula, "Thou are not parched, friend of speech, born of heat."[1] He puts it into the trough of Vetasa with the formula, "Thou art to be given away for Soma."[1] He purifies (the waters) by means of the gold with the formulal, "O you bright ones, I purify you with the bright; the glittering ones, with glittering. You immortal ones, with the immortal, svāhā, yearning for royal consecration."[1] He takes (the waters) with the cups of *Butea frondosa* with the verse, "These (are) rejoicing together, brilliant, strong, active; in these most motherly waters has Varuṇa, the child of waters made his abode."[1] He gives these waters to the Brahman seated in front. Having received them with the same verse, he hands them over in the cup of *Ficus glomerata* to the Rājanya seated to the south. Having received with the same verse, he hands them over in the cups of *Ficus religiosa* to a Vaiśya seated to the west. Having received with the same verse, he hands them over to a common man seated towards the north in a cup of *Ficus Indica*. Having carried the remnants in the Āgnīdhra chamber and having covered them, he keeps them knowingly.

He makes the sacrificer wear the lower linen garment with the formula, "Thou art the caul of royal power."[2] The sacrificer wears the lower linen garment with the formula, "Thou art the womb of ruling power."[2] He suspends the turban over the navel. (The Adhvaryu) purifies him with a hundred and one clusters of Darbha-blades with the normal formulas. Cleansing him, he makes him eat curds, fruit of *Ficus glomerata* and young grass. He leads him towards the east with seven *āvid* formulas, "Informed is Agni lord of the house, informed is wide-famed Indra, informed is all-knowing Pūṣan, informed are Mitra and Varuṇa, the promoters of

1. TS I.8.12.1
2. TS I.8.12.2

योनिरसीत्यासजते तार्प्यम् । अभीव नाभिमुष्णीषं पर्यस्यति । अथैनमेकशतेन दर्भपुञ्जीलैः पवयति नित्येन पवनेन । अथैनमुन्मृजन्नाशयति दध्युदुम्बरꣳ शष्पाणीति । अथैनमाविद्भिः प्राञ्चमानयत्याविन्नो अग्निर्गृहपतिरिति सप्तभिरनुच्छन्दसम् । अथैनं यजमानायतने तिष्ठन्तं प्राहैष वो भरता राजेति येषाꣳ श्रेष्ठी भवति । सोमो ऽस्माकं ब्राह्मणानाꣳ राजेतीतरे प्रत्याहुः । अथास्मै धनुः प्रयच्छतीन्द्रस्य वज्रो ऽसि वार्त्रघ्नस्त्वयायं वृत्रं वध्यादिति । शत्रुबाधना स्थेतीषून् । शत्रून्मे बाधध्वमितीतरः प्रतिगृह्णाति पात मा प्रत्यञ्चं पात मा तिर्यञ्चमन्वञ्चं मा पात दिग्भ्यो मा पात विश्वाभ्यो मा नाष्ट्राभ्यः पातेति । अथ हिरण्यवर्णावुषसाꣳ विरोक इति त्रिष्टुभा बाहू उद्गृह्णाति । अथैनꣳ सꣳशास्ति मनसैव दिशो ऽनुप्रक्राम मनसोर्ध्वा-मनूज्जिहीष्वेति । अथैनं वाचयति ॥ ९ ॥

समिधमातिष्ठोग्रामातिष्ठ विराजमातिष्ठोदीचीमातिष्ठोर्ध्वामातिष्ठेति। अथात्रैव तिष्ठन्याचति मारुतं चैकविꣳशतिकपालं वैश्वदेवीं चामिक्षाम् । तस्य यो ऽरण्ये ऽनुवाक्यो गणस्तेन मध्यमानि कपालान्युपहितानि भवन्ति राजसूयगणाभ्यामितराणि । ताभ्यां चरति मरुद्भ्यो ऽनुब्रूहि मरुतो यजेति विश्वेभ्यो देवेभ्यो ऽनुब्रूहि विश्वान्देवान्यजेति । अनिष्टस्विष्टकृते एवैते हविषी अपिधाय प्रज्ञाते निदधाति । अथ याचति शार्दूलचर्म

law, informed are heaven and eart abiding by the vows, informed is goddess Aditi the multiformed, informed is this N.N., of N.N. gotra, among these subjects. In this kingdom for great ruling power, for great overlordship, for kingship over the people."[2] With regard to him standing on his seat, he says "O Bharatas, this is your king." (He addresses them) of whom he is the lord.[2] Others (the priests) say, "Soma is the king of us the brāhmaṇas"[2] He hands over the bow to him with the formula, "Thou art the thunderbolt of Indra, killer of enemies. May he kill the enemy through thee."[2] He hands over the arrows with the formula, "You are expellers of enemy."[2] Saying "Do you expel my enemies," he receives them with the formula, "Guard me from behind, guard me across, guard me all around, guard me from the quarters, guard me from all deadly things."[2] He raises his arms with the Triṣṭubh verse, "(O my arms) glittering like gold and strong as iron pillars, O Varuṇa and Mitra (in valour), do you ascend the seat of the chariot at the rising up of dawn and at sunrise and therefrom gaze at Aditi and Diti."[2] The Adhvaryu then instructs him, "Do thou traverse the quarters one by one mentally; do thou go upwards mentally," Then he makes him recite.

XII.10

"Do thou mount the rising direction; may Gāyatrī among the metres help thee; Trivṛt among the stomas; Rathantara among the Sāmans; Agni among the gods; the brāhmaṇa class the treasures. Do thou mount the fierce direction (south); may Triṣṭubh among the metres help thee; Pañcadaśa among the stomas; Bṛhat among the Sāmans; Indra among the gods; the ruling class the treasures. Do thou mount the western direction, may Jagatī among the metres help thee; Saptadaśa among the stomas; Vairūpa among the Sāmans, Maruts among the gods, the settlers the treasures. Do thou mount the northern direction; may Anuṣṭubh among the metres help thee; Ekaviṁśa among the Stomas. Vairāja among the Sāmans, Mitra-Varuṇa among the gods, might the treasures. Do thou mount the upper direction; may Paṅkti among the metres help thee; Triṇava and Trayastriṁśa among the Stomas, Śākvara and Raivata among the Sāmans, Bṛhaspati among the gods, and brilliance the treasures."[1]

Standing here only, he asks for the cake on twentyone potsherds and Amikṣā for Viśve Devas. The middle potsherds are laid down with the names of Maruts in the group mentioned in the Anuvāka of the Taittirīya Āraṇyaka,[2] namely, Dhuni, Dhvānta, Dhvana, Dhvanayan, Nilimpa, Vilimpa and Vikṣipa. Others potsherds are laid down with the name in the two groups of names mentioned in the two groups pertaining to the Rājasūya, namely Īdṛṅ, Anyādṛṅ, Etādṛṅ, Pratidṛṅ, Mita, Sammita

1. TS I.8.13.1-2
2. TA IV.24

सुवर्णरजतौ च रुक्मौ वाराही उपानहौ सीसं च लोहितायसं च। दक्षिणतः क्लीब आस्ते । अथ पुरस्तादभिषेकस्य षट् पार्थानि जुहोत्यग्नये स्वाहा सोमाय स्वाहेति । अथ यजमानायतने शार्दूलचर्म प्राचीनग्रीवमुत्तर-लोमोपस्तृणाति सोमस्य त्विषिरसि तवेव मे त्विषिर्भूयादिति । तद्यजमानं प्राञ्चमुपवेश्य सुवर्णरजताभ्याꣳ रुक्माभ्यां पर्युपास्यति । अमृतमसि मृत्योर्मा पाहीत्यधस्ताद्रजतमुपास्यति । दिद्योन्मा पाहीत्युपरिष्टात्सुवर्णꣳ शतातृण्णम् । अथावेष्टा दन्दशूका इति दक्षिणत आसीनं क्लीबꣳ सीसेन विध्यति । सव्येन पादेन लोहितायसं निरस्यति निरस्तं नमुचेः शिर इति। अत्रास्मा अभिषेकान्संप्रगृह्णन्ति । तान्सो ऽवेक्षते ॥ १० ॥

सोमो राजा वरुणो देवा धर्मसुवश्च ये । ते ते वाचꣳ सुवन्तां ते ते प्राणꣳ सुवन्तां ते ते चक्षुः सुवन्तां ते ते श्रोत्रꣳ सुवन्तामिति । अथ ब्रह्मणः पात्रमादाय तेनाभिषिञ्चति । अध्वर्युरेव यजुर्जपति । अभिषिञ्चन्तीतरे सोमस्य त्वा द्युम्नेनाभिषिञ्चाम्यग्नेस्तेजसा सूर्यस्य वर्चसेन्द्रस्येन्द्रियेण मित्रावरुणयोर्वीर्येण मरुतामोजसा क्षत्राणां क्षत्रपतिरस्यति दिवस्पाह्यसा-

and Sabhara (this is the first of the two groups); Śukrajyotis, Citrajyotis, Satyajyotis, Jyotiṣmān, Satya, Ṛtapā and Atyaṁhas (this is the second group).[1] The Adhvaryu offers the two oblations. He gives out the calls: "Do you recite the puronuvākyā for Maruts," "Do you recite the yājyā for Maruts." Also "Do you recite the puronuvākyā for Viśve Devas," "Do you recite the yājyā for Viśve Devas." While the Sviṣṭakṛt offering is not yet made, he put lids over the oblations and keeps them knowingly.

Then he asks for a tiger's skin, a sheet of gold and another of silver, footwear of the skin of a hog, lead and iron. A eunuch is seated towards the south. Prior to the consecratory bath of the sacrificer, he offers six Pārtha offerings: "To Agni svāhā, to Soma svāhā, to Savitṛ svāhā, to Sarasvatī svāhā, to Pūṣan svāhā, to Bṛhaspati svāhā."[1] On the sacrificer's seat he spreads the tiger's skin with its neck towards the east and having hairyside upwards with the formula, "Thou art the brilliance of Soma: may I possess brilliance like thee."[3] Having seated the sacrificer so as to face the east, he covers him with a golden and a silver sheet. He places under him the silver sheet with the formula, "Thou art ambrosia; do thou guard me from death."[3] With the formula, "Do thou guard me from thunderbolt," he places above him a golden sheet with a hundred pores. With the formula, "The biting flies are propitiated through offering,"[3] he strikes a the eunuch seated towards the south with the lead. With the left leg he throws away the piece of iron with the formula, "The head of Namuci is driven away."[3] At this stage the materials for consecratory bath are taken up for him. He gazes at them.

XII.11

(With the verse) "King Soma, Varuṇa, law-promoter gods—may they promote thy speech; may they promote thy vital breath; may they promote thy eye; may they promote thy ear."[1] Taking up the Brahman's cup, he sprinkles with it. The Adhvaryu himself murmurs the formula, and others sprinkle. (The formula is) "I sprinkle thee with the lustre of Soma, with the brilliance of Agni, with the radiance of the sun, with the power of Indra, with the valour of Mitra and Varuṇa, with the force of Maruts. Thou art the lord of royal powers. Guard us beyond luminaries, N.N."[1] The sacrificer wipes the streams upwards with the verse, "They have turned up together from below upwards following Ahi Budhniya. Going on sprinkling, they move like waters on the surface of the showering cloud."[2] Having collected into the main cup the drops of the clarified butter used for consecration, he goes

3. TS I.8.14.1

1. TS I.8.14.1
2. TS I.8.14.2

विति । अथोर्ध्वाधाराः समुन्मृष्टे समाववृत्रन्नधरागुदीचीरहिं बुध्नियमनु-संचरन्तीस्ताः पर्वतस्य वृषभस्य पृष्ठे नावश्चरन्ति स्वसिच इयाना इति । अत्रैतेषामभिषेकाणां मुख्ये पात्रे सꣳस्रावान्समवनीय प्रतिहितस्य गृहानेति। अथान्वारब्धयोः प्रतिहिते च महिष्यां च जुहोति प्रजापते न त्वदेतान्यन्य इति । अत्रास्मा एष प्रतिहितो वरं ददाति । अथ प्रतिहिताय पात्रं प्रयच्छन्नाहेदं ते पात्रं दायाद्यमसद्यदा त्वाभिषिञ्चामीदं ते ऽसदिति । अथैतेनैव यथेतमेत्याग्नीध्रे प्रेरेकं जुहोति रुद्र यत्ते क्रयी परं नाम तस्मै हुतमसि यमेष्टमसि स्वाहेति । अत्रास्मै धनुः प्रयच्छति यदि पुरस्तादप्रत्तं भवति । समुन्मृष्टे समुत्क्रोशन्त्यभ्यषेच्ययमसावामुष्यायणो ऽमुष्य पुत्रो ऽमुष्य पौत्रो ऽमुष्य नप्ता राजसूयेनेति । अथ भूर्भुवः सुवरिति वाचं विसृजते । द्वाभ्यां मुखं विमृष्टे । गायत्रान्विष्णुक्रमान्क्रमते । अथोपरिष्टा-दभिषेकस्य षट् पार्थानि जुहोतीन्द्राय स्वाहा घोषाय स्वाहेति । द्वादश भूतानामवेष्टीर्जुहोति पृथिव्यै स्वाहान्तरिक्षाय स्वाहेति । अत्रैतयोर्हविषोः स्विष्टकृता चरति । अथैने अपिधाय प्रज्ञाते निदधाति ॥ ११ ॥

अथ वाराही उपानहावुपमुञ्चते पशूनां मन्युरसीति दक्षिणे पादे तवेव मे मन्युर्भूयादिति सव्ये । अथेमामभिमृशति नमो मात्रे पृथिव्या इति । तस्यां दक्षिणं पादमुपावहरति माहं मातरं पृथिवीꣳ हिꣳसिषमिति मा मां माता पृथिवी हिꣳसीदिति सव्यम् । अथान्तरेण चात्वालोत्करावुदङ्ङुपनिष्क्रामति

to the residence of the deputy (of the sacrificer). While the deputy and the head queen have maintained contact with him, he makes the offering with the verse, "O Prajāpati, none other than thee ...." Here the deputy gives him a boon. While handing over the cup to the deputy, he says to him, "Let this cup serve as heirdom for thee; let it be procured when I shall besprinkle thee." Having returned by the same route by which he had gone, he offers the remnants of clarified butter with the formula, "O Rudra, thou art that which is offered to that great name of thine which promotes action and also that which is offered to Yama, svāhā."[3]

He gives him (the sacrificer) the bow if it was not given earlier. When the sacrificer has wiped up the streams, it is pronounced by all. "Besprinkled for Rājasūya is this sacrificer N.N. of N.N. Gotra, son of N.N., grandson of N.N., great grandson of N.N." The sacrificer releases speech with the utterance of *bhūr bhuvaḥ suvaḥ*. He wipes his face with two verses.[4] He strides Viṣṇu-steps with the verses in Gāyatrī-metre. Subsequent to the consecratory bath he offers six Pārtha offerings with the formulas "To Indra svāhā; to Ghoṣa svāhā; to Śloka svāhā; to Aṁśa svāhā, to Bhaga svāhā, to lord of Kṣetra svāhā."[5] He offers twelve compensating offerings with the formulas, "To Pṛthivī svāhā, to Antarikṣa svāhā; to the heaven svāhā; to Sūrya svāhā, to the moon svāhā; to the constellations svāhā; to the waters svāhā; to the plants svāhā; to the trees svāhā; to the moving and static svāhā; to the flying around svāhā; to the crawling ones svāhā."[5] Here he makes the Sviṣṭakṛt offering of the two oblations.[6] Having covered he keeps them (the oblations) knowingly.

XII.12

(The sacrificer) wears the footwear of the skin of a hog—in the right foot with the formula, "Thou art the spirit of cattle;" in the left with the formula, "May my spirit be like thine."[1] He touches the earth with the formula, "Obeisance to mother goddess."[1] He puts down the right foot on it with the formula "Let me not injure mother goddess;"[1] the left one with the formula, "May mother goddess not injure me."[1] He steps out towards the north inbetween the Cātvāla and the rubbish-heap with the formula, "Thou art the step of Viṣṇu; thou art the stepping of Viṣṇu; thou art the stepping out of Viṣṇu."[1]

3. TS I.8.14.2
4. namely, *prati tyaṁ nāma* ... and *sarve vrātā varuṇasyá'bhūvan* ... TS I.8.10.2, cf. BaudhŚS X.58; XI.7.
5. TS I.8.13.3
6. The remnants of the cake on twentyone potsherds for the Maruts and Āmikṣā for Viśve Devas. cf. BaudhŚS XII.10.

1. TS I.8.15.1

विष्णोः क्रमो ऽसि विष्णोः क्रान्तमसि विष्णोर्विक्रान्तमसीति । उत्तरत एते रथा युक्तास्तिष्ठन्ति । तान्दृष्ट्वैव प्रतिहितो ऽवतिष्ठति । अथ प्रतिहितस्य धनुरादायाधिज्यं कृत्वा रथमातिष्ठति मरुतां प्रसवे जेषमिति । आप्तं मन इति कूबरमभिनिश्रयते । तं तदानीमेव प्रतिहितो ऽन्वातिष्ठति प्रससाहिषे पुरुहूत शत्रूनिति । त्रिष्टुभान्वारभत इति ब्राह्मणम् । अथ प्रतिहिताय धनुः प्रयच्छन्नाह राजन्य एष षट्त्रिꣳशत्सु शम्याप्रव्याधेषु निर्जयेन सहस्रेणावसितस्तस्मा इषुमस्यतादपैनꣳ राध्नुताज्जित्वैनं दक्षिणापथे-नात्याकुरुतादिति । राजन्य एव सꣳशिष्टो भवति राजपुत्रस्त इषुमसिष्यति स त्वापरात्स्यति तस्मा उत्तरवर्ग्येण संमृज्येषुं प्रयच्छतादिति । स तथा करोति ॥ १२ ॥ चतुर्थः ॥

अथाहाभिसर्प यजमान माहेन्द्रं ग्रहं ग्रहीष्यामीति । अन्वारब्धे यजमाने माहेन्द्रं ग्रहं गृह्णाति महाꣳ इन्द्रो य ओजसेत्यनुद्रुत्योपयामगृहीतो ऽसि महेन्द्राय त्वा जुष्टं गृह्णामीति । परिमृज्य सादयत्येष ते योनिर्महेन्द्राय त्वेति । अथैतान्मणीन्याचति राजतमौदुम्बरꣳ सौवर्णमिति । त एते नानासूत्रेष्वोता भवन्ति । तानुत्तरस्य हविर्धानस्य मध्यमे वꣳशे प्रग्रथ्याप उपस्पृश्य बर्हिषी आदाय वाचंयमः प्रत्यङ् द्रुत्वा स्तोत्रमुपाकरोति । स्तुवते माहेन्द्राय । प्रस्तुते साम्नि संप्रैषमाहाजिसृत आजिं धावत दुन्दुभीन्समाघ्नताभिषोतारो ऽभिषुणुताग्नीदाशिरं विनयोलूखलमुद्वादय प्रतिप्रस्थातर्वारुणमेककपालं निर्वप सौम्यस्य विद्धीति । यथासंप्रैषं ते कुर्वन्ति । धावन्त्याजिसृतः । आघ्नन्ति दुन्दुभीन् । संप्रवदन्ति वाचः । संप्रोदिता वाचो ऽनुमन्त्रयते । शाम्यन्ति घोषाः शस्त्राय । होत्र एषोत्तमेति प्राहुः । होतुः कालात्पराङवर्तते ऽध्वर्युः । अभ्येनमाह्वयते होता ।

The chariots with horses yoked stand towards the north. Having gazed at them the deputy presents himself. Having taken up the bow from the deputy and having fastened the string, he ascends the chariot with the formula, "May I win (the enemies) in the impulse of Maruts."[2] He resorts to the pole of the chariot with the formula, "I have obtained the desired object."[2] The deputy stands by his side at that time with the verse, "O widely invoked Indra, thou assaultest the foes; may thy best strength, the gift be here. Do thou provide riches with thy right hand; thou art the lord of wealth-possessing rivers."[2] "He touches him with the Triṣṭubh verse" So says the Brāhmaṇa.[3] While handing over the bow to the deputy, the Adhvaryu says, "This ruler is set down with a thousand (cows) to be conquered at a distance of thirtysix throws of yoke-halter. Do thou shoot an arrow at him; offend him; having won him, drive him away towards the south." The ruler is also instructed: "The prince wil shoot an arrow at you, he will offend you; having wipes off the arrow with the upper garment, do you return it to him." He acts accordingly.

XII.13

(The Adhvaryu) says, "O sacrificer, do you come up; I shall take up the draught for Mahendra." While the sacrificer has maintained contact with him, he takes up the draught for Mahendra with the verse, "Indra who is great in might, like a cloud full of water, grows with the praise by Vatsa;[1] thou art taken up with a support. I take thee agreeable to Mahendra."[1] Having wiped around, he keeps it with the formula, "This is thy birth-place; for Mahendra thee."[1] At this stage he asks for the beads—of silver, Udumbara and gold. They are woven in different strings. After having tied them on the middle beam of the northern Havirdhāna cart, having touched water, having taken two darbha-blades, having restrained speech and having hastened to the west, he introduces the Stotra. The Stotra for Mahendra is chanted.

After the Prastāva of the Sāman has been chanted, he gives out the call, "O Chariteers, run the race, do you beat the drums; O pressers, do you press the Soma; O Agnīdh, do thou churn out the curdle milk; make the mortar resound; O Pratiprasthātṛ, do thou pour out paddy for a cake on one potsherd for Varuṇa and keep an eye on (the cooked rice) for Soma." They act following the calls. The chariots run. Drums are beaten. They make all sounds. The Adhvaryu recites over the sounds (the formula) "Do you make sound for Indra ...").[2] The sounds cease for the recitation of the Śastra. The chanters notify the Hotṛ: "This is the last (verse)." The Adhvaryu turns outwards in front of the Hotṛ. The Hotṛ invokes him.

2. TS III.4.11.4
3. TBr I.7.9.2

1. TS I.4.20.1
2. cf. BaudhŚS XI.8

प्रत्याह्वयते ऽध्वर्युः । शंसति । प्रतिगृणाति । प्रसिद्धमुक्थं प्रतिगीर्य प्राडेत्योद्यच्छत एतं माहेन्द्रं ग्रहम् । अनूद्यच्छन्त इतरान् । उपोद्यच्छन्ते नाराशंसान् । अथाश्रावयत्यो श्रावयास्तु श्रौषडुक्थशा यज सोमस्येति । वषट्कृतानुवषट्कृते द्विर्जुहोति । तथैव द्विर्द्विर्नाराशंसाननुप्रकम्पयन्ति । द्विर्हुतो माहेन्द्रः परिशेते । आयन्ति रथाः । आगतान् । रथान्दृष्ट्वा जपति समहमिन्द्रियेण वीर्येण सं मयेन्द्रियं वीर्यमिति। अथान्तरेण चात्वा-लोत्करावुदङ्ङुपनिष्क्रामति । उत्तरत एते रथा युक्तास्तिष्ठन्ति। तान्दृष्ट्वैव प्रतिहितो ऽवतिष्ठति । अथ प्रतिहितस्य धनुरादायाधिज्यं कृत्वा रथमातिष्ठति मरुतां प्रसवे जेषमिति । आप्तं मन इति कूबरमभिनिश्रयते। तं तदानीमेव प्रतिहितो ऽन्वातिष्ठति प्रससाहिषे पुरुहूत शत्रूनिति । त्रिष्टुभान्वारभत इति ब्राह्मणम् । अथ प्रतिहिताय धनुः प्रयच्छन्नाहेदं ते धनुर्दायाद्यमसद्यदा त्वाभिषिञ्चामीदं ते ऽसदिति । अथैतेनैव यथेतमेत्यान्तरेण चात्वालोत्करावुपातीत्य पूर्वया द्वारा हविर्धानं प्रपाद्य प्राञ्चं रथमावर्त्य तिष्ठति ॥ १३ ॥

तदेतान्मणीन्याचति राजतमौदुम्बरं सौवर्णमिति । सव्ये हस्ते राजतं प्रतिमुञ्चत इयदस्यायुरस्यायुर्मे धेहीति दक्षिण औदुम्बरमूर्गस्यूर्जं मे धेहीति दक्षिण एव सौवर्णं युङ्ङसि वर्चो ऽसि वर्चो मयि धेहीति ।

The Adhvaryu responds. The Hotṛ recites the Śastra; the Adhvaryu responds. Having responded to the reciting of the Śastra in the prescribed manner and having gone to the east, he lifts up the cup for Mahendra. The other (cups) are lifted up. (The Camasādhvaryus) lift up the Nārāśaṁsa goblets. The Adhvaryu causes to announce, "Do thou cause to listen." "Let it be heard," "O reciter of the Śastra, do you recite the yājyā for the offering of Soma." He offers twice at the Vaṣaṭ-utterance and at the second Vaṣaṭ-utterance. (The Camasādhvayus) shake twice the Nārāśaṁsa goblets in a similar manner. The cup for Mahendra which is offered twice stays on.

The chariots return. Seeing the chariots which have returned, the sacrificer murmurs the formula, "May I be (furnished) with power and valour; may power and valour (be obtained) by me."[3] He goes out towards the north inbetween the Cātvāla and the rubbish-heap. The chariots with horses yoked stand to the north. Having gazed at them, the deputy comes down. Having taken up the bow from the deputy and having adjusted its string, the sacrificer ascends the chariot with the formula, "May I conquer in the impulse of the Maruts."[4] With the formula, "I have obtained the desired object."[4] He resorts to the pole of the chariot. The deputy stands by his side at that time with the verse, "O widely invoked Indra, thou assaultest the foes ..."[4] "He touches him with the Triṣṭubh verse," so says the Brāhmaṇa.[5] While handing over the bow to the deputy, the Adhvaryu says, "Let this bow serve as thy heirdom; when I besprinkle thee, this would belong to thee." Having returned by the same route by which he had gone, having passed between the Cātvāla and the rubbish-heap, having led (the chariot) into the Havirdhāna-shed by the eastern door, and having turned the chariot so as to face the east, he stands.

XII.14

He asks for the beads of silver, Udumbara and gold. He ties on the sacrificer's left fist the silver bead with the formula (recited by the latter) "Thou art this much; thou art life; grant me life."[1] The Udumbara bead on the right fist with the formula, "Thou art strength; grant me strength."[1] The golden bead again on the right fist with the formula, "Thou art the yoker. Thou art radiance; grant me radiance."[1] At

3. TS I.8.15.1 : The words *sam maye 'ndriyaṁ vīryam* are absent. The exactly identical formula is not traced anywhere.
4. TS I.8.15.1
5. TBr I.7.9.2

1. TS I.8.15.2

अत्रास्मा आमिक्षामुपोद्यच्छते । तस्यां दक्षिणꣳ हस्तमुपावहरति मित्रो ऽसीति वरुणो ऽसीति सव्यम् । अथैनामभिमृशति समहं विश्वैर्देवैरिति । अथैनामपिधाय प्रज्ञातां निदधाति । तदेतान्मणीनेकस्मिन्सूत्र आवयति मध्यत औदुम्बरं करोति । तान्ग्रीवासु प्रतिषज्यैतेनैव यथेतमेत्याग्रेणाग्नीध्रं प्राञ्चꣳ रथमावर्त्यावतिष्ठति। अथाग्नीध्रे रथविमोचनीया जुहोत्यग्नये गृहपतये स्वाहेति चतस्रः स्रुवाहुतीः । अथास्यैतत्पुरस्तादेवाग्रेणाग्नीध्रꣳ रथवाहनं प्रागीषं योग्यकृत-मुपस्थितं भवति । तस्मिन्सह संग्रहीत्रा रथवाहने रथमादधाति। सुवर्गादेवैनं लोकादन्तर्दधाति । हꣳसः शुचिषदित्यादधाति। ब्रह्मणैवैनमुपावहरति ब्रह्मणादधाति । अतिच्छन्दसादधातीति ब्राह्मणम् । अथास्यैतत्पुरस्तादेव जघनेनाग्नीध्रं चतुरपस्त्रावं वाष्टापस्त्रावं वा विमितं कारितं भवति । तस्य मध्यत औदुम्बरीमासन्दीं निमिनोति क्षत्रस्य नाभिरसीति । तस्यामुत्तरमष्टनमधीवासमास्तृणाति क्षत्रस्य योनिरसीति । अथैनामासीदति । आसीदन्तमनुमन्त्रयते स्योनामासीद सुषदामासीद मा त्वा हिꣳसीदिति । मा मा हिꣳसीदितीतरः प्रत्याह । आसन्नमभिमन्त्रयते निषसाद धृतव्रतो वरुणः पस्त्यास्वा साम्राज्याय सुक्रतुरिति । अथैनमृत्विजः पर्युपविशन्ति । पुरस्तादध्वर्युरुपविशति दक्षिणतो ब्रह्मा पश्चाद्धोतोद्गातोत्त-रतः । ततः प्राञ्चो वोदञ्चो वा रत्निनः । सो ऽध्वर्युमभिवदति ॥ १४ ॥

this stage he brings him the Āmikṣā. (The sacrificer) puts his right hand into it with the formula, "Thou art Mitra."[2] The left one with "Thou art Varuṇa."[2] He touches it with the formula, "May I be (united) with Viśve Devas."[2] Having covered it, the Adhvaryu keeps it knowingly. He weaves the beads into a single thread; he puts the Udumbara one in the middle. Having suspended them into the neck, having come back by the same route by which he had gone and having turned the chariot in front of the Āgnīdhra chamber so as to face the east, he stops. The Adhvaryu offers on the Āgnīdhrīya fire four spoonfuls pertaining to the unyoking of the chariot, respectively with the formulas, "To Agni lord of the house svāhā; to Soma the lord of plants svāhā; to the power of Indra svāhā; to the brilliance of the Maruts svāhā."[1] A chariot-carrying wagon with its pole towards the east with oxen yoked is already kept ready in front of the Āgnīdhra chamber. The Adhvayu keeps the chariot together with the charioteer upon the wagon. "He thereby keeps it away from the heavenly world."[3] He raises the chariot on the wagon with the verse, "The chariot (is) seated on the wagon, the illuminating, lying in the midregion, like the Hotṛ seated within the altar, the wandering seated in a residence, seated for human being, seated in a thing to be chosen, seated by the cosmic order, seated in the varied protection, born of waters, born in the earth, born of law, born of wood, truth and developing."[4] "He takes it down with a formula; raises with a formula, He raises with the verse in the Aticchandas metre."[3] So the Brāhmaṇa says.

A square shed with four or eight leakages is already got prepared for him to the west of the Āgnīdhra chamber. In its centre he fixes a stool of Udumbara with the formula, "Thou art the navel of ruling power."[5] Over it he spreads a skin to be worn as a garment[6] With the formula, "Thou art the womb for a ruling person."[5] The sacrificer sits upon (the stool). The Adhvaryu follows the sitting of the sacrificer with the formula, "Do thou sit upon the pleasant one; do thou sit upon one easy for sitting; may it not injure thee."[5] The other one (i.e. the sacrificer) responds, "May it not injure me."[5] He recites over the sacrificer who is seated the verse, "Varuṇa who maintains the order, the doer of good deeds, has sat down in the house for sovereignty."[5] The priests sit down around him (the sacrificer). The Adhvaryu sits to the east, the Brahman to the south, the Hotṛ to the west, and the Udgātṛ to the north. The Ratnins sit down to the east or to the north. He (the sacrificer) says to the Adhvaryu:

2. TS I.8.16.1
3. TBr I.7.9.6
4. TS I.8.15.2 This verse occurs in the various Vedic texts and is explained in different aspects. Bhaṭṭa Bhāskara in his commentary on the TS-passage has explained this verse in three ways: Adhyātma, Adhidaiva and Adhiyajña.
5. TS I.8.15.2
6. *uttaramaṣṭanam* is obscure. Other Sūtra texts have *kṛttyadhīvāsa*.

ब्रह्मा३निति । त्वꣳ राजन्ब्रह्मासीत्याहाध्वर्युः सवितासि सत्यसव इति । ब्रह्मा३निति ब्रह्माणम् । त्वꣳ राजन्ब्रह्मासीत्याह ब्रह्मेन्द्रो ऽसि सत्यौजा इति । ब्रह्मा३निति होतारम् । त्वꣳ राजन्ब्रह्मासीत्याह होता मित्रो ऽसि सुशेव इति । ब्रह्मा३नित्युद्गातारम् । त्वꣳ राजन्ब्रह्मासीत्याहोद्गाता वरुणो ऽसि सत्यधर्मेति। सुश्लोका३ꣳ इति क्षत्तारम् । त्वꣳ राजन्सुश्लोको ऽसीत्याह क्षत्ता । सुमङ्गला३ꣳ इति संग्रहीतारम् । त्वꣳ राजन्सुमङ्गलो ऽसीत्याह संग्रहीता । सत्यराजा३निति भागदुघम् । त्वꣳ राजन्सत्य-राजासीत्याह भागधुक् । सप्त पुण्यनाम्नो ऽभ्युद्याथास्मै स्फ्यं प्रयच्छतीन्द्रस्य वज्रो ऽसि वार्त्रघ्नस्तेन मे रध्येति । तेन ते रध्यासमितीतरः प्रतिगृह्णाति । तꣳ संप्रयच्छति सूताय सूतग्रामणिने सजाताय सजातग्रामणिने संग्रहीत्रे ऽक्षावापगोव्यच्छाभ्यामन्ततः । तेन तौ मध्यतो ऽधिदेवनमुद्धत्य तिस्रः पञ्चाशतः सौवर्णानक्षान्निवपतः । अथास्मै पञ्चाक्षानपच्छिद्य प्रयच्छति दिशो ऽभ्ययꣳ राजाभूदिति । ताꣳस्तदानीमेवाक्षेष्वपिसृजति । अथै-तमोदनमुद्बुवते । नानाꣳशिनौ ब्रह्मा च यजमानश्च समानाꣳशिनौ सूतग्रामणिनौ समानाꣳ शिनौ क्षत्तसंग्रहीतारौ । स यो नु मताक्ष इव स राज्ञ आसन उप-विश्य चतुःशतमक्षानपच्छिद्याहोद्भिन्नꣳ राज्ञ इति । तानेव मनाक्समन्तानिव कृत्वाह कृतं ब्राह्मणस्येति । अथैतमोदनमुद्बुवते । समानाꣳशिनौ ब्रह्मा च यजमानश्च नानाꣳशिनौ सूतग्रामणिनौ नानाꣳशिनौ क्षत्तसंग्रहीतारौ । स यः पराजयते तस्यैनं कुले क्षत्ता पाचयति । यावदेष ओदनः पच्यते तावदेष होता शौनःशेपमाख्यापयते हिरण्मये कशिपावासीनः । तस्मा अध्वर्युः प्रतिगृणाति हिरण्मये कूर्च आसीनः ॥ १५ ॥

XII.15

"O Brahman,," "You O King, are the Brahman"[1] says the Adhvaryu, "You are Savitṛ of true impulse." He says to the Brahman, "O Brahman," "You O King, are the Brahman"[1] says the Brahman, "You are Indra of true valour."[1] He says to the Hotṛ, "O Brahman," "You O king are the Brahman." says the Hotṛ, "You are Mitra the very kind."[2] He says to the Udgātṛ, "O Brahman," "You O King are the Brahman." Says the Udgātṛ, "You are Varuṇa of true law."[2] He says to the chamberlain, "O Suśloka." "You O King, are Suśloka" says the chamberlain. He says to the charioteer, "O Sumaṅgala." "You O King, are Sumaṅgala," says the charioteer. He says to the tax-collector, "O Satyarājan." "You O King, are Satyarājan" says the tax-collector. Having addressed seven persons having auspicious names. he (the sacrificer) hands over the wooden sword to each of them with the formula, "Thou art the thunderbolt of Indra, killer of what belongs to Vṛtra; do thou kill my (enemies)."[2] Each latter receives it saying "Let me kill your (enemy)." He hands it over serially to a groom, to a groom who is a village-chief, to a kinsman, to a kinsman who is a village chief, to a charioteer, and finally to a keeper of the gambling table and to one who torments a cow. Having dug out the gambling place in the centre, they pour down one hundred and fifty dice of gold.

Having taken out five dice, he hands them over to him (sacrificer) with the formula, "This (sacrificer) has become the king over the quarters."[2] He immediately inserts them into the dice. They then announce cooked rice as the stake. The Brahman and the sacrificer have different shares; the groom and the village-chief get a common share; the chamberlain and the charioteer get a common share. One who is an expert in dice takes the king's seat and having seized one hundred and four gold dice says, "The king's share is taken away." Having made them touch each other a little at the edges, he says, "The brāhmaṇa has won the Kṛta." Again they annoounce cooked rice as the stake. The Brahman and the sacrificer get a common share; the chamberlain and the village-chief have different shares; the groom and the charioteer get different shares. One who is defeated—at his residence the groom cooks the rice-grains. While the rice is being cooked, the Hotṛ seated on a golden mat, is made to tell the legend of Śunahśepa. The Adhvaryu seated on a bunch of golden sticks responds to him.

1. TS I.8.16.1
2. TS I.8.16.2

ओ३ होतस्तथा होतः सत्य३ होतररात्स्म होतरिति । यद्यु वै होता नाध्येत्यन्य उ होत्राशꣳसी शꣳसति । तस्मा उ प्रतिप्रस्थाता प्रतिगृणाति । परःशतं भवतीति ब्राह्मणम् । यदैष ओदनः पक्वो भवत्यथैनमेकधोद्धृत्य ब्रह्मण उपहरति । तस्मा एताꣳश्चैव मणीन्ददाति शतं विपथं चतुष्पात्क्षेत्रम्। अथ होत्रे ददाति शतं विपथꣳ हिरण्मयं कशिपु । अथोद्गात्रे ददाति शतं विपथम् । अथाध्वर्यवे ददाति शतं विपथꣳ स्वरथं तिस्रः पञ्चाशतः सौवर्णानक्षान्हिरण्मयं कूर्चमिति । अत्रैभ्य एतन्निर्जयꣳ सहस्रं चतुर्धा कृत्वा ददाति । अथैनमेतयासन्द्या सद आवहन्त्या वा व्रजति । अन्वायन्त्येनमेते चमसाः । अत्रैतयोर्हविषोरिडामुपह्वयते । इडोपहूतं माहेन्द्रꣳ होता चैवाध्वर्युश्च संभक्षयतः । नराशꣳसपीतेन नाराशꣳसान् । होतृचमसमेवैते त्रयः समुपहूय भक्षयन्ति । यथाचमसं चमसान् । हिन्व म इत्यात्मानं प्रत्यभिमृशन्ते । नाप्याययन्ति चमसान् । सर्वभक्षा मार्जयन्ते। अथेन्द्राय त्वेन्द्राय त्वेत्येवं त्रिभिरुक्थ्यपर्यायैश्चरति । संतिष्ठते माध्यंदिनꣳ सवनम् । प्रसर्पन्ति तृतीयसवनाय । प्रसिद्धमादित्यग्रहेण चरित्वाग्रयणं गृह्णाति । अथोक्थ्यं गृह्णाति । समानं कर्म पवमानात् । पवमानेन चरित्वा स्वे धामन्पशुभ्यां चरति । तयोर्नाना मनोते नाना देवते नाना प्रत्यभिमर्शनौ नाना वसाहोमौ समानो वनस्पतिः समानः स्विष्टकृत्प्रैषवान्समानीडा

XII.16

"Om O Hotṛ." "So O Hotṛ." "True O Hotṛ." "We have flourished O Hotṛ." If the Hotṛ has not learned it, somebody who is aware of the Hotṛ's recitings pronounces it. The Pratiprasthātṛ responds to him. "The story extends beyond a hundred (verses)." So says the Brāhmaṇa.[1] When the rice is cooked, the Adhvaryu scoops it at one attempt, and presents it to the Brahman. The sacrificer gives away to him the beads and a hundred chariots fit for going along untrodden path and a field measuring four measures.[2] To the Hotṛ he gives a hundred chariots going along untrodden path and golden bed. To the Udgātṛ he gives a hundred chariots going along untrodden path. To the Adhvaryu he gives a hundred chariots going along untrodden path, his own chariot, a hundred and fifty dice of gold and the bunch of gold sticks. He divides the cows to be conquered in four parts and gives them away. The sacrificer while being seated on the wooden stool is brought into the Sadas; or he himself comes. The goblets are brought subsequently. The Hotṛ invokes the Iḍā pertaining to the two oblations.[3] The Hotṛ and the Adhvaryu consume together the Māhendra draught along with the Iḍā which has been invoked. The Nārāsaṁśa goblets are consumed with the Narāśaṁśapīta formula.[4] The three (the Hotṛ, the Adhvaryu and the Pratiprasthātṛ) give consent to each other and consume the Hotṛ's goblet. The goblets are consumed by the respective Camasins. They touch themselves with the verse, "Do thou impel my limbs..."[5] The goblets are not swollen. Consuming in entirety, they cleanse them. The Adhvaryu goes through the procedure of three Ukthya rounds (each time taking up the draught) with "For Indra thee." "For Indra thee." The Midday pressing is concluded.

They proceed to the third pressing. Having offered the draught to Āditya in the prescribed manner, the Adhvaryu fills in the Āgrayaṇa vessel. Then he fills in the Ukthya vessel. The procedure upto the (Ārbhava) Pavamāna is similar. Having gone through the rite of the (Ārbhava) Pavamāna, he goes through the rite of offering (the organs of) two (savanīya) animals, in the proper order. For them there should be separate Manotā hymns, separate divinities, separate touchings (of the cooked organs), separate offerings of oily portion of flesh, a common offering to Vanaspati, a common Sviṣṭakṛt offering characterised by a call (to the Hotṛ by Maitrāvaruṇa), common Iḍā, common offering to the quarters. According to some teachers there should be separate offerings.[6] The rites up to the Avabhṛtha are

1. TBr I.7.10.6
2. *pād* = *nivartana* (20 rods) according to Bhavasvāmin.
3. cf. BaudhŚS XII.14
4. cf. BaudhŚS VII.17
5. TS III.2.5.3; BaudhŚS VII.17
6. cf. BaudhŚS IV.9

समान्यो दिशः। नाना दिश इत्येके। समानं कर्मावभृथात्। अथैतस्मिन्नवभृथ उपाददते चार्मपक्ष्यावुपानहौ । प्रप्लाव्य वाराही चार्मपक्षीभ्यामुदेति । सो ऽपामन्ते जुहोत्यपां नप्त्रे स्वाहेति । विषुवति दर्भस्तम्बे जुहोत्यूर्जो नप्त्रे स्वाहेति । पुनरेत्य गार्हपत्ये जुहोत्यग्नये गृहपतये स्वाहेति । प्रसिद्धो ऽवभृथः । उदयनीयेष्ट्येष्ट्वा मैत्रावरुणीं वशामुपाकरोति । तस्यै प्रसिद्धं वपया चरित्वा नैव श्मश्रूणि वपते न केशान् । संतिष्ठत एष उक्थ्यो ऽभिषेचनीयश्चतुस्त्रिꣳशपवमानः सहस्रदक्षिण उदवसानीयान्तः॥ १६ ॥
पञ्चमः ॥

अथास्यैषा पुरस्तादेव जुष्टे देवयजने सप्तसु शम्याप्रव्याधेषु शाला कारिता भवति । सो ऽत्रैवाग्नेयमष्टाकपालं निर्वपति । हिरण्यं ददाति । शम्यान्यास उदवसाय वसति । सारस्वतं चरुम् । वत्सतरीं ददाति । द्वितीये शम्यान्यास उदवसाय वसति । सावित्रं द्वादशकपालम् । उपध्वस्तं ददाति। तृतीये शम्यान्यास उदवसाय वसति । पौष्णं चरुꣳ । श्यामं ददाति । चतुर्थे शम्यान्यास उदवसाय वसति । बार्हस्पत्यं चरुम् । शितिपृष्ठं ददाति । पञ्चमे शम्यान्यास उदवसाय वसति । ऐन्द्रमेकादशकपालम् । ऋषभं ददाति । षष्ठे शम्यान्यास उदवसाय वसति । वारुणं दशकपालम् । महानिरष्टं ददाति । अथ सप्तमे ऽहञ्छालामध्यवस्यति । एतदेवाहर्दीक्षते । अथ वै भवति सद्यो दीक्षयन्ति सद्यः सोमं क्रीणन्ति पुण्डरिस्रजां प्रयच्छतीति । अथैनं तीर्थादानीय पवयित्वा पुण्डरिस्रजिनमुदानीय दीक्षणीयामिष्टिं

similar.[7] For the Avabhṛtha they procure footwear with the two sides made of leather. Having floated the footwear of boars's skin on water, the sacrificer comes up with the footwear with leathern sides. The Adhvaryu makes an offering by the side of water with the formula, "To the great grandson of waters svāhā."[8] Midway he offers over the cluster of darbha-blades with the formula, "To the great grandson of strength svāhā."[8] Having returned back he makes an offering on the Gārhapatya with the formula, "To Agni lord of house svāhā."[8] The Avabhṛtha rite takes place as prescribed. Having performed the Udayanīyā Iṣṭi, he dedicates a barren cow to Mitra-Varuṇa. After the omentum has been offered in the prescribed manner, the sacrificer does not get his beard shaved nor the hair. This Abhiṣecanīya Ukthya sacrifice with the Pavamāna stotras of thirty four stomas and involving the Dakṣiṇās of a thousand cows comes to an end concluded with the Udavsānīyā Iṣṭi.

XII.17

For him a shed is already got prepared in an already approved sacrificial place at a distance of seven throws of a yoke-halter. Here he offers a cake on eight potsherds to Agni. He gives away gold (as Dakṣiṇā). Having moved to a place at a distance of a throw of a yoke-halter, he halts. He offers cooked rice to Sarasvatī. He gives away a heifer (as Dakṣiṇā). Having advanced at a distance of the second throw of the yoke-halter, he halts. He offers a cake on twelve potsherds to Savitṛ. He gives away a speckled (bull). Having advanced at a distance of the third throw, he halts. He offers cooked rice to Pūṣan. He gives away a blackish (bull). Having advanced at a distance of the fourth throw, he halts. He offers cooked rice to Bṛhaspati. He gives away a white-backed (bull). Having advanced at a distance of the fifth throw, he halts. He offers a cake on eleven potsherds to Indra. He gives away a bull. Having advanced at a distance of the sixth throw, he halts. He offers a cake on ten potsherds to Varuṇa. He gives away a castrated bull.

On the seventh day he stays at the shed. He gets initiated on that day. It is indeed said "(They act as related in that) they initiate (the sacrificer) and purchase the Soma the same day. (The Adhvaryu) gives a garland of lotuses (for non-relatedness)."[1] Having brought him (bathed) from a water-place, having ceremonially purfieid (with bunches of darbha-grass) and having made him wear a lotus garland, the Adhvaryu performs the Dīkṣaṇīyā Iṣṭi. At its conclusion the sacrificer

7. cf. BaudhŚS VIII.12-18
8. TS I.8.16.2

1. TBr I.8.2.1. The lotuses are both-made of gold and brought from the river according to Baudhāyana's view BaudhŚS XX.20.

निर्वपति । तस्याः सꣳस्थितायां मुष्टी चैव न करोति वाचं च न यच्छति। निदधत्यस्मा एतद्धविरुच्छिष्टं व्रतभाजनम् । अथ प्रायणीयामिष्टिं निर्वपति। हविष्कृता वाचं विसृजते । अत्रास्मा एतद्धविरुच्छिष्टं प्रयच्छन्ति व्रतभाजनम्। अथ प्रायणीयेन चरति । प्रायणीयेन चरित्वा पदेन चरति । पदेन चरित्वा दशभिः साण्डैर्वत्सतरै राजानं क्रीत्वोह्यातिथ्यं निर्वपति । आतिथ्येन प्रचर्य पुरस्तादुपसदाꣳ सौम्यं चरुम् । बभ्रुं ददाति । अथ मध्यमे उपसदावन्तरेण त्वाष्ट्रमष्टाकपालम् । शुण्ठं ददाति । अथोपरिष्टादुपसदां वैष्णवं त्रिकपालम् । वामनं ददाति । अथाहवनीयं प्रणयति । आहवनीयं प्रणीय सदोहविर्धाने संमिनोति ।.सदोहविर्धाने संमित्याग्नीषोमौ प्रणयति। अग्नीषोमौ प्रणीय यूपस्यावृता यूपमुच्छ्रयति । स्वर्वन्तं यूपमुत्सृज्याग्नीषोमीयं पशुमुपाकरोति। तस्य प्रसिद्धं वपया चरित्वा सारस्वतीर्वसतीवरीर्गृह्णाति। अथ पशुपुरोडाशं निर्वपति । इडान्तः पशुपुरोडाशः संतिष्ठते । पत्नीसंयाजान्तः पशुर्हृदयशूलान्त इत्येके । अथ वसतीवरीः परिहृत्य पयाꣳसि विशिष्योपवसन्ति । अथातो महारात्र एव बुध्यन्ते । प्रातराज्यानि गृहीत्वा राजानमुपावहृत्य प्रातरनुवाकमुपाकरोति । परिहिते प्रातरनुवाके ऽपो ऽच्छैति । अद्भिरुदैति ॥ १७ ॥

अग्निष्टोमं क्रतुमुपैति । प्रसिद्धो ऽभिषवः । प्रसिद्धं ग्रहा गृह्यन्ते । समानं कर्माश्विनाद्ग्रहात् । आश्विनं ग्रहं गृहीत्वा द्वे रशने आदाय यूपमभ्यैति । स्वर्वन्तं यूपमुत्सृज्याग्नेयं पशुमुपाकरोति । तस्य प्राजापत्यस्तूपर उपालम्भ्यो भवति । तयोः प्रसिद्धं वपाभ्यां चरित्वा प्रसर्पन्ति प्रातः

does not close the fists nor does he restrain speech.[2] The remnants of the oblations are preserved for him as a share of his Vrata-food. The Adhvaryu pours out paddy for the Prāyaṇīyā Iṣṭi. The sacrificer releases speech at the call to the preparer of the oblation-material. The remnants of the oblation are given to the sacrificer as a share of Vrata-food. The Adhvaryu offers the Prāyaṇīya offering. After having offered the Prāyaṇīya-offering, he goes through the rite of collecting the earth) of the foot-print.[3] Having performed the rite of foot-print, having purchased Soma with ten young bulls, and having carried it (to the Prāgvaṁśa shed) he performs the Ātithyeṣṭi. Having performed the Ātithyeṣṭi, he offers cooked rice to Soma prior to the Upasads. The sacrificer gives away a white and red bull. Inbetween the two middle Upasads he offers a cake on eight potsherds to Tvaṣṭṛ. The sacrificer gives away a weak bull. Subsequent to the Upasads he offers a cake on three potsherds to Viṣṇu. He gives away a short bull.

The Adhvaryu carries forth the Āhavanīya fire, Having carried forth the Āhavanīya fire, he erects the Havirdhāna and Sadas Sheds. Having erected the Havirdhāna and the Sadas sheds, he carries forth fire and Soma. Having carried forth fire and Soma, he raises the sacrificial post with the procedure therefor. Having furnished the sacrificial post with a splinter, he dedicates the animal to Agni-Soma. Having offered its omentum in the prescribed manner, he takes up Vasatīvarī waters from the river Sarasvatī. He then offers the Paśupuroḍāśa. The Paśupuroḍāśa is concluded with the invocation of Iḍā. The animal-sacrifice comes to an end with the Patnīsaṁyāja offerings; according to some teachers with the discarding of the heart-spike. After the Vasatīvarī waters have been carried around and instructions have been given in respect of the various milks, they pass over. They rise up at early dawn. Having up clarified butter in the various ladles and having taken down Soma (from the southern Havirdhāna cart), the Adhvaryu introduces the recitation of the Prātaranuvāka. When the Prātaranuvāka has been concluded, he approaches the waters. He comes with waters.

XII.18

The Adhvaryu employs the Kratukaraṇa verse as applied in the Agniṣṭoma.[1] The pressing of Soma (takes place) in the prescribed manner. Draughts are taken in the prescribed manner. The procedure upto the draught for the Aśvins is similar. Having taken the draught for the Aśvins and having taken up two cords, he approaches the sacrificial post. Having furnished the post with a splinter, he

2. cf. BaudhŚS VI.5
3. cf. BaudhŚS VI.13

1. He offers a spoonful of clarified butter with the verse *yam agne pṛtsu martyam* ... cf. BaudhŚS VII.4.

सवनाय । पूर्वस्यां द्वारि सूतग्रामण्यावुपतिष्ठतो ऽपरस्यां क्षत्तसंग्रहीतारौ। प्रसर्पतः पृच्छतः का ते माता का ते मातामहीति । स य आ दशम्यै संपादयत्यति तꣳ सृजन्ति । अथ यो न संपादयति दीर्घवꣳशेन तमुपानुदन्ति। स य आह वैश्या मे माता सावित्रीति वाति तꣳ सृजन्ति विशो विवाहान् गोप्तार इति वदन्तः । दशदशात्र चमसमभिसंजानते । ऋजुधा प्रातःसवनꣳ संतिष्ठते । प्रसर्पन्ति माध्यंदिनाय सवनाय । प्रसिद्धो ऽभिषवः । प्रसिद्धं ग्रहा गृह्यन्ते । समानं कर्मा दाक्षिणेभ्यः । दाक्षिणानि हुत्वा प्राकाशावध्वर्यवे ददाति स्रजमुद्गात्रे रुक्मꣳ होत्रे ऽश्वं प्रस्तोतृप्रतिहर्तृभ्यां द्वादश पष्ठौहीर्ब्रह्मणे वशां मैत्रावरुणायर्षभं ब्राह्मणाच्छꣳसिन वाससी नेष्टापोतृभ्याꣳ स्थूरि यवाचितमच्छावाकायानड्वाहमग्नीधे । भार्गवो होता भवति । श्रायन्तीयं ब्रह्मसामं भवति वारवन्तीयमग्निष्टोमसामम् । ऋजुधा माध्यंदिनꣳ सवनꣳ संतिष्ठते । प्रसर्पन्ति तृतीयसवनाय । प्रसिद्धमादित्यग्रहेण चरित्वाग्रयणं गृह्णाति । समानं कर्मा पवमानात् । पवमानेन चरित्वा स्वे धामन्पशुभ्यां चरति । तयोर्नाना मनोते नाना देवते नाना प्रत्यभिमर्शनौ नाना वसाहोमौ समानो वनस्पतिः समानः स्विष्टकृत्प्रैषवान्समानीडा समान्यो दिशः । नाना दिश इत्येके । समानं कर्मावभृथात् । प्रसिद्धो ऽवभृथः । उदयनीययेष्ट्येष्ट्वा मैत्रावरुणीं वशामुपाकरोति । तस्यै प्रसिद्धं वपया चरित्वा दक्षिणे वेद्यन्ते श्मश्रूण्येव वपते न केशान् । संतिष्ठत एषो ऽग्निष्टोमः सप्तदशो दशपेयः सहस्रदक्षिण उदवसानीयान्तः ॥ १८ ॥ षष्ठः ॥

अथ पञ्चहविषा दिशामवेष्ट्या यजते । आग्नेयमष्टाकपालं निर्वपत्यैन्द्रमेकादशकपालं वैश्वदेवं चरुं मैत्रावरुणीमामिक्षां बार्हस्पत्यं चरुमिति।

dedicates the animal to Agni. A hornless goat is to be offered to Prajāpati. After their omenta have been offered in the prescribed manner, the priests enter the Sadas for the morning pressing. The chamberlain and the village-chief appear at the eastern door, and the groom and the charioteer at the western door. To those entering (the Sadas) they ask, "Who is your mother? Who is your mother's mother?" They allow him to enter who tells the names up to the tenth generation. One who is unable to do so, him they drive away by means of a long bamboo. One who says "My mother is a Vaiśya woman" or "My mother is Sāvitrī, him they admit saying that "the Vaiśyas are the protectors of marriages." Here ten persons consume each one of the goblets. The morning pressing comes to a conclusion straightway.

They proceed to the midday pressing. The Soma-pressing is well known. Draughts are taken in the prescribed manner. The procedure up to the offerings pertaining to the Dakṣiṇās is similar. After having offered the oblations pertaining to Dakṣiṇās, the sacrificer gives two mirrors to the Adhvaryu. The garland of lotuses to the Udgātṛ; the golden plate to the Hotṛ; the horse to the Prastotṛ and Pratihartṛ, twelve heifers to the Brahman, a barren cow to the Maitrāvaruṇa; a bull to the Brāhmaṇācchaṁsin; two pieces of cloth to the Neṣṭṛ and the Potṛ; a wagon laden with barley and drawn by a single ox to the Acchāvāka, and an ox to the Agnīdh. The Hotṛ is one who belongs to the Bhṛgu gotra. The Śrāyantīya Sāman is chanted corresponding to the Brāhmaṇācchaṁsin's Śastra. The Vāravantīya is the Agniṣṭoma Sāman. The Midday pressing comes to a close straightway.

They proceed to the third pressing. Having offered the draught to Āditya in the prescribed manner, the Adhvaryu takes a draught in the Āgrayaṇa vessel. The ritual upto the (Ārbhava) Pavamāna is similar. After having gone through the (Ārbhava) Pavamāna rite, the Adhvaryu offers two animals in the proper order. For them there are separate Manotā hymns, separate deities, separate touching of the cooked organs, separate offerings of oily portion of flesh, a common offering to Vanaspati, a common Sviṣṭakṛt-offering characterised by a call by the Maitrāvaruṇa, a common Iḍā-invocation, and common offerings to the quarters. According to some teachers there should be separate offerings. The procedure upto the Avabhṛtha is similar. The Avabhṛtha takes place as is prescribed. After having performed the Udayanīyeṣṭi, the Adhvaryu dedicates a barren cow to Mitra-Varuṇa. After the omentum of the cow has been offered in the prescribed manner, the sacrificer gets his beard shaved on the southern corner of the Mahāvedi; he does not get his hair shaved. This Agniṣṭoma characterised by seventeen stomas—the Daśapeya sacrifice, involving the gift of a thousand cows ends with the Udavasānīyeṣṭi.

XII.19

The Adhvaryu performs the Diśām Aveṣṭi sacrifice of five oblations. He offers a cake on eight potsherds to Agni, a cake on eleven potsherds to Indra, cooked rice

अथ वै भवति हविषोहविष इष्ट्वा बार्हस्पत्यमभिघारयतीति । स हविषोहविष इष्ट्वा बार्हस्पत्यमभिघारयति । अन्वाहार्यमासाद्यैता आदिष्टदक्षिणा ददाति । अथ द्विपशुना पशुबन्धेन यजते । आदित्यां मल्हां गर्भिणीमालभते मारुतीं पृश्निं पष्ठौहीम् । गर्भिण्यादित्या भवत्यगर्भा मारुती । आदित्यया पूर्वया प्रचरति मारुत्योत्तरया । उच्चैरादित्याया आश्रावयत्युपाꣳशु मारुत्यै । संतिष्ठते यथा द्विपशुः पशुबन्धस्तथा । अथ सात्यदूतानाꣳ हविर्भिर्यजते । अश्विभ्यां पूष्णे पुरोडाशं द्वादशकपालं निर्वपति सरस्वते सत्यवाचे चरुꣳ सवित्रे सत्यप्रसवाय पुरोडाशं द्वादशकपालम् । अन्वाहार्यमासाद्य तिसृधन्वꣳ शुष्कदृतिं ददाति । तं प्रतिराजभ्यः प्रहिणोति । स यः प्रतिगृह्णाति मित्रो म इति तं वेद । अथ यो न प्रतिगृह्णात्यमित्रो म इति तं वेद । अथ पूर्वैः प्रयुजाꣳ हविर्भिर्यजते। आग्नेयमष्टाकपालं निर्वपति सौम्यं चरुꣳ सावित्रं द्वादशकपालं बार्हस्पत्यं चरुं त्वाष्ट्रमष्टाकपालं वैश्वानरं द्वादशकपालम् । अन्वाहार्यमासाद्य दक्षिणꣳ रथवाहनवाहं ददाति । अथ पौर्णमासवैमृधाभ्यामिष्ट्वोत्तरैः प्रयुजाꣳ हविर्भिर्यजते । सारस्वतं चरुं निर्वपति पौष्णं चरुं मैत्रं चरुं वारुणं चरुं क्षैत्रपत्यं चरुमादित्यं चरुम् । अन्वाहार्यमासाद्योत्तरꣳ रथवाहनवाहं ददाति ॥ १९ ॥

अत्रैतद्द्वादशाहं व्रतं चरति । आङ्क्ते । न दतो धावते । अभ्यङ्क्ते । न प्रमन्दयते । युध्यते युद्ध आगते । अग्निहोत्रोच्छेषणव्रतो वा यजमानो भवति । भक्तमु पत्न्या आहरन्ति । अथास्यैतत्पुरस्तादेव जुष्टे देवयजने तिस्रः शालाः कारिता भवन्ति । स दक्षिणार्ध्याꣳ शालामध्यवसाय

to Viśve Devas, Āmikṣā to Mitra-Varuṇa and cooked ric to Bṛhaspati. It is indeed said in the Brāhmaṇa, "Having offered the oblations one by one, he pours clarified butter over the cooked rice to Bṛhaspati."[1] Having offered the oblations one by one, he pours clarified butter over the cooked rice for Bṛhaspati. Having placed the Anvāhārya cooked rice (within the altar), the sacrificer gives the prescribed Dakṣiṇās. Then he performs the animal-sacrifice of two animals. He offers a dew-lapped pregnant (cow) to Aditi, and a spotted heifer to Maruts. (The cow to be offered) to Aditi is pregnant; (the heifer to be offered) to Maruts is not pregnant. He first offers to Aditi; then to Maruts. He gives loudly the call in respect of the offering to Aditi; in a low tone to Maruts. The sacrifice comes to a conclusion like the one of two animals.

The sacrificer then offers Sātyadūta offerings. He offers a cake on twelve potsherds to the Aśvins and Pūṣan, cooked rice to truth speaking Sarasvant and a cake on twelve potsherds to Savitṛ of true impulse. Having placed the Anvāhārya cooked rice (within the altar), he gives away a bow with three arrows and a dried leather-bag. The Adhvaryu sends these to rival kings. One who receives these, him he takes as his friend; one who does not, him he understands as his foe. Then he offers the prior Prayuj offerings. He offers a cake on eight potsherds to Agni, cooked rice to Soma, a cake on twelve potsherds to Savitṛ, cooked rice to Bṛhaspati, a cake on eight potsherds to Tvaṣṭṛ, and a cake on twelve potsherds to Vaiśvānara Agni. Having placed the Anvāhārya cooked rice (within the altar), the sacrificer gives away the southern side horse of the chariot-carrying wagon. Having performed the Full-moon and the Vaimṛdha sacrifices, he offers the posterior Prayuj offerings. He offers cooked rice to Sarasvatī, cooked rice to Pūṣan, cooked rice to Mitra, cooked rice to Varuṇa, cooked rice to Kṣetrapati and cooked rice to Aditi. Having placed the Anvāhārya cooked rice (within the altar), the sacrificer gives away the northern side horse of the chariot-carrying wagon.

XII.20

At this stage the sacrificer observes the twelve days vow. He puts collyrium into his eyes; he does not cleanse his teeth; he applies clarified butter to his body; he does not comb his hair.[1] He fights if required.[2] If he likes, he takes the remnants of Agnihotra as food; cooked food is provided for the sacrificer's wife. For him three

1. TBr I.8.3.1

1. The printed text reads na *pramandayate* which seems doutbtful, Bhavasvāmin reads *praskandayate* and gives the meaning *na khaṭvāyāṁ śete na keśān vilikhate.*
2. He proceeds while reciting the verse *apendra dviṣato manah* TS III.5.8.1; 9.2 cf. BaudhŚS VII.4.

मथित्वाग्नीन्विहृत्य प्रतीचीनस्तोमाय केशवपनीयायातिरात्राय दीक्षते । तस्यापरिमिता दीक्षा द्वादशोपसदः । स तथा राजानं क्रीणाति यथा मन्यते पौर्णमास्यै मे यजनीये अहन्सुत्या संपत्स्यत इति । तस्य तथा संपद्यते । प्रसिद्धेन कर्मणोपवसथादेति । अथ वसतीवरीः परिहृत्य पयाꣳसि विशिष्योपवसन्ति । अथातो महारात्र एव बुध्यन्ते । प्रातराज्यानि गृहीत्वा राजानमुपावहृत्य प्रातरनुवाकमुपाकरोति । परिहिते प्रातरनुवाके अपो अच्छैति । अद्भिरुदैति । अतिरात्रं क्रतुमुपैति । प्रसिद्धो ऽभिषवः । प्रसिद्धं ग्रहा गृह्यन्ते । समानं कर्मावभृथात् । प्रसिद्धो ऽवभृथः । उदयनीययेष्ट्येष्ट्वा मैत्रावरुणीं वशामुपाकरोति । तस्यै प्रसिद्धं वपया चरित्वा दक्षिणे वेद्यन्ते यानि कानि च लोमानि वापयते । संतिष्ठत एष प्रतीचीनस्तोमः केशवपनीयो ऽतिरात्रः सहस्रदक्षिण उदवसानीयान्तः । अथ मध्यमाꣳ शालामध्यवसाय मथित्वाग्नीन्विहृत्य व्युष्टये द्विरात्राय दीक्षते । तस्यापरिमिता दीक्षा द्वादशोपसदः । स तथा राजानं क्रीणाति यथा मन्यते द्विरात्रस्य मे सतो अमावास्याया उपवसथीये ऽहन्पूर्वमहः संपत्स्यत उत्तरस्मिन्नुत्तरमिति। संतिष्ठते व्युष्टिद्विरात्रः । अथोत्तरार्ध्याꣳ शालामध्यवसाय मथित्वाग्नीन्वि-हृत्योदयनीयायाग्निष्टोमाय दीक्षते । तस्य तिस्रो दीक्षास्तिस्र उपसदः सप्तम्यां प्रसुतः । संतिष्ठत एष उदयनीयो ऽग्निष्टोमश्चतुष्टोमः सहस्रदक्षिण उदवसानीयान्तः । अथ देविकाहविर्भिर्यजते । अथ त्रैधातवीयया यजते। अथ सौत्रामण्या यजते । संतिष्ठते राजसूयो ऽर्धसप्तदशैर्मासैः । संतिष्ठते राजसूयः संतिष्ठते राजसूयः ॥ २० ॥ सप्तमः ॥

॥ इति द्वादशः प्रश्नः ॥

sheds are already got prepared in an agreeable sacrificial place. Having entered the southern shed, having churned out fire, having spread out fires, (the sacrificer) gets initiated for the Keśavapanīya Atirātra sacrifice with the number of stomas of the stotras serialy decreasing. The sacrifice involves more days of initiation than the normal number and twelve Upasad days. (The Adhvaryu) purchases Soma on such a day that he would be sure that his pressing would coincide with the full-moon day. It so happens. He proceeds upto the Upavasatha day in the prescribed manner. After having carried around the Vasatīvarī waters and having given instructions in regard to the various milks, they stay on.

They get up at early dawn. Having taken up clarified butter in various ladles in the morning and having taken down the Soma, he introduces the Prātaranuvāka. After the Prātaranuvāka has been concluded, he approaches the waters. He comes up taking up the waters. He adopts the Kratukaraṇa prescribed for the Atirātra. The pressing of Soma (taken place) as prescrihbed. The draughts are taken as prescribed., The procedure up to the Avabhṛtha is similar. Having performed the Udayanīyeṣṭi, he dedicates a barren cow to Mitra-Varuṇa. Having offered the omentum in the precribed manner, the sacrificer gets shaven his hair as might have grown. This Keśavapanīya Atirātra sacrifice involving the number of stomas of Stotras increasing backwards and a thousand cows as Dakṣiṇā ends with the Udavasānīyeṣṭi.

Having resorted to the middle shed, having churned out fire and having spread out fires. the sacrificer gets initiated for the Vyuṣṭi Dvirātra sacrifice. It involves more days of initiation than the normal number and twelve Upasad days. The Adhvaryu purchases Soma on such a day that he would be sure that his Upavasatha of the first day of the Dvirātra would coincide with the new-moon; and the second with the next day. The Vyuṣṭi Dvirātra comes to a conclusion.

Having resorted to the northern shed, having churned out fire and having spread out fires, the sacrificer gets initiated for the Udayanīya Agniṣṭoma. It has three days of initiation, three Upasad days and the pressing is on the seventh day. This Udayanīya Agniṣṭoma involving stotras of four stomas and Dakṣiṇās of a thousand cows comes to an end with the Udavasānīyeṣṭi. He then offers Devikā offerings, then the Traidhātavīyeṣṭi, then the Sautrāmaṇī.

The Rājasūya comes to an end after seventeen and a half months. The Rājasūya thus comes to an end; the Rājasūya thus comes to an end.

CHAPTER XII ENDS.

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